




**A RESEARCH BIBLIOGRAPHY
IN CHRISTIAN ETHICS
AND CATHOLIC MORAL THEOLOGY**

COMPILED AND ANNOTATED BY JAMES T. BRETZKE



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In Memory of My Two Greatest Teachers of Moral Theology

**Josef Fuchs, S.J.
(1912–2005)**

and

**William Costelloe Spohn
(1944–2005)**

Table of Contents

Foreword by Richard M. Gula	i
Acknowledgements	iii
Introduction	1
Casulstry	19
<i>Articles on Casuistry</i>	19
<i>Books on Casuistry</i>	21
Church Authority and Tradition in Christian Ethics and Moral Theology	25
<i>Statements/Documents of the Magisterium</i>	25
Documents from the Holy See (Vatican)	25
Episcopal Documents	27
<i>Articles on the Magisterium, Authority, and/or Dissent</i>	30
<i>Books on the Magisterium and/or Dissent</i>	51
<i>Veritatis Splendor: John Paul II's Encyclical on Fundamental Moral</i> <i>Theology</i>	57
<i>Articles on Veritatis Splendor</i>	58
<i>Books on Veritatis Splendor</i>	75
The Common Good and Moral Community	79
<i>Articles on the Common Good</i>	79
<i>Books on the Common Good</i>	82
<i>Articles on Moral Community</i>	84
<i>Books on Moral Community</i>	88
Comparative and Cross-Cultural Ethics	99
<i>Articles on Comparative and/or Cross-Cultural Ethics</i>	99
<i>Books on Comparative and/or Cross-Cultural Ethics</i>	110
<i>Culture, Multiculturalism, and Ethics</i>	121
Conscience and Moral Psychology	127
<i>Articles/Chapters on Conscience and Moral Development</i>	127
<i>Books on Conscience and Moral Development</i>	139
Dealing with Evil to Achieve Good	149
<i>Theological/Philosophical Problem of Evil (Theodicy)</i>	149
<i>Intrinsece Malum (Intrinsic Evil) and/or Ontic Evil</i>	152

<i>Compromise, Cooperation, Minus Malum, Principle of Tolerance</i> . . .	157
<i>Proportionalism</i>	161
Discernment in Moral Living and Decision-Making	173
<i>Articles on Moral Discernment</i>	173
<i>Books on Moral Discernment</i>	174
Distinctiveness (<i>Proprium</i>) of Christian Ethics	177
<i>Articles on the Specificity of Christian Ethics</i>	177
<i>Books on the Specificity of Christian Ethics</i>	188
Ecumenical Ethics: Protestant, Catholic, Orthodox	193
<i>Articles on Ecumenical Ethics</i>	193
<i>Books on Ecumenical Ethics</i>	208
Feminist Ethics	221
<i>Articles on General Feminist Ethics</i>	221
<i>Books on General Feminist Ethics</i>	230
<i>Feminist Ethics in Liberation Theology</i>	243
Fundamental Christian Ethics and Moral Theology	245
<i>Post Vatican II Manuals of Moral Theology</i>	245
<i>Articles on Fundamental Christian Ethics</i>	250
<i>Books on Fundamental Christian Ethics</i>	257
General And/or Miscellaneous Christian Ethics	269
Globalization and Ethics	289
<i>Articles on Global Ethics</i>	289
<i>Books on Global Ethics</i>	300
History of Christian Ethics	311
<i>Traditional and/or Important Manuals of Moral Theology</i>	311
<i>Articles on the History of Moral Theology</i>	314
<i>Books on the History of Moral Theology</i>	323
Inculturation and Christian Ethics	333
<i>Articles on Inculturation of Ethics</i>	333
<i>Books on Inculturation of Ethics</i>	343
Liberation Theology and Christian Ethics	351
<i>Christian Ethics and Liberation</i>	351
<i>Justice Theme in Liberation Ethics</i>	356
Moral Autonomy of the Human Person	359

<i>Articles on Moral Autonomy</i>	359
<i>Books on Moral Autonomy</i>	360
Moral Norms	365
<i>Articles on Moral Norms</i>	365
<i>Books on Moral Norms</i>	373
Narrative and Christian Ethics	379
<i>Articles on Narrative Theology</i>	379
<i>Books on Narrative Theology</i>	385
Natural Law	395
<i>Articles on the Natural Law</i>	395
<i>Books on the Natural Law</i>	417
Psychology, Heart, Emotions, and Moral Development	431
<i>Articles on Psychology and Moral Development</i>	431
<i>Books on Psychology and Moral Development</i>	435
<i>Articles on the Heart and/or Emotions in Moral Theology</i>	443
<i>Books on the Heart and/or Emotions in Moral Theology/Philosophy</i> ..	446
Religion & Morality, Worship, Prayer, Sacraments & Ethics	451
<i>Articles on Religion and Morality</i>	451
<i>Books on Religion and Morality</i>	456
<i>Articles on Ethics, Prayer, Liturgy, Worship and Sacraments</i>	466
<i>Books on Ethics, Prayer, Liturgy, Worship and Sacraments</i>	474
Sin, Forgiveness, and Reconciliation	479
<i>Articles on Sin and Reconciliation in Christian Ethics</i>	479
<i>Books on Sin and Reconciliation in Christian Ethics</i>	501
Virtue, Vision, and Character	515
<i>Articles on Character, Vision and Virtue</i>	515
<i>Books on Character, Vision and Virtue</i>	533
Research Aids, Dictionaries, and Bibliographies on Christian Ethics	549
<i>Bibliographic and Periodic Review of Moral Literature</i>	549
<i>Dictionaries of Christian Ethics</i>	551
<i>General Dictionaries on Christian Ethics</i>	551
<i>Specialized Bibliographies and Dictionaries on Areas of Moral</i> <i>Theology</i>	554
<i>Bibliographies and Dictionaries on Biblical Ethics</i> ...	554
<i>Dictionaries on Medical Ethics</i>	554
<i>Dictionaries on Social Ethics</i>	555

<i>Bibliographies on Social Ethics, Peace, War, and Non-</i>	
<i>Violence</i>	555
<i>Other Bibliographical Aids</i>	555
<i>Periodicals with Bibliography</i>	555
<i>Specialized Bibliographies</i>	556
Index	561

List of Abbreviations and Foreign Conventions

AA.VV.	Varied (various) authors (collective authorship of a work)
A cura di	Edited by (Italian)
ARCIC	Anglican–Roman Catholic Interfaith Commission
CDF	Congregation for the Doctrine of the Faith
CTSA	Catholic Theological Society of America, professional organization
DV	<i>Dei verbum</i> (Vatican II Constitution on Revelation)
FABC	Federation of Asian Bishops Conferences (South Asia, East Asia, Micronesia)
Festschrift	Essays done in honor of an individual, usually by former students and/or professional colleagues. (German, though used in English)
GS	<i>Gaudium et spes</i> (Vatican II Constitution on the <i>Church in the Modern World</i>)
Herausgegeben von	Edited by (German)
Hrsg.	<i>Herausgeber</i> German for “editor”)
HV	<i>Humanae vitae</i> 1968 Encyclical of Pope Paul VI on Regulation of Births
JPIC	Justice, Peace, and the Integrity of Creation (1989 WCC theme)
LG	<i>Lumen gentium</i> (Vatican II document)
Mélanges	French version of a Festschrift
NCCB	National Conference of Catholic Bishops (same organization as USCCB)
NT	New Testament
OT	Old Testament OR Vatican II’s <i>Optatam totius</i> (decree on seminary training). The intended meaning should be obvious depending on the context.

RCIA	Rite of Christian Initiation for Adults (by which an adult becomes a Catholic)
Religious order initials:	Initials following an individual's name indicate that person is a member of a Roman Catholic Religious Order of either men or women (i.e., priest, brother, or sister). Some of the more common examples found in this bibliography are <i>C.Ss.R.</i> (Congregation of the Most Holy Redeemer--Redemptorist); <i>O.P.</i> (Order of Preachers--Dominican); and <i>S.J.</i> (Society of Jesus--Jesuit). Often the initials stand for the Latin name of the Religious Order, and so are not always easily identifiable with its English equivalent, e.g. <i>C.S.C.</i> refers to the Latin name of the Holy Cross Fathers and Brothers.
ST	<i>Summa Theologiae</i> of Thomas Aquinas
S.T.D.	Doctor of Sacred Theology (Catholic ecclesiastical equivalent of the PhD)
USCCB	United States Catholic Conference (same organization as NCCB)
VS	<i>Veritatis splendor</i> 1993 Encyclical of Pope John Paul II on moral theology
WCC	World Council of Churches

Foreword

By Richard M. Gula, S.S.

We have different ways to study the development of a discipline. A synthetic history of ideas is one; a bibliography is another. This new encyclopedic bibliography of moral theology compiled by James Bretzke is a major contribution to understanding the development, scope, and interests of the discipline of moral theology.

Moral theology knows very few studies that demonstrate its development and its diversity. This work helps us to appreciate how much has transpired to shape the complex world of Catholic moral theology in particular and Christian ethics generally since the Second Vatican Council. The state of moral theology at the time of the council had a lot to do with the intellectual and theological climate in the Church and the circumstances under which the discipline was founded and nurtured. In the Church, moral theology was largely separated from the great mysteries of faith, from the bible, and from the intellectual world surrounding the Church. Moral theology was by and large law-related, magisterium-dominated, seminary-controlled, and confession-oriented. The texts inherited by the council were narrowly scholastic and remarkably uniform in the topics considered, the sequence in which they were treated, and even in the positions taken. That has changed.

The council's call for renewal of moral theology has borne much fruit, thanks to the collaborative efforts of scholars from different disciplines, traditions, and cultures. If this bibliography shows anything at all, it shows that Catholic moral theology is not monolithic. A pluralism of approaches exists, and a number of factors have contributed to its development. Among the most influential factors are those of other disciplines in theology, especially biblical studies and systematic theology, as well as the influence of disciplines in the humanities and the social sciences. All of this has made Catholic moral theology diverse, ecumenical in spirit, and multi-cultural in its complexion.

A quick glance over the table of contents to this volume discovers some of the perennial concerns of moral theology-casuistry, church authority, conscience, good and evil, moral norms, natural law, sin, and virtue. But one also notices some very new interests-comparative and cross-cultural ethics, ecumenical ethics, feminist ethics, globalization, inculturation, psychology and the emotions. Such a breadth of topics shows this discipline's desire to be open to the influences of a plurality of experiences, cultures, and disciplines that have produced new challenges to understanding and living the moral life. This openness means taking a fresh look at some old issues and trying to come to terms with new ones. This is especially evident in the entries that fill the section on conscience and moral psychology, narrative and Christian ethics, psychology, heart, emotions, and moral development, and religion and morality. As Karl Rahner pointed out some time ago, the postconciliar Church is a world Church. No wonder we find in this book sections on comparative ethics, globalization and inculturation. These sections combine disciplines that yield interests that fifty years ago would have been hard to imagine as concerns of moral theology.

For some people, all of this development, dialogue, pluralism and diversity is nothing short of chaos, a wasteland of relativism. For others it represents tradition in the best sense of the word. The entries in this bibliography are the attempt of many theologians to be obedient to the call of the council to extend the insights of the Christian tradition into all facets of human life and to let human experience in all its diversity inform and expand the tradition of reflecting on the demands of Christian living in a morally complex world.

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Acknowledgements

Since most of the titles in this book are connected with ethics I should admit at that outset that if justice is to be served I should list in my *Acknowledgements* section each and every one of the authors whose works are contained in this bibliography. Hopefully the book itself can be read then in that light. However, I should like to acknowledge explicitly several others that have been very helpful to me in my own academic life in the teaching and research of fundamental Christian ethics and moral theology.

As I note in my *Introduction* I came to the discipline of moral theology not so much out of a special desire to pursue this academic field as out of answering the call of religious obedience given my Jesuit superiors in Korea who were trying to prepare a faculty for a seminary which ultimately never opened. Thus, I was “sent” to Rome to study moral theology, and in a relatively short time I became personally very interested in the discipline and am grateful to all of those in the Korean Province of the Society of Jesus who have supported me along the way of my academic life. Many of the particular questions and issues that I have pursued in my own writings have their origin in my experiences in living, studying, teaching, and working pastorally in Korea. Because of my Korean experience I came later in my career to be a regular visiting professor of moral theology at the Loyola School of Theology (LST) in Manila, and there too those encounters have stimulated my teaching and research, and this current book can be seen as a large academic by-product of those experiences. I am particularly indebted to my students at LST and the administration there, including Victor Salanga, S.J., its president, and Herbert Schneider, S.J. and Fruto Ramirez, S.J. who served as deans.

Working with graduate students and faculty colleagues, first at the Pontifical Gregorian University in Rome (where I also did my doctorate), and later for a decade at the Jesuit School of Theology-at-Berkeley (JSTB)/ Graduate Theological Union (GTU) in Berkeley, California continued to give me the encouragement to amplify the bibliographic materials I had originally assembled for my doctoral work. At the

GTU I worked closely with both Catholic and Protestants and am particular grateful for the friendship and support of people such as Drs. Richard Gula, Martha Ellen Stortz, Karen Lebacqz, Carol Robb, Clare Fischer, and many others. Moving to the other side of the Bay Bridge to the University of San Francisco (USF) did not diminish my academic circle, but expanded it with new students and colleagues. I am particularly grateful to my Department Chair on my arrival at USF, Daniel Kendall, S.J., for his support and encouragement as I got settled here, and to Dr. Paul Murphy, the then Director of the St. Ignatius Institute, who assigned me to teach the Institute's Senior Seminar in moral theology.

In addition to my various academic institutional homes a major support of my ongoing research in Christian ethics comes from the various adult education programs with which I have been associated in the dioceses of Northern California and Nevada. I am grateful the directors who have continued to call on my services for their various programs: Sr. Anita Minihane, R.S.M., Ms. Nancy Whipple, Md. Dottie Burdue, Sr. Paulina Hurtado, O.P., Sr. Gloria De Jesus, EFMS, and Ms. Anne Grycz and others.

Finally, I must acknowledge my own teachers and mentors, without whom I certainly would never have developed a sustained interest in the field of Christian ethics and moral theology. Among this cloud of witnesses in particular I should like to name the two individuals I would count as my greatest teachers and models of what it means to be a committed Christian ethician today, and who both died in this past year. Therefore, it is with great gratitude that I dedicate this volume to the memory Josef Fuchs, S.J., long-time professor of moral theology at the Pontifical Gregorian University in Rome, and to William Costelloe Spohn, who taught me as a graduate student at the Jesuit School of Theology-at-Berkeley/GTU. Bill's move to the University of Santa Clara in 1993 ultimately led to my taking his position at JSTB. He remained my close friend and mentor right up to his untimely death from a brain tumor this August. To both of these men so many of us owe so much.

Hopefully in some small way this book will help others to carry on their work, and the work of those others which they have point us towards.

San Francisco, California

1 November 2005

Solemnity of All Saints

Introduction

Despite this book's size it neither claims nor desires to be an exhaustive list of every publication in the discipline of fundamental Christian ethics (the common Protestant term) or moral theology (the traditional Catholic term). What I have attempted instead is to provide a fairly extensive overview of this discipline from both an ecumenical and multi-cultural perspectives. These chosen perspectives obviously amplify the potential range of sources to be included and my primary hermeneutical key for the organization and selection of the materials here aims at presenting the materials gathered in such a way that they can meet the needs of both the serious scholar as well as the non-expert with a curiosity to explore a given issue, author, or theme.

Certainly the discipline of ethics has been influenced by other disciplines in the humanities and social studies. My hope is that many of the contributions of these other disciplines have made their way sufficiently into the collection here. Perhaps one of the most helpful realizations offered by post-modernism and deconstructionist theory is that it is impossible to speak intelligently of any discipline, including ethics, in an acultural, timeless manner. Social location is critical to the enterprise of ethics, and so let me begin by briefly attempting a thumbnail sketch of my own academic context and how it may have influenced what I have included (and/or left aside) in this annotated research bibliography. First, I am a male Mid-Western American, Roman Catholic, Jesuit priest of the mid-Baby Boomer generation. I began though my theological education in a decidedly ecumenical environment of the Boston Theological Institute (BTI), matriculating in one of its members, the Weston Jesuit School of Theology, which shared its resources intimately with the Episcopal Divinity School and another somewhat larger institution just across the Cambridge Commons called Harvard. My next stop was the Graduate Theological Union (GTU) in Berkeley which was even more diverse than its sister consortium on the Atlantic. After my bi-coastal theological preparation I went to Korea for several years, learning the language, studying the culture, and working at Sogang, our Jesuit University in

Seoul. This experience convinced me of the paradox that my own cultural ethical perspective was both very limited and very rich. I began to realize that cross-fertilization worked not only with edible produce, but also could enrich our moral discourse and give some helpful new perspectives to help resolve long-standing debates which seemed stuck in academic cul de sacs that had no egress. I was ultimately sent by my Korean Jesuit Superiors for my doctorate to the Pontifical Gregorian University in Rome, to a city and an institution which at the time I thought ill-suited to facilitate my intended project of trying to study Confucian and Christian ethics so as to be better prepared for a return to teaching in our new seminary in Korea. That seminary never opened and so I ended up being taken on the faculty of the Gregorian upon my graduation. I suppose one of the most valuable things I learned in my years in Rome as a student, teacher, and ad hoc collaborator in various Vatican offices was how tradition could work both positively and negatively in confronting ethical issues. Tradition shows up not just in the **History of Christian Ethics** section, but makes its initial appearance in the first section of this bibliography, **Casuistry**, which gathers together a number of resources that treat these themes from a variety of perspectives.

Casuistry rarely carries with it a positive nuance, yet in a basic sense everyone who accepts the discipline of ethics has to admit the practice of casuistry, since fundamentally this sub-discipline involves the application of moral principles to concrete situations. The key, though, is trying to settle on the right balance of what constitutes the morally relevant principle of a situation (or *casus*, which is Latin for moral case). Many of the pre-Vatican II manuals of moral theology focused on helping the priest in the Sacrament of Penance try to counsel and aid those penitents who came to him for confession and/or spiritual direction. There was a name given to this practice of casuistry, “case of conscience” (or *casus conscientiae*), and the goal here was to sort out all of the particulars of a given situation into the morally relevant features and then to try to find the appropriate moral principles that would help in coming to an ethical application or judgment in this individual case. The

rationale behind this operation was that if one could make a good moral judgment in this one case, then one ought to be able to transfer the application to similar cases. Casuistry, though, did become exaggerated as a “science” over the centuries and the moral reasoning resembled the application of geometrical theorems to solve a mathematical problem. If one wants to get a quick glimpse of this sort of casuistry I would recommend Heribert Jone’s *Moral Theology*, (Westminster: The Newman Press, 1957). It was a classic “pocket-size” moral manual of confessional casuistry and canon law, translated into numerous languages, and even figures in Graham Greene’s novel *Monsignor Quixote*. An excellent history of the whole movement of casuistry is found in Albert R. Jonsen and Stephen Toulmin, *The Abuse of Casuistry: A History of Moral Reasoning*, (Berkeley: University of California Press, 1988). As a practice casuistry has been much rehabilitated, especially in the area of bioethics, and even in the area of fundamental Christian ethics several scholars have sought to revitalize this ancient discipline. I try to outline a pastoral approach to casuistry in Chapter 6 “Casuistry with a Human Face” in my *A Morally Complex World: Engaging Contemporary Moral Theology*, (Collegeville: The Liturgical Press, 2004). Also particularly helpful are the essays contained in James F. Keenan, S.J., and Thomas A. Shannon, eds., (*The Context of Casuistry*), Washington, DC: Georgetown University Press, 1995.

Roma locuta causa finita (Rome has spoken, the case is closed)¹ represents the attitude that many carry towards the Vatican, for good or for ill, and having lived and worked in the Eternal City I believe I know a bit of both the truth and the myth of that saying. Most caricatures have a grain of truth in them, but the Roman scene is far more diverse and complicated than is usually perceived outside of Italy. Nevertheless, certainly in the area of moral theology there is a strong centralizing

1

For a translation and explanation of this and other commonly used Latin expressions found in theological writings see James T. Bretzke, *Consecrated Phrases: A Latin Theological Dictionary*, 2nd ed., (Collegeville: Liturgical Press, 1998, 2003).

tendency that stresses the universality of moral norms and the ability of properly educated individuals and especially Church authority as represented in the Magisterium to discover and apply these moral norms to concrete living. A religious “magisterium” is not just a Catholic peculiarity, as is seen in Paul Ramsey’s *Who Speaks for the Church?* (Nashville: Abingdon Press, 1967), which critiques the World Council of Churches 1966 Geneva Conference on Church and Society’s pronouncements on political matters. While every religious denomination has its own particular institutionalizations of ecclesial authority the section on **Church Authority & Tradition** does focus primarily on the claims and counter-claims of the popes and bishops to speak authoritatively on matters not only of faith, but also moral practice.

Two volumes in the series edited by Charles E. Curran and the late Richard A. McCormick, S.J. provide an excellent introduction to some of the controverted issues contained in this area: *Readings in Moral Theology, No. 3: The Magisterium and Morality*, (New York: Paulist Press, 1982) and *Readings in Moral Theology, No. 6: Dissent in the Church*, (New York: Paulist Press, 1988). These collections have the advantage of bringing together authors that one would not normally find sitting together at the same table or at least not in a carefree manner! Thus, Curran and McCormick model well in their editorial stance the laudable goal of struggling to find the truth, even if this means having to attend to arguments and points of view one finds uncongenial.

Also very helpful is the work of long-time Gregorian ecclesiologist and now professor emeritus at Boston College, Francis A. Sullivan, S.J. Sullivan’s work is marked by a very good historical sense, the ability to “read” Vaticanese, and an irenic disposition that lifts him above the squabbling that often accompanies disputes regarding the Magisterium. See especially his *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium*, (New York: Paulist Press, 1996) which helps to interpret the various levels of teaching contained in Vatican documents, and his earlier *Magisterium: Teaching Authority in the Catholic Church*, (Dublin: Gill

and Macmillan, 1983), which gives a very carefully balanced look at the competence of Church officials in approaching concrete moral teachings. Pope John Paul II's long reign (1978-2005) did much to increase the profile of the papacy as moral teacher and the bibliography concludes this section with a special sub-section devoted to *Veritatis splendor* his 1993 Encyclical on Fundamental Moral Theology.

The first term in the bibliography's next section, **The Common Good and Moral Community**, usually appears in the area of social ethics (which this bibliography does not explicitly address). The notion of the common good should not be confused with a majority-rule utilitarianism, but rather points to the social nature of all human beings, and the fact that our individual destinies are always intertwined. This is our highest good which we hold in common, and as the English poet John Donne noted more than four centuries ago in this endeavor none of us is an island unto ourselves. Thus our moral flourishing has to be measured against not a personal barometer of success, but a more embracing standard of life, liberty, and the pursuit of happiness of all humankind. An interesting contemporary collection of essays on this topic is found in *Religion, Ethics & the Common Good*, ed. James A. Donahue and Theresa Moser, (Mystic CT: Twenty-Third Publications, 1996). David Hollenbach, S.J. also has written extensively on this topic and some of his more important recent essays are found in his *The Common Good and Christian Ethics*, (Cambridge: Cambridge University Press, 2002). Because of the social nature of the common good I thought it opportune to include here the notion of moral community which has come into increasing discussion in the last couple of decades. While it is hard to find just one common thread or major opus which is a "must-read" for this theme, this sub-section offers a wide variety of topics and perspectives.

While differences in how people view particular actions as right or wrong is hardly recent (as Thomas Aquinas noted this phenomenon in relation to private property in his observations on the Germanic tribes) as a separate academic discipline **Comparative Ethics** is still relatively new. As such it often occasions sharp debates not only in the content area, but in the methodology sector as well. Here is an area

where the messiness and complexity of the larger discipline come to the fore. No ethical system exists in the abstract so when we begin to approach the comparison of one ethical view with another so many other questions and aspects immediately crowd in. As I mentioned above, we have come to the hard-won realization that there is no acultural version of ethics existing “out there” somewhere which is waiting for us to download and engage as we might a computer operating system. “Culture,” “acculturation,” “enculturation,” “inculturation,” “multiculturalism,” “ethos,” “ethnocentrism,” are just a few of the terms that must be engaged in any reasonable effort to compare one ethical system to another in the concrete, and so there is a subsection here dealing with these concepts. Because of these inherent difficulties many scholars, including myself, are a bit skeptical about the real possibility of doing a genuine comparison since it is methodologically impossible for anyone short of God to find an all-encompassing “neutral” vantage point to undertake the comparison. Would it not be better to acknowledge up front our own cultural insights and blind-spots and work towards a collaborative methodology that builds on the former and tries to ameliorate the latter? In doing so we might be working towards what I term a cross-cultural investigation which hopes to yield a cross-fertilization of growth in moral discourse.

I address this issue in a number of my own writings, and would suggest as an introduction to this approach my “Cultural Particularity and the Globalization of Ethics in the Light of Inculturation,” *Pacifica* 9 (1996): 69-86; as well as my “Human Rights or Human Rites?: A Confucian Cross-Cultural Perspective” *East Asian Pastoral Review* 41/1 (2004): 44-67. Yet, I realize that other scholars take a considerably different tack on this voyage, and would point here to the work of Sumner Twiss and his collaborators, especially the book authored with David Little, *Comparative Religious Ethics*, (New York: Harper & Row, 1978). Clearly this is an academic area whose bibliography will grow considerably in the years ahead.

The late Swiss moral theologian Franz Böckle raised more than one eyebrow when he announced that he would not treat conscience in his post-Vatican II manual

of moral theology, *Fundamentalmoral*, (München: Kösel-Verlag, 1977; in English: *Fundamental Moral Theology*, [Dublin: Gill and Macmillan, 1980]). Böckle maintained that he now believed conscience better viewed as a psychological category, and since he was no psychologist he thought it wise to omit the standard treatise entirely. While not many have followed Böckle's lead, I do think he has an important insight and so I have brought together in the next section of my bibliography **Conscience and Moral Psychology**. An excellent history of the treatment of conscience in the moral tradition is given by Linda Hogan in her *Confronting the Truth: Conscience in the Catholic Tradition*, (New York: Paulist, 2001). Charles E. Curran has collected a number of helpful essays in his edited volume *Conscience: Readings in Moral Theology, 14*, (New York: Paulist Press, 2004). Sidney Callahan is a theologically trained psychologist whose masterful *In Good Conscience: Reason and Emotion in Moral Decision-making*, (San Francisco: Harper & Row, 1991) discusses the role and function of conscience and emotions in the context of American society, taking into account new psychological understandings of self, emotion, reason, intuition, problem-solving and developmental change. While many more works could be lifted up, in my view Josef Fuchs, S.J. (1912-2005) is one of the most important thinkers who sought to bridge the traditional scholastic and manualist approaches to conscience with the best of contemporary insights drawn from theology, philosophy and psychology. Many of Fuchs' own students (including myself) have tried to build on his work and to render his somewhat difficult German mind-set into a vocabulary more accessible to a wider audience. Of his many essays on this subject I believe to be most seminal his "The Phenomenon of Conscience: Subject-Orientation and Object-Orientation," found as Chapter 8 in his *Christian Morality: The Word Became Flesh*, (Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987).

Dealing with Evil to Achieve Good is perhaps one of the most vexing problems confronting humans in the whole history of moral reasoning. Tennyson's oft-quoted lines "For why is all around us here, As if some lesser god had made the

world, But had not force to shape it as he would?"² reflect the problem of evil in the world which we term theodicy. While the general philosophical and theological question of evil is represented to some extent in this bibliography, traditionally in Christian ethics the issue has taken on a more practical bent. Just how are we to live in a world that is still shot through and through with evil and moral failure?

Would that we could live as the angels, but alas our world seems ever so much more morally complex. Even given this moral complexity, are there certain actions which always and everywhere may never legitimately be done? In Catholic moral theology these sorts of actions are termed "intrinsically evil" (*intrinsece malum in se*) and this particular issue has been the source of a marked intramural debate in the years following the issuance of Pope Paul VI's 1968 Encyclical *Humanae vitae*³ which termed artificial contraception to be an *intrinsece inhonestum* (intrinsically "dishonest" or unworthy of humans), a sort of first cousin to an *intrinsece malum*.

A first cousin-once-removed would include the general notion of "doing evil to achieve good," and foremost here is the moral principle of the double effect (in which a single action has two foreseen effects: one "good" and intended, and one "bad" and tolerated). Related to this principle are the principles of tolerance, compromise, *minus malum* (doing the lesser of two evils) and *cooperatio in malum* (cooperation in evil), concepts that occupied much of the casuistry and practical

2

Alfred Lord Tennyson, *Idylls of the King: The Passing of Arthur*, Line 13.

3

Pope Paul VI, *Humanae vitae* (Encyclical Letter on the Regulation of Births), 25 July 1968. *AAS* 60 (1968): 481-503; in *Vatican Council II. More Post-Conciliar Documents*, ed. Austin Flannery, O.P., (Collegeville: The Liturgical Press, 1982): 397-416. Also online at http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25_071968_humanae-vitae_en.html See especially Paragraph #14, but it is helpful to read Paragraphs #15-17 as well in order to get the fuller context of the Pope's understanding of the moral distinction between artificial contraception, which is always forbidden, and natural family planning, which is allowable under certain circumstances.

moral discussions for centuries, and continues up to the present. One contemporary approach to deal with some of these vexing issues is the theory of proportionalism, which makes a key distinction between moral evil and non-moral evil (often called ontic, pre-moral, or physical evil). While one can never intentionally commit moral evil, one can allow or commit non-moral evil if their reasons for allowing this non-moral evil are proportionately greater than the situation which would result if the ontic evil were not allowed. The classic (and non-controversial) example is amputating a gangrenous limb to save a life. The loss of the limb is clearly not a good in itself and is an evil—but not a moral evil. There clearly is proportionate reason to allow this ontic evil since not performing the operation would result in a far greater evil, namely the loss of human life. The bibliography which treats these areas is vast, and growing. A good set of essays that is both ecumenical and interdisciplinary is found in Richard A., McCormick, S.J., and Paul Ramsey, eds., *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, (Chicago: Loyola University Press, 1978). Also helpful is Curran and McCormick's *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition* (New York: Paulist Press, 1979), and Bernard Hoose's *Proportionalism: The American Debate and its European Roots*, (Washington, D.C.: Georgetown University Press, 1987).

Discernment in Moral Living and Decision-Making is an area that has taken on greater importance in recent years as ethicists have come to realize that morality is much more than simply making correct ethical choices. How do we choose between competing “goods” (or “evils”)? What sorts of character traits and practices help us in growing to be morally wise individuals and communities? Closely related to this area in this bibliography are the areas of **Narrative and Christian Ethics, Psychology, Heart, Emotions, and Moral Development, and Virtue, Vision, and Character**. Texts that would be particularly helpful in opening up each of these areas include Richard M. Gula, S.S., *Moral Discernment*, (New York: Paulist Press, 1997); Stanley M. Hauerwas and L. Gregory Jones, eds., *Why Narrative? Readings in Narrative Theology*, (Grand Rapids: Eerdmans, 1989);

Alasdair MacIntyre's contemporary classic, *After Virtue: A Study in Moral Theory*, 2nd ed., (Notre Dame: University of Notre Dame Press, 1981, 1984); Sidney Callahan, *In Good Conscience: Reason and Emotion in Moral Decision-making*, (San Francisco: Harper & Row, 1991); Charles Taylor, *Sources of the Self: The Making of Modern Identity*, (Cambridge: Harvard University Press, 1989); Joseph J. Kotva, Jr., *The Christian Case for Virtue Ethics*, (Washington, D.C.: Georgetown University Press, 1996); Jean Porter, *The Recovery of Virtue: The Relevance of Aquinas for Christian Virtue*, (Louisville: Westminster/John Knox, 1990); and finally for an excellent cross-cultural perspective Lee H. Yearley, *Mencius and Aquinas: Theories of Virtue and Conceptions of Courage*, (Albany: SUNY Press, 1990).

Is there such a thing as a "Christian Ethics" that is somehow different from morality which binds all humans? This is a debate which over the centuries has divided Protestants and Catholics, especially in the area of natural law theory, but more recently the notion of the **Distinctiveness (*Proprium*) of Christian Ethics** has split Roman Catholic moral theologians into two camps, the so-called Moral Autonomy School versus the *Glaubensethik* or "Faith Ethics" School. Curran and McCormick's *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics* (New York: Paulist Press, 1980) contain helpful ecumenical essays on both sides of the debate, while the best single book in my opinion is still Vincent MacNamara's *Faith and Ethics*, (Dublin: Gill and Macmillan; and Washington, D.C.: Georgetown University Press, 1985).

Virtually the entire bibliography seeks to include authors across the various confessional and cultural divides, but the section on **Ecumenical Ethics: Protestant, Catholic, Orthodox** explicitly collects writings that highlight the ecumenical dimension of Christian ethics. Two Protestant classics in this area are James M. Gustafson's *Protestant and Roman Catholic Ethics: Prospects for Rapprochement*, (Chicago and London: The University of Chicago Press, 1978) and Roger Mehl's *Catholic Ethics and Protestant Ethics*, (Philadelphia: Westminster Press, 1971). A shorter, Catholic study that considers especially how the natural law tradition has

been viewed among Catholics and Protestants is Franz Böckle, *Gesetz und Gewissen: Grundfragen theologischer Ethik in ökumenischer Sicht*, which has been translated into various languages, including in English: *Law and Conscience*, (New York: Sheed and Ward, 1966). Finally, for a more extensive listing of sources than is contained in this bibliography see my Ecumenical Ethics Online Bibliography: <http://www.usfca.edu/fac-staff/bretzkesj/EcumenicalEthicsBibliography.pdf>.

If we can speak of ethics as being distinctive in a Christian sense, then it only follows that different particularities will likewise furnish different approaches and insights. While Thomas Aquinas may not have had a treatise on feminism even his work can be read from a feminist perspective if scholars such as Jean Porter, Cristina L.H. Traina and Pamela M. Hall are to be believed. The major contribution though of the sub-discipline of **Feminist Ethics** is obviously much greater and more important than offering a new perspective on even a figure such as Thomas. There is a considerable amount of diversity within this body of literature, and some internal disputes over what and who legitimately count as “feminist” authors. For example, someone like Mary Daly might be reluctant to share the label “feminist” with her former Boston College colleague Lisa Sowle Cahill, but here I have tried to follow how the individuals themselves self-identify. For a general introduction to the various typologies of feminist ethics I would recommend Margaret A. Farley, R.S.M.’s helpful essay “Feminism and Universal Morality” in *Prospects for a Common Morality*, 170-190, ed. Gene Outka and John P. Reeder, Jr., (Princeton: Princeton University Press, 1993). Though it has been subsequently critiqued by many, Carol Gilligan’s *In a Different Voice: Psychological Theory and Women’s Development*, (Cambridge MA and London: Harvard University Press, 1982) remains a foundational classic which challenged Lawrence Kohlberg’s theory of moral development as being fundamentally skewed towards male-centered modes of reasoning. Beverly Wildung Harrison’s *Making the Connections: Essays in Feminist Social Ethics*, (Boston: Beacon Press, 1985) brought together a series of essays under the editorial guidance of Carol Robb which became a touchstone for much discourse.

Some helpful anthologies of feminist ethics are provided in a number of volumes, including Charles E. Curran, Margaret A. Farley, and Richard A. McCormick, S.J., eds. *Readings in Moral Theology No. 9: Feminist Ethics and the Catholic Moral Tradition*, (New York: Paulist Press, 1996) and Lois K. Daly, ed. *Feminist Theological Ethics: A Reader*, (Louisville: Westminster/John Knox Press, 1994). Finally, for a listing of biblically related feminist issues see the section “Sexual Ethics and/or Gender Issues” in James T. Bretzke, S.J., *Bibliography on Scripture and Christian Ethics*, (Lewiston NY: Edwin Mellen Press, 1997).

The next two sections in the bibliography **Fundamental Christian Ethics** and **General and/or Miscellaneous Christian Ethics** contain most of the core entries that deal with the methodological foundations of Christian ethics. A Protestant classic is Paul Ramsey, *Basic Christian Ethics*, (London: SCM Press, 1950; Chicago: University of Chicago Press [Midway reprint], 1978). Historically in the Roman Catholic tradition fundamental moral theology referred primarily to the manuals used to teach seminarians in the era before Vatican II. Most of these were written in Latin, and are found in the section of “Traditional Manuals of Moral Theology” in the **History of Christian Ethics** section, and a good English-language example is Henry Davis’s *Moral and Pastoral Theology*, (London: Sheed and Ward, 1935, 1958). Some other helpful histories of Christian ethics include in the Protestant tradition Waldo Beach and H. Richard Niebuhr, *Christian Ethics: Sources of the Living Tradition*, 2nd ed., (New York: John Wiley and Sons, 1973) and J. Philip Wogaman, *Christian Ethics: A Historical Introduction*, (Louisville: Westminster/John Knox Press, 1993). Catholic studies of note include John A. Gallagher, *Time Past, Time Future: An Historical Study of Catholic Moral Theology*, (New York: Paulist Press, 1990), John Mahoney, S.J. *The Making of Moral Theology: A Study of the Roman Catholic Tradition*, (Oxford: Clarendon Press, 1987), and Judge John T. Noonan, Jr., *A Church That Can and Cannot Change: The Development of Catholic Moral Teaching*, (Notre Dame: University of Notre Dame Press, 2005).

Perhaps one of the best ways to get a sense of how the history of the discipline has developed is to read some of the established post-Vatican II moral manuals such as Richard Gula's *Reason Informed by Faith: Foundations of Catholic Morality*, (New York: Paulist Press, 1989), and Timothy E. O'Connell, *Principles for a Catholic Morality*, (Minneapolis: The Seabury Press, 1976, 1978; rev. ed., San Francisco: Harper and Row, 1990). A more recent work in this same vein is James T. Bretzke, S.J. *A Morally Complex World: Engaging Contemporary Moral Theology*, (Collegeville: The Liturgical Press, 2004). A helpful reader of ecumenical authors and themes is Ronald P. Hamel, and Kenneth R. Himes, O.F.M., eds. *Introduction to Christian Ethics: A Reader*, (New York: Paulist Press, 1989). For the "new natural law/basic goods" theory see Germain Grisez, *The Way of the Lord Jesus*, (Chicago: Franciscan Herald Press, 1983, 1993, 1997). Todd A. Salzman's *What Are They Saying About Catholic Ethical Method?* (Mahwah: Paulist Press, 2003) is very helpful at deciphering the question of normative ethics in Post-Vatican II moral theology, especially in regards to the Basic Goods School (Grisez et al.) and the Revisionist school (Curran, Fuchs, McCormick, and the majority of post-Vatican II Catholic moralists).

Globalization, Inculturation, and Liberation Theology and Christian Ethics combine critically important areas of the discipline that would have been difficult even to imagine half a century ago. These are areas in which taking proper account of personal and collective is especially important. To some extent the themes which come up in the Globalization and Inculturation sections are related to the Comparative Ethics section discussed above, but I believe they merit their separate sections here. The Parliament of the World's Religions 1993 meeting in Chicago issued its "The Declaration of a Global Ethic," a pet project of the Swiss theologian Hans Küng, which he had been pushing in a number of short publications both prior to and following this meeting. A number of ethicists do not share Küng's optimism and enthusiasm for the possibility and/or practicality of the formulation of a global ethic that goes beyond glittering generalities. A more serious engagement with the

ethical ramifications of globalization can be found in the essays edited by Gene Outka and John P. Reeder in *Prospects for a Common Morality*, (Princeton: Princeton University Press, 1993).

Inculturation is a relatively new term for a more ancient challenge, namely how to evangelize the Christian Gospel in individual cultures in a way that authentically speaks to that culture and its values without forcing adoption of the foreign evangelizers' own cultures. If there is a distinctively Christian ethics, then it follows that inculturation of Christian ethics will lead to some important differences across cultures as to how the Gospel is lived out in the concrete. Due to my own experiences of having lived, worked, studied, and taught on three continents, the whole challenge of inculturation and ethics is of particular interest to me. I have tried to address some of these issues in James T. Bretzke, S.J., "A New Pentecost for Moral Theology: The Challenge of Inculturation of Ethics," *Josephinum* 10:2 (Summer/Fall 2003): 250-260. An excellent book which reflects critically on the challenges posed by globalization and inculturation is Robert J. Schreiter, *The New Catholicity: Theology between the Global and the Local*, (Maryknoll: Orbis Books, 1997).

Liberation Theology I believe can be viewed as a forceful example of the inculturation of Christian ethics into a specific local context. The general bibliography on Liberation Theology is much too vast to include in this work, so I have concentrated on just those titles that deal more explicitly with the task of Christian ethics. A very helpful work that tries to bridge the tradition of Roman Catholic moral theology and the particular challenges posed by systemic injustice in Latin America is Antônio Moser and Bernardino Leers' *Moral Theology: Dead Ends and Ways Forward*, (Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990). Alfred T. Hennelly, S.J.'s *Liberation Theologies: The Global Pursuit of Justice*, (Mystic, CT: Twenty-Third Publications, 1995) summarizes and critiques the ideas of liberation theology's chief proponents--Gustavo Gutiérrez, Jon Sobrino, Juan Segundo, Ignacio Ellacuría--and many other theologians who have incorporated their

liberating ideas into writings on a broad range of topics, issues and concerns. A helpful article that gives an overview of some of the contributions liberation theology has made to Christian ethics, as well as noting some ongoing concerns and tensions is Thomas L. Schubeck, S.J., "Ethics and Liberation Theology," *Theological Studies* 56 (1995): 107-122.

Moving along to the next areas of the bibliography, three important areas in fundamental Christian ethics involve our understandings of the human person as moral agent, moral norms, and their grounding in what Catholics usually call the natural law, i.e., an objective moral order which somehow stands outside of individuals and cultures and yet exerts a normative claim on them and their ethical behavior. The section **Moral Autonomy of the Human Person** highlights the theological anthropology of humans as responsible moral agents. **Moral Norms** moves to the lived aspect of the human moral agent in his or her moral choices. While most every Christian ethicist accepts the necessity of moral norms in the abstract, just what constitutes binding moral norms in the concrete is an area of considerable debate. Though long out of print, *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, edited Charles E. Curran and Richard A. McCormick, S.J., (New York: Paulist Press, 1979) contains an excellent set of essays which map key aspects of this ongoing debate. The ecumenical aspect of this discussion is engaged well in the essays contained in Gene H. Outka, and Paul Ramsey, eds. *Norm and Context in Christian Ethics*, (London: SCM Press, 1968). The **Natural Law** often has been seen as some sort of shibboleth that separates the Catholics from the Protestants, but this section of the bibliography will show that this is not necessarily so. Certainly the work of Thomas Aquinas is foundational to both the tradition and contemporary reflection on the natural law, and there are ample titles here which engage the Angelic Doctor. Michael Betram Crowe's *The Changing Profile of Natural Law*, (The Hague: Martinus Nihoff, 1977) remains a very helpful book on this tradition and once again the Curran and McCormick volume *Readings in Moral Theology, No. 7: Natural Law and Theology*, (Mahwah:

Paulist Press, 1991) provides an excellent selection of both contemporary and historical approaches to the natural law.

The next two sections of the bibliography yet to be discussed involve intimately the intersection between Christian faith and moral living. The section on **Religion & Morality** centers primarily on how Christian religious practices embodied in **Worship, Prayer** and the **Sacraments** help to sustain and illumine the believers' concrete moral lives. **Sin, Forgiveness, and Reconciliation** situates moral failure in a faith perspective. The essays in Josef Fuchs, S.J. *Christian Ethics in a Secular Arena*, (Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984) take up the challenge of trying to live out of a faith context in a pluralistic and secularist society. A quite different approach would be found in the work of someone like Stanley Hauerwas or the collection of essays he edited along with Nancy Murphy, and Mark Nation in *Theology Without Foundations: Religious Practice and the Future of Theological Truth*, (Nashville: Abingdon Press, 1994). Though somewhat dated, the essays contained in Gene Outka and John P. Reeder, Jr., eds., *Religion and Morality: A Collection of Essays*, (Garden City: Doubleday, Anchor Books, 1973) can be helpful to articulating aspects of this area. Two other theologians who have tried to focus on bringing into closer connection spirituality, the sacraments, and ethics are Mark O'Keefe, O.S.B., *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality*, (Mahwah, NJ: Paulist Press, 1995); and Vigen Guroian, who writes out of the Orthodox tradition in his *Ethics after Christendom: Toward an Ecclesial Christian Ethic*, (Grand Rapids: William B. Eerdmans, 1994).

Since in many ways a central part of the discipline of Christian ethics and moral theology historically has been focused on how to deal with the theological realities of **Sin, Forgiveness, and Reconciliation** it should come as no surprise that the bibliography in this area is fairly extensive. One of the giants of moral theology in the twentieth century was Bernard Häring, C.Ss.R. who wrote extensively in this area. See especially his chapter, "Sin and Conversion," Chapter 8 in his *Free and*

Faithful in Christ, Vol. 1, (Middlegreen, Slough: St. Paul Publications, 1978): 378-470. The classic work on the development of the Sacrament of Reconciliation is James Dallen, *The Reconciling Community: The Rite of Penance*, (New York: Pueblo Publishing, 1986). Patrick T. McCormick's *Sin as Addiction*, (New York: Paulist Press, 1989), proposes a number of helpful models for looking at both sin and reconciliation, while an excellent treatment from a contemporary Protestant perspective is L. Gregory Jones, *Embodying Forgiveness: A Theological Analysis*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995).

The final section of the bibliography brings together further **Research Aids, Dictionaries and Bibliographies on Christian Ethics**. Many, but not all, of the entries collected here are also found in their individual thematic areas as well. Hopefully some of these entries will provide resources for ongoing research in the ever-growing body of knowledge that this bibliography as a whole has endeavored to bring together. Regular contributions to the field are found in the "Notes on Moral Theology" published in the March issue of *Theological Studies* and the Spanish periodical *Moralia* has consistently published a "Panorama bibliográfico de moral." For years *Studia Moralia*, the periodical of the Alphonsianum in Rome, did the same, but they seemed to have stopped this practice in the last few years.

No bibliography can ever hope to be exhaustive and this one is no exception. Obviously not even a dedicated full-time team of scholars could be aware of every title in the field, and I am all the more cognizant of the publications that have escaped my notice. Added to this limitation is the realization that I had to make selections of what to include, what to annotate, and what to leave aside. Nevertheless, despite these many limitations and deficiencies, it is my sincere hope that the selections found here will be of aid in furthering development in this most interesting and vitally important field.

Casuistry

N.B. See also the Traditional Moral Manuals listed in the History of Christian Ethics section of this bibliography for some excellent examples of how casuistry was applied in moral theology.

Articles on Casuistry

Almond, Brenda. "New Occasions Teach New Duties?: Seven Moral Myths." *The Expository Times* 105 (1994): 104-167.

One of several articles dealing with the theme of teaching new moral duties.

Bretzke, James T., S.J. "Casuistry with a Human Face." Chapter 6 in Id. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004.

This chapter presents a methodology for a pastoral counseling approach to the application of moral principles to concrete ethical situations. Bretzke is Associate Professor and Chair of Theology and Religious Studies at the University of San Francisco. He has also lived and taught in Europe and East Asia.

Brown, David. "New Occasions Teach New Duties?: Christian Ethics: The Contemporary Context." *The Expository Times* 105 (1994): 260-265.

One of several articles dealing with the theme of teaching new moral duties.

Hauerwas, Stanley M. "Reconciling the Practice of Reason: Casuistry in a Christian Context." Chapter 3 in Hauerwas's *Christian Existence Today: Essays on Church, World and Living in Between*, 67-88. Durham NC: The Labyrinth Press, 1988.

Kaczor, Christopher. "The Tragic Case of Jodie and Mary: Questions about Separating Conjoined Twins." *Linacre Quarterly* 70 (May 2003): 159-170.

Against Cardinal Cormac Murphy-O'Connor and William May, Kaczor argues that the separation of Jodie and Mary was morally licit, though not morally obligatory.

Keenan, James F., S.J. "Applying the Seventeenth-Century Casuistry of Accommodation to HIV Prevention." *Theological Studies* 60 (September 1999): 492-512.

Keenan was professor of moral theology at the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

_____. "The Casuistry of John Major: Nominalist Professor of Paris (1506-1531). *The Annual of the Society of Christian Ethics* (1993): 205-221.

_____. "The Return of Casuistry." *Theological Studies* 57 (1996): 123-139.

Part of the "Notes on Moral Theology 1995"

Kennedy, Terence, C.Ss.R. "Casuistry and the Problem of Pragmatism." *Australasian Catholic Record* 69 (1992): 67-77.

After considering some of the problems with casuistry as construed by the nominalist tradition, Kennedy discusses a secular revival of casuistry as "applied ethics," and critiques this approach by using Alasdair MacIntyre's arguments developed in the latter's essay, "Does Applied Ethics Rest on a Mistake?" *The Monist* 67 (1984): 498-513. Along with MacIntyre, Kennedy concludes that casuistry makes sense only within "an ethical framework and a living tradition that embodies its normative rules and values." p. 75.

Kopfensteiner, Thomas R. "The Meaning and Role of Duress in the Cooperation of Wrongdoing." *Linacre Quarterly* 70 (May 2003): 150-158.

Considers the impact of "duress" in reference to provisions for sterilizations in Catholic health care partnerships.

Kopfensteiner, who is a priest of the Archdiocese of St. Louis, taught at Fordham University and did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

Mahoney, John, S.J. "The Challenge of Moral Distinctions." *Theological Studies* 53 (1992): 663-682.

Revised version of the First Annual Joseph B. Brennan Lecture in Applied Ethics, delivered at Georgetown University's Center for the Advanced Study of Ethics on 1 April 1992. Mahoney is Professor of Moral Theology at King's College, University of London.

Porter, Jean. "'Direct' and 'Indirect' in Grisez's Moral Theory." *Theological Studies* 57 (1996): 611-632.

Porter is professor of theology at the University of Notre Dame.

Schlögel, Herbert, O.P. "Tugend-Kasuistik-Biographie. Trends und ökumenische Perspektiven in der Moraltheologie der USA." *Catholica* (3/1997): 187-200.

Discusses authors, approaches and issues prominent in moral theology in the United States in the mid-1990's.

Schmitz, Philip, S.J. "Kasuistik. Ein wiederentdecktes Kapitel der Jesuitenmoral." *Theologie und Philosophie* 67 (1992): 29-59.

Schmitz did his dissertation under Josef Fuchs, and taught moral theology at Sankt Georgen in Frankfurt, and is now on the faculty of the Gregorian in Rome.

Books on Casuistry

Boatright, John R. *Cases in Ethics and The Conduct of Business*. Englewood Cliffs: Prentice Hall, 1995.

This collection of 30 cases on major ethical issues in business covers the range of ethical issues in a standard business ethics course and include well-known cases that have become classics as well as some that are published here for the first time.

Connell, Francis Jeremiah. *More Answers to Today's Moral Problems*. Edited by Eugene J. Weitzel. Washington, DC: Catholic University of America Press, 1965.

Grisez, Germain, with the help of Joseph Boyle et al. *The Way of the Lord Jesus. Volume 3: Difficult Moral Questions*. Quincy IL: Franciscan Press, 1997.

Deals with a wide variety of moral cases using a method of description, analysis, and a suggested reply.

Higgins, Gregory C. *Where Do You Stand? Eight Moral Issues Confronting Today's Christians*. Mahwah, NJ: Paulist Press, 1995.

These crucial moral issues are: moral reasoning; reproductive technologies; abortion; sexual ethics; social justice; euthanasia; war; and capital punishment. For each of the issues the author presents several hypothetical human situations (your local high school board decides to distribute condoms at the high school, for example). Then he explores the principle moral issues to be decided, presenting pros and cons, without trying to steer the reader either side. Following several questions for discussion is a list of books and documents for further reading that draws heavily on Catholic-Christian sources.

Jonsen, Albert R., and Toulmin, Stephen. *The Abuse of Casuistry: A History of Moral Reasoning*. Berkeley: University of California Press, 1988.

Critiqued by Terence Kennedy in his "Casuistry and the Problem of Pragmatism," *Australasian Catholic Record* 69 (1992): 67-77.

Keenan, James F., S.J., and Thomas A. Shannon, eds. *The Context of Casuistry*. Washington, DC: Georgetown University Press, 1995.

Kirk, Kenneth E. *Conscience and Its Problems: An Introduction to Casuistry*. New ed. London and New York: Longmans, Green and Co. Ltd., 1927, 1948.

Kirk, who lived from 1886-1954, was Bishop of Oxford.

Knight, George Thomson. *The Praise of Hypocrisy: An Essay in Casuistry*. Chicago: The Open Court Pub. Co., 1906; London: K. Paul, Trench, Trubner, 1906.

Lamet, Adrien Augustin de Bussy de, et Germain Fromageau. *Le dictionnaire de cas de conscience, decides suivant les principes de la morale, les usages de la discipline ecclesiastique, l'autorite des conciles et des canonistes, et la jurisprudence du royaume*. Basle: J. L. Brandmuller, 1744.

First published under this title in 1733. "Un echantillon de celui-ci ... fut imprime a Paris en 1714, sous le titre de Resolutions de plusieurs Cas de Conscience touchant la Morale & la Discipline de l'Eglise."

Leites, Edmund, ed. *Conscience and Casuistry in Early Modern Europe*. Ideas in Context. Cambridge and New York: Cambridge University Press; Paris: Editions de la Maison des sciences de l'homme, 1988.

Reviewed by Thomas McCoog, S.J. in *Heythrop Journal* 32 (1991): 276-277; reviewed by James Gustafson in *Journal of Religion* 69 (1989): 579-580.

Long, Edward LeRoy. *Conscience and Compromise: An Approach to Protestant Casuistry*. Philadelphia: Westminster Press, 1954.

MacHeild, Alec. *A Question of Casuistry, A Dialogue & A Denouement*. London: Sonnenschein, 1894.

Maurice, Frederick Denison. *The Conscience: Lectures on Casuistry Delivered in the University of Cambridge*. London: Macmillan, 1868.

———. *The Conscience: Lectures on Casuistry Delivered in the University of Cambridge*. 3d edition. London: Macmillan, 1883.

Michaud-Quantin, Pierre. *Sommes de casuistique et manuels de confession au Moyen Age (XII-XVI siècles)*. Louvain, Nauwelaerts, 1962.

Merrill, Thomas F., ed. *William Perkins, 1558-1602, English Puritanist; His Pioneer Works on Casuistry: "A Discourse of Conscience" and "The Whole Treatise of Cases of Conscience."* With an introduction by Thomas F. Merrill. Nieuwkoop: B. De Graaf, 1966.

Miller, Richard B. *Casuistry and Modern Ethics: A Poetics of Practical Reasoning*. Chicago: University of Chicago Press, 1996.

Reviewed by John P. Boyle in *Theological Studies* 59 (1998): 169-170; and by Christine Gudorf in *Journal of the American Academy of Religion* 66 (Spring 1998): 185-187..

Morenas, Francois. *Dictionnaire portatif des cas de conscience*. Latin. Dictionarium casuum conscientiae et controversiarum forensium ecclesiasticarum ... ex idiomate Gallico Latine redditum. Ed. Secunda, tertia parte auctior et emendatior quam curavit et retentis ex prima editione notis Eusebii Amort quandoque suas adjecit M.B. Augustae Vindelicorum, Sumptibus Fratrum Veith, 1784.

Includes cases cited from the works of Pontas, De Lamet, Fromageau, and Lambertini. Translation of *Dictionnaire portatif des cas de conscience*.

Rodd, Cyril S., ed. *New Occasions Teach New Duties?: Christian Ethics for Today*. With a Foreword by Baroness Warnock. Edinburgh: T&T Clark, 1995.

Cyril S. Rodd is the editor of the *Expository Times*. In this study scholars examine the changes which have occurred in ethical thinking since the time of Jesus. Discussing both the positive and negative aspects of these changes,

the authors show that basic Christian morality can and must be applied in new ways. The book argues that traditional Christian values and the thinking of the Church Fathers and Reformation leaders can and must be made relevant today if Christian ethics are not to lose their authentic and vital nature.

Seiden, Melvin. *Measure for Measure: Casuistry and Artistry*. Washington, D.C.: Catholic University of America Press, 1990.

Thomasma, David C. and Patricia A. Marshall. *Clinical Medical Ethics: Cases and Readings*. Lanham, MD: University Press of America, 1995.

Woywod, Stanislaus; with J.A. McHugh. *The Casuist: A Collection of Cases in Moral and Pastoral Theology*. 5 vols.; Vol. 5 prepared by J.A. McHugh. New York: J. F. Wagner, 1924-25.

Woywod lived from 1880-1941, and McHugh from 1880-1950; both were priests.

Church Authority and Tradition in Christian Ethics and Moral Theology

Statements/Documents of the Magisterium

Documents from the Holy See (Vatican)

Since Pope John Paul II's 1993 Encyclical on Fundamental Moral Theology *Veritatis splendor* occasioned considerable discussion among moral theologians this document and responses to it have been placed in a separate section at the end of this larger section on the Magisterium and moral theology.

Abbott, Walter M., S.J. *The Documents of Vatican II*. New York: America Press, 1966.

Carlen, Claudia, IHM. *The Papal Encyclicals*. 5 vols. The Pierian Press, 1990.

Papal encyclicals from 1740 (Benedict XIV) to 1990 (John Paul II).

_____. *Papal Pronouncements, a Guide: 1740-1978*. 2 vols. Ann Arbor (MI): Perian Press, 1990.

Catechism of the Catholic Church. See especially "Part Three: Life in Christ." Garden City: Doubleday Image, 1995. ISBN 0-385-47967-0. OR available on the Internet at : http://www.vatican.va/archive/ccc_css/archive/catechism/ccc_toc.htm

Congregation for the Doctrine of the Faith [CDF]. "Instruction on the Ecclesial Vocation of the Theologian." Vatican City: Libreria Editrice Vaticana, 1990.

Flannery, Austin P., O.P. ed. *The Documents of Vatican II*. New York: Pillar Books, 1975.

_____. *Vatican Council II: More Post Conciliar Documents*. Collegeville: The Liturgical Press, 1982.

The Holy See. [Http://www.vatican.va](http://www.vatican.va)

Web-site of the Vatican, available in several languages and with a considerable number of links to Church and papal documents, as well as current news briefings.

John Paul II, Pope. Address of John Paul II to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas." (20 March 2004). *Origins* 33:43 (8 April 2004): 737-740. Internet version found April 3, 2004 at the following URL: http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/march/documents/hf_jp-ii_spe_20040320_congress-fiamc_en.html

In this address the Pope asserts that artificial hydration and nutrition is not a medical treatment but a basic and natural means of preserving life, and thus is always morally obligatory. This address occasioned great debate among moral theologians, bioethicians, and health care professionals since it represented a substantial shift in the Church's understanding of the assessment of ordinary and extraordinary means, and would have a great number of practical ramifications for a host of other issues, such as allocation of scarce health care resources, advanced health care directives, and the like. Pope John Paul II reigned from October, 1978 until April 2, 2005.

____. "Discourse to the International Congress of Moral Theology." Rome 10 April 1986. In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 11-14. Roma: Città Nuova Editrice, 1987.

In this discourse the Pope repeated the affirmation of immutable concrete moral norms, and gave as two examples the prohibition against contraception and direct killing of the innocent. The tone of the Pope's discourse is clearly that of the Caffarra-Grisez-Finnis line, and contains many thinly veiled negative references to the Proportionalist school. The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

____. *Evangelium vitae*. Encyclical Letter on the Gospel of Life. 25 March 1995. *Origins* 24 (6 April 1995): 689-730. http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html

Deals with critical life issues such as abortion, capital punishment, war, euthanasia, and health care ethics.

____. *Veritatis splendor*. Encyclical Letter on the Fundamental Moral Theology. 6 August 1993.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor_en.html

For discussion of *Veritatis splendor* see the special section at the end of this major section on the Magisterium and moral theology.

Paul VI, Pope. *Humanae vitae* (Encyclical Letter on the Regulation of Births). 25 July 1968. *AAS* 60 (1968): 481-503; in *Vatican Council II. More Post-Conciliar Documents*, ed. Austin Flannery, O.P., (Collegeville: The Liturgical Press, 1982): 397-416.

http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html

Reaffirmed the Catholic Church's ban on artificial contraception. This Encyclical continues to be the source of considerable debate and acrimony in the field of moral theology. The Pope issued his Encyclical three years after the Pontifical Commission on Population, Family and Birth, a special papal commission entrusted with the study of this issue, voted overwhelmingly to change the Church's teaching in this area. For the text and discussion of the Pontifical Commission see the entry below. Pope Paul VI reigned from 1963 until August, 1978.

Pontifical Commission on Population, Family and Birth. "Final Report." Found in Robert Blair Kaiser, *The Encyclical That Never Was: The Story of the Pontifical Commission on Population, Family and Birth, 1964-1966*, 1-18. London: Sheed & Ward, 1985, 1987.

Tanner, Norman P., S.J., ed. *Decrees of the Ecumenical Councils*. 2 vols. Washington, D.C.: Georgetown University Press; London: Sheed and Ward, 1990.

Vatican Council II Documents and Decrees.
http://www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm

See also the Abbott and/or Flannery translations listed above.

Episcopal Documents

Baccani, Bishop Teodoro, D.D. *The Church and Birth Control*, 2nd rev. ed. np. 1991, 1993.

Bishop Bacani, then an auxiliary bishop of the Archdiocese of Manila, Philippines, looks at the issue of birth control in the context of the population crisis in the Philippines, and also considers the possibility that a wife might legitimately use artificial contraception if her husband refused to cooperate with her in the practice of natural family planning. Bacani was installed in January, 2003 as the first bishop of the new diocese of Novaliches, in Metro Manila. He was forced to resign a little over a year later in a controversy regarding possible sexual harassment of a secretary.

Mahoney, Most Rev. [later Cardinal] Roger. "The Magisterium and Theological Dissent," *Origins* 16: (6 November 1986).

Speech given at the University of Southern California Seminar on Dissent (Charles Curran also present), 16 October 1986: "Even theologians in university situations are likely to be over-influenced by the reigning ethos of academic freedom. It therefore becomes more necessary than ever for the Church to have firm authority structures so as to preserve its rich and ancient heritage and to address new problems in the light of Christ." Mahoney is Cardinal Archbishop of Los Angeles, California.

National Conference of [USA] Catholic Bishops. "The Teaching Ministry of the Diocesan Bishop: A Pastoral Reflection." *Origins* 21 (2 January 1992): 474-492.

Pilarczyk, Most Rev. Daniel. "Pastoral Letter on Dissent to the Cincinnati Archdiocese," 6 June 1986. Reported in *Origins* 16 (31 July 1986). Also found in Curran and McCormick, *Readings in Moral Theology*, No. 6, pp. 152-163.

The specific role of the theologians calls them to explore the implications of Church teachings, to investigate it, to refine it, to probe it, to push back its horizons. If not all Church teaching is guaranteed to be infallible, then some of it could be fallible, reformable, conceivably even incorrect. It is part of the theologian's responsibility to speak to Church teaching which he or she conscientiously believes to be inexact or erroneous.

Quinn, Most Rev. John R. "The Exercise of the Primacy." *Commonweal* 123 (12 July 1996): 11-20.

Address on the role and some problems associated with the Roman Curia given by Quinn, the former Archbishop of San Francisco, at Oxford.

_____. *The Reform of the Papacy: The Costly Call to Christian Unity*. Ut Unum Sint: Studies on Papal Primacy. New York: Crossroad, 1999.

Ratzinger, Joseph Cardinal. "The Drama of Morality." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 307-314. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *The Ratzinger Report: An Exclusive Interview on the State of the Church*. San Francisco: Ignatius Press, 1985. Ratzinger went on to be elected the successor to John Paul II on 19 April 2005, taking the name of Benedict XVI.

_____. "Kirchliches Lehramt, Glaube, Moral." In Id., Hrsg. *Prinzipien Christlicher Moral*, 41-66. Einsiedeln, 1975.

English translation: "The Church's Teaching Authority--Faith--Morals." In *Principles of Christian Morality*, 47-73. Translated by Graham Harrison. San Francisco: Ignatius Press, 1986. Also found under the title, "Magisterium of the Church, Faith, Morality," in *Readings in Moral Theology, No. 2*, 174-189. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1980. Initial English version appeared in *Problems of the Church Today*, 74-83, (Washington, D.C.: U.S. Catholic Conference).

In French: In Joseph Ratzinger et Philippe Delhay, ed., *Principes d'éthique chrétienne*. Le Sycomore. Paris: Editions Lethielleux, 1979.

Italian translation in *Prospettive di morale cristiana*. Contributi di teologia, 3. Ed. Joseph Cardinal Ratzinger. Roma: Città Nuova Editrice, 1986.

Sklba, Bishop Richard J. "Theological Diversity and Dissent within the Church." In *Shepherds Speak: American Bishops Confront the Social and Moral Issues that Challenge Christians Today*, 20-33. Edited by Dennis M. Corrado and James F. Hinchey. New York: Crossroad, 1986.

Sklba has a degree in Scripture from the Biblicum in Rome, and is auxiliary bishop in the Archdiocese of Milwaukee.

Untener, Bishop Kenneth. "Humanae vitae: What Has It Done to Us?" *Commonweal* (18 June 1993).

Critiques the polarizing effect of *Humanae vitae*, noting that "In the eyes of many people, the teaching Church has committed a teacher's cardinal sin: it

has become more concerned about itself than about the truth" (p. 12).
Untener was Bishop of Saginaw, Michigan until his death in 2004.

Articles on the Magisterium, Authority, and/or Dissent

Albacete, Lorenzo. "Infallibility of the Magisterium in the Field of Morals." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 269-276. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Barrett, Richard J. "Assent: Not a Compelling Problem--A Response to J.F. Keenan." *Irish Theological Quarterly* 59 (1993): 264-285.

Makes extensive use of Bartholomew Kiely's writings and argues for a positive understanding of the Magisterium's imposition of the Oath of Fidelity on theologians.

See James F. Keenan, S.J.'s "Compelling Assent: Magisterium, Conscience and Oaths." *Irish Theological Quarterly* 57 (1991): 209-227.

Bennett, John C. "Ecumenical Dimensions of the Curran Case: The Vatican Moves to Repress Dissent." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 508-511. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Christianity and Crisis* in 1986.

Berbusse, Edward J. "The Catholic College Versus Academic Freedom." *Homiletic and Pastoral Review*. 87 (1986).

Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 276-289. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Blank, Josef. "The Concept of Power in the Church: New Testament." *Concilium* 197 (3/1988): 3-12.

"The decisive factor in the New Testament understanding of the concepts of 'power, sovereignty', etc., is that all exercise of power in Christ's Church is understood fundamentally as *diakonia* and not as *arché*." p. 8.

Boyle, John P. "The Magisterium and the Natural Law." *Catholic Theological Society of America (CTSA) Proceedings* 34 (1979): 189-210.

_____. "The Ordinary Magisterium: Towards a History of the Concept." *Heythrop Journal* 20 (1979): 380-398.

_____. "Teaching Authority in the 1983 Code." *Jurist* 45 (1985): 136-170.

Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 191-230. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Burkhard, John. "*Sensus fidei*: Meaning, Role and Future of a Teaching of Vatican II." *Louvain Studies* 17 (1992): 18-34.

Burkhard is at the Washington Theological Union.

_____. "*Sensus Fidei*: Theological Reflections since Vatican II: I. 1965-1984." *The Heythrop Journal* 34 (1993): 41-59.

Examines the writings of various theologians writing on this theme in the years 1965-1989. This article is part one.

Chapman, Mark E. "The Spirit and the magisterium: authority in the community of freedom." *Ecumenical Review* 42 (1990): 268-278.

Congar, Yves, O.P. "Pour une histoire sémantique du terme 'magisterium'." *Revue des sciences philosophiques et théologiques* 60 (1976): 84-97.

In English: "A Semantic History of the Term 'Magisterium'." In *Readings in Moral Theology, No. 3: The Magisterium and Morality*, 297-313. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1982.

_____. "Brief historique des formes du 'magistère' et des ses relations avec les docteurs." *Revue des sciences philosophiques et théologiques* 60 (1976): 98-112.

In English: "A Brief History of the Forms of the Magisterium and Its Relations with Scholars." In *Readings in Moral Theology, No. 3: The Magisterium and Morality*, 314-331. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1982.

_____. "Saint Thomas and the Infallibility of the Papal Magisterium (*Summa Theologiae*, II-II, a. 1, a. 1)." *The Thomist* 38 (1974): 81-105.

Connery, John R., S.J. "The Non-Infallible Moral Teaching of the Church." *The Thomist* 51 (1987): 1-16.

Costanzo, Joseph F., S.J. "Academic Dissent: An Original Ecclesiology. A Review Article. [Charles Curran; John Hunt]." *The Thomist* 34 (1970): 636-653.

Costigan, Richard F., S.J. "The Consensus of the Church: Differing Classic Views." *Theological Studies* 51 (1990): 25-48.

Studies the historical background of Vatican I's doctrine of papal infallibility, especially in reference to positions of both Gallicanists and papalists.

Cowdin, Daniel M. "Religious Liberty, Religious Dissent and the Catholic Tradition." *The Heythrop Journal* 32 (1991): 26-60.

Crosson, Frederick J. "Liberty and Authority in the Church." In *Law for Liberty: The Role of Law in the Church Today*, 147-155. Edited by James E. Biechler. Baltimore: Helicon Press, 1967.

Essay written for the Canon Law Society of America's seminar on The Role of Law in the Church.

Curran, Charles E. "Academic Freedom and Catholic Institutions of Higher Learning." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 253-270. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *The Journal of the American Academy of Religion*.

_____. "A Place for Dissent: My Argument with Joseph Ratzinger." *Commonweal* 132/9 (6 May 2005): 18-20.

Curran's reflection on the election of Joseph Ratzinger as Pope Benedict XVI, in light of Curran's own difficulties with the then Cardinal Prefect of

the Congregation for the Doctrine of the Faith on the possibility of dissent from noninfallibly defined Church teaching.

_____. "Public Dissent in the Church." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 387-407. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Origins* in 1986.

_____. "A Teaching Moment Continues." *America*, 156 (25 April 1987): 336-340.

Curran's own apologia for continuing to resist the stripping of his teaching post at Catholic University, after the Congregation of the Doctrine of the Faith (CDF) declaration, on the grounds that this very process can be seen as a "teaching moment" for the Church. He is the teacher.

Delhaye, Philippe. "Conscience and Church Authority." *Louvain Studies* 2 (1968-69): 355-375.

Demmer, Klaus, M.S.C. "La competenza normativa del magistero ecclesiastico in morale." In *Fede cristiana e agire morale*, 144-170. A cura di Klaus Demmer, M.S.C. e Bruno Schüller, S.J. Traduzione italiana di Giuliano Riva. Assisi: Cittadella, 1980.

In German: In *Christlich glauben und handeln: Fragen einer fundamentalen Moraltheologies in der Diskussion*. Dusseldorf: Patmos Verlag, 1977.

DiNoia, J.A., O.P. "Authority, Public Dissent and the Nature of Theological Thinking." *The Thomist* 52 (1988): 185-207.

Dulles, [later Cardinal] Avery R., S.J. "Authority and Conscience." *Church* (Fall, 1986): 8-15.

Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 97-111. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

_____. "Conscience and Church Authority." In *Conscience: Theological and Psychological Perspectives*, 115-122. Edited by C. Ellis Nelson. New York: Newman Press [Paulist], 1973.

_____. "Gender and Priesthood: Examining the Teaching." *Origins* 25 (2 May 1996): 778-784.

Dulles gives an overview of the basic reasons for and against the Roman Catholic Church's refusal to ordain women, and concludes that this teaching requires "firm assent," and that the teaching has been proposed as virtually *de fide*, though technically one cannot be condemned a heretic who does not hold the teaching.

- ____. "'Humanae Vitae': How the Dissent Affects the Church." *Origins* 22 (1993): 774-777.

Address given in a workshop on medical and moral issues sponsored by the Pope John XXIII Medical-Moral Research and Education Center, and held in Dallas from 1-5 February 1993.

- ____. "Magisterium and Theological Method." *Seminarium* 31 (1991): 289-299.

Outlines the relation of theologians and theological method to the Magisterium from the 19th scholastic manuals, through the papacy of Pius XII (and *Humani Generis*), through Vatican II and post-conciliar developments up to the present.

- ____. "The Magisterium, Theology and Dissent." *Origins* 20 (28 March 1991): 692-696.

Dulles proposes five ground rules that the Magisterium itself might observe in its practical exercise of the teaching office.

- Fitch, David. "Curran and Dissent: The Case for the Holy See." *America*, 156 (25 April 1987): 341-343; 349-350.

Fitch refuses to allow for the possibility of legitimate public dissent on the grounds that it causes scandal. Careful exposition of pre-Vatican II understanding of theological speculation and dissent. Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 435-441. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

- Fratellone, Raimondo. "Norma morale oggettiva, Magistero e coscienza soggettiva." In *Problemi morali dei giovani oggi*, 81-104. Edited by Guido Gatti and Gianfranco Coffele. Roma: LAS, 1990.

- "Freedom to Disagree" [unsigned editorial]. *The Tablet* (14 July 2001): 1007.

Articulates a potential abuse of authority in these words: "There is a flawed circular argument behind much of the Vatican's efforts to police theological

discussion in the Catholic Church at present. Disciple is used to produce a spurious sense of consensus. Then the existence of the consensus is cited as evidence of the settled position of the Church. And thus those who speak against that settled position are accused of disagreeing with a teaching that has the Church's authority behind it. But this is just an exercise in tautology. It convinces nobody. The only consensus that matters is one that emerges after free and exhaustive debate, without any attempt to silence those holding different opinions. Only thus can the Holy Spirit be seen to have the time and space in which to work."

Fuchs, Josef, S.J. "Die Last moraltheologischer Lehrautorität." *Stimmen der Zeit* 120, #213 (April 1995): 219-232.

English digest: "The Burden of Moral Theological Teaching Authority," *Theology Digest* 34, no. 1 (Spring 1996): 47-54.

———. "The Magisterium and Moral Theology." *Theology Digest* 38 (1991): 103-107.

Critiques the maximalist position of Mucci, published in *Civiltà Cattolica* in 1988. Digest of Fuch's 1989 article, "Magisterium und Moraltheologie," in *Freiburger Zeitschrift für Philosophie und Theologie*.

———. "Magisterium und Moraltheologie." *Freiburger Zeitschrift für Philosophie und Theologie* 36 (1989): 395-407.

In English: "The Magisterium and Moral Theology." Chapter 9 in Idem. *Moral Demands and Personal Obligations*, 140-150. Washington, D.C.: Georgetown University Press, 1993. English language digest as "The Magisterium and Moral Theology," *Theology Digest* 38 (1991): 103-107.

———. "Teaching Morality: The Tension Between Bishops and Theologians Within the Church." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 330-353. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Christian Ethics in a Secular Arena*. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984.

Italian translation: *Etica cristiana in una società secolarizzata*. Casale Monferrato: Piemme, 1984.

- . "'Whoever hears you hears me': episcopal moral instruction." *Theology Digest* 41 (1994): 3-7.

English digest of "'Wer euch hört, der hört mich': Bischöfliche Moralweisungen." *Stimmen der Zeit* 117 (1992): 723-731.

Briefly highlights instances where both individual bishops and different bishops' conferences have issued position statements on a particular issue, such as Persistent Vegetative State (PVS), which are not in agreement with one another. Fuchs notes the difference between enunciation of principles (about which there is usually greater agreement) and application of these principles to concrete ethical issues (and concerning which there will necessarily be less agreement. Moreover, Fuchs stresses that while respect for such episcopal teaching is a value, it is not an *absolute* value, and the *absolute* value would be only to the moral truth (and the common search for that truth).

- Galvin, John P. "Papal Primacy in Contemporary Roman Catholic Theology." *Theological Studies* 47 (1986): 653-667.

Summarizes and discusses the themes of the theology of papal primacy developed by Charles Journet (1891-1975) and notes some recent ecumenical proposals.

- Gres-Gayer, Jacques M. "The Magisterium of the Faculty of Theology of Paris in the Seventeenth Century." *Theological Studies* 53 (1992): 424-450.

Historical account of the resistance to the transfer of ecclesiastical teaching authority "from those who had acquired knowledge to those who received power." Gres-Gayer is associate professor of church history at The Catholic University of America.

- Grisez, Germain. "How to Deal with Theological Dissent." *Homiletic and Pastoral Review* 87 (November 1986).

Grisez maintains that theological dissent is like a cancer growing in the Church's organs and interfering with her vital functions and should be dealt with as one might deal surgically with a malignant tumor. Grisez is professor of moral theology/philosophy at Mt. St. Mary's in Emmitsburg, MD. Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 442-472. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

- ____. "Infallibility and Moral Norms: A Review Discussion." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 58-96. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *The Thomist*.

- ____. "Magisterium's Responsibility and Public Dissent." In *Teaching the Catholic Faith: Central Questions for the '90's*, 155-160. Proceedings of the Thirteenth Convention of the Fellowship of Catholic Scholars, Philadelphia, Pennsylvania, 1990. Edited by Msgr. Eugene V. Clark. New York: St. John's University Edition, with the Fellowship of Catholic Scholars, 1991.

Originally appeared in *«Humanae vitae»: 20 anni dopo. Atti del II Congresso Internazionale di Teologia Morale, Roma, 9-12 novembre 1988*. Milano: Edizioni Ares, 1989.

The Fellowship of Catholic Scholars was founded in 1977 and includes, among others, Joseph Fessio, S.J., Germain Grisez, James Hitchcock, Donald Keefe, S.J., Msgr. George A. Kelly, Ronald Lawler, OFM, Cap., William E. May, Msgr. William B. Smith, et al..

- Gudorf, Christine E. "The magisterium and the Bible: North American experience." In *The Bible and its readers*, 79-90. Edited by W. Beuken, et al. 1991.

- Gula, Richard, S.S. "The Right to Private and Public Dissent from Specific Pronouncements of the Ordinary Magisterium." *Eglise et théologie* 9 (1978): 319-343.

Gula taught moral theology for many years at St. Patrick's Seminary in Menlo Park, California, and now is professor of moral theology at the Franciscan School of Theology in Berkeley.

- Häring, Bernard, C.Ss.R. "The Curran Case: Conflict Between Rome and a Moral Theologian." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 370-386. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally presented on West German radio in September 1986. Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

———. "Magistero." In *Dizionario Enciclopedio di Teologia Morale*, 583-594. Edited by Ambrogio Valsecchi and Leandro Rossi. Roma: Edizioni Paoline, 1974.

Hoffmann, Paul. "Paul as a Witness to Dissent." *Concilium* 158 (1982): 75-80.

One of a series of articles on various aspects of this issue.

Hoose, Bernard. "Authority, Obedience and Dissent." Chapter 1 in Id. *Received Wisdom?: Reviewing the Role of Tradition in Christian Ethics*. 9-42. London: Geoffrey Chapman, 1994.

Hoose did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and is currently on the faculty of Heythrop College.

———. "Proportionalists, Deontologists and the Human Good." *The Heythrop Journal* 33 (1992): 175-191.

Discusses the theories of Germain Grisez in terms of the human good, and his extreme reluctance to accept even the hypothetical possibility of disagreeing with the Magisterium. Hoose goes on to clarify part of the problematic of the incommensurability of goods associated with the proportionalist school.

Hughes, Gerard J., S.J. "Responding to Official Church Teaching." *Priests & People* 8 (October 1994): 382-86.

Hütter, Reinhard. "Ecclesial Ethics, the Church's Vocation and Paraclesis." *Pro Ecclesia* 2 (1993): 433-450.

Janssens, Louis. "The Non-infallible Magisterium and Theologians." *Louvain Studies* 14 (1989): 195-259.

Jordan, Mark D. "On Defending Catholic Higher Education in America." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 290-303. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Communio* in 1986.

Keenan, James F., S.J. "Compelling Assent: Magisterium, Conscience and Oaths." *Irish Theological Quarterly* 57 (1991): 209-227.

Centers on the new oath of fidelity while giving an overview of some of the issues involved on magisterial competence, authority, and cooperation between theologians and Magisterium. See reply by Richard J. Barrett, "Assent: Not a Compelling Problem--A Response to J.F. Keenan." *Irish Theological Quarterly* 59 (1993): 264-285. Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York before joining the faculty of the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

———. "Notes on Moral Theology: Ethics and the Crisis in the Church." *Theological Studies* 66 (2005): 117-136.

Bibliographical essay on issues related to the sex-abuse crisis in the Church.

Kelly, Kevin. "Do We Believe in a Church of Sinners?" *The Way* 33 (1993): 106-116.

Kelly suggests that inasmuch as the Church is made up of sinners the Church itself (e.g., the Magisterium) will also reflect sin and sinfulness. A viable Christian spirituality needs to take account of this fact. Kelly is a priest of the Liverpool Archdiocese and former lecturer in Christian ethics at Heythrop College.

Kirtland, Robert. "Authority and Academic Freedom." *America*, 156 (25 April 1987): 348-349.

Author is a historian. States that theological questions should not be solved by administrative fiat, lest these institutions regress into "theological stodginess" of previous eras. Reference to the Curran case at The Catholic University of America.

Küng, Hans, and Moltmann, Jürgen, eds. "The Right to Dissent." *Concilium* 158 (1982).

Series of articles on various aspects of this issue.

Lakeland, Paul. "The Ethical Discourse of the Church." In *Theology and Critical Theory: The Discourse of the Church*, 174-207. Nashville: Abingdon Press, 1990.

Brings into dialogue the critical theory of Jürgen Habermas with the ecclesiology of the Post-Vatican II Church. Lakeland's thesis is that the

Church's failure to enact the Conciliar vision is due to a lack of a critical theory of church and society which could have provided an intellectual context in which social teachings and praxis could give a consistent direction which in turn would welcome a reflexive critique of the internal dynamics of church life.

Lawler, Ronald D., OFM Cap. "The Magisterium and Catholic Moral Teaching." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 217-233. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Mahoney, John, S.J. "On the Other Hand..." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 315-329. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *The New Blackfriars* in 1985.

May, William E. "Church Magisterium and Public Dissent." In *Teaching the Catholic Faith: Central Questions for the '90's*, 137-154. Proceedings of the Thirteenth Convention of the Fellowship of Catholic Scholars, Philadelphia, Pennsylvania, 1990. Edited by Msgr. Eugene V. Clark. New York: St. John's University Edition, with the Fellowship of Catholic Scholars, 1991.

The Fellowship of Catholic Scholars was founded in 1977 and includes, among others, Joseph Fessio, S.J., Germain Grisez, James Hitchcock, Donald Keefe, S.J., Msgr. George A. Kelly, Ronald Lawler, OFM, Cap., William E. May, Msgr. William Smith, et al..

McCormick, Richard A., S.J., and McBrien, Richard P. "L'Affaire Curran II." *America* (8-15 September 1990): 127-132; 142-143.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994. Reviews the aftermath of the Curran affair in the light of the subject's difficulty in obtaining a position in a Catholic university. Some additional material discussed, such as the Congregation for the Doctrine of the Faith (CDF) document on the Ecclesial Vocation of the Theologian.

- _____. "Theology as a Public Responsibility." *America* 165 (28 September 1991): 184-189; 203-206.

Basically a response to the 1990 Congregation for the Doctrine of the Faith (CDF) document on the "Ecclesial Vocation of the Theologian." Excellent statement of the concerns of the middle-to-left sector of the Church in reference to the current policies of the Vatican in regards to dissent. Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994.

- McCormick, Richard A., S.J. "L'Affaire Curran." *America* (5 April 1986): 261-267.

Also found in *Readings in Moral Theology, No. 6: Dissent in the Church*, 408-420. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988. Written before Curran's definitive condemnation by the Congregation for the Doctrine of the Faith (CDF). Delineation of the issues and the "non-issues" of the case. Gives references to Curran's points of dissent, and discusses the necessity of theological dissent in the Church.

- _____. "Dissent in Moral Theology and Its Implications: Some Notes on the Literature." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 517-539. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Theological Studies* in 1987.

- _____. "'Moral Considerations' Ill Considered." *America* 166 (14 March 1992): 210-214.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994. Critiques the statement issued on 12 December 1991 of the Pennsylvania bishops entitled "Nutrition and Hydration: Moral Considerations" (*Origins* 30 January 1992). McCormick argues that the bishops' statement disagrees with other episcopal statements and is an overly specific application of general moral principles of a controverted case, and therefore cannot enjoy the same magisterial authority as a more general statement.

- _____. "The Search for Truth in the Catholic Context." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 421-434. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994. Originally appeared in *America* in 1986.

- _____. "The Teaching Office as a Guarantor of Unity in Morality." *Concilium* 150 (1981): 72-81.

Interesting for delineating various views on the magisterium, authority, nature of legitimate dissent, and the role of *sensus fidelium* (*sensus fidei*).

- _____. "Theologians and the Magisterium." In Id. *Corrective Vision: Explorations in Moral Theology*, 82-99. Kansas City: Sheed & Ward, 1994.

Melina, Livio. "Coscienza, libertà e Magistero." *La Scuola Cattolica* 120 (1992): 152-171.

Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

- _____. "Moral conscience and 'communio': Toward a response to the challenge of ethical pluralism. *Communio* 20 (1993): 673-686.

Melina holds that Christian conscience is a call to assume an internal, ecclesial form in conformity with a Marian disponability to the Spirit. This article does not discuss *Veritatis Splendor*.

- _____. "Moral theology and the ecclesial sense: Points for a theological 're-dimensioning' of morality." *Communio* 29 (1992): 67-93.

In Spanish: "Consciencia, libertad y Magistero." *Communio* 14 (1992): 162-179.

According to Melina, moral theology needs a re-dimensioning which would reestablish the bonds between moral theology and other key branches of theology, specifically Christology, theological anthropology, and ecclesiology. Melina argues that the Eucharist is the locus *par excellence* of the moral life, and that a strong trust in, and reliance on the Magisterium is the only sure guarantee of following the promptings of the Holy Spirit in the moral life. In terms of the specificity of Christian ethics Melina seems to recast the issue. No longer does the discussion revolve around the question "Is there a specific Christian ethics?" but implicitly, following Melina's view, one is led to the conclusion that there is no authentic morality which is not rooted in the Catholic Church, and especially in the Eucharist.

Metz, Johannes Baptist, and Schillebeeckx, Edward, eds. "The Teaching Authority of Believers." *Concilium* 180 (1985).

Series of articles on *Sensus fidelium* and the role of the people in relation to the Magisterium.

Müller, Alois. "Authority and Obedience in the Church." *Concilium* 5 (2/1966): 40-48.

Murphy, Roland E. "Prophets and Wise Men as Provokers of Dissent." *Concilium* 158 (1982): 61-66.

One of a series of articles on various aspects of this issue.

Nilson, Jon. "The Rights and Responsibilities of Theologians: A Theological Perspective." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 5-34. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Cooperation Between Theologians and the Ecclesiastical Magisterium*. A Report of the Joint Committee of the Canon Law Society of America and the Catholic Theology Society of America, 1982.

Noonan, John T., Jr. "Development in Moral Doctrine." *Theological Studies* 54 (1993): 662-677.

Looks at how moral doctrine has changed over the centuries in some concrete instances, such as marriage, taking of interest, slavery, and so on. Noonan notes that sometimes what had been permitted in the past was later proscribed, at other times what was proscribed was later permitted. Similarly, certain other practices which had been encouraged were later discouraged and vice versa. Noonan is a legal historian, professor of law at the University of California-Berkeley (Boalt Hall), and United States federal appellate court judge.

_____. "On the Development of Doctrine." *America* 180 (3 April 1999): 6-8.

Looks at changes and development in magisterial teaching in five areas: adultery, death penalty, religious liberty, slavery, and usury.

Novak, Michael. "Dissent in the Church." *Catholicism in Crisis* 4 (January, 1986): 8-13.

Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 112-126. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988. The author is often allied with the neo-conservative wing of the Catholic Church.

O'Hanlon, Daniel J., S.J. "The Nature, Extent and Style of Authority in the Church." In *Law for Liberty: The Role of Law in the Church Today*, 109-118. Edited by James E. Biechler. Baltimore: Helicon Press, 1967.

Essay written for the Canon Law Society of America's seminar on The Role of Law in the Church. O'Hanlon taught systematic theology and spirituality at Alma College and the Jesuit School of Theology-at-Berkeley.

O'Riordan, Seán, C.Ss.R. "The Teaching of the Papal Encyclicals as Source and Norm of Moral Theology." *Studia Moralia* 14 (1976): 135-157.

Orsy, Ladislaus, S.J. "The Congregation's 'Response': Its Authority and Meaning." *America* 173 (9 December 1995): 4-5.

Canonical analysis of the Congregation for the Doctrine of the Faith (CDF)'s "Response" declaring John Paul II's *Ordinatio Sacerdotalis* (against the possibility of the ordination of women) to be infallible. See also the article by Francis A. Sullivan, S.J., "Guideposts from Catholic Tradition" in the same issue.

____. "Magisterium: Assent and Dissent." *Theological Studies* 48 (1987): 473-497.

____. "Reflections on the Text of a Canon." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 231-238. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *America* in 1986.

Padberg, John W., S.J. "Ignatius, the Popes, and Realistic Reverence." *Studies in the Spirituality of Jesuits* 25, no. 3 (May 1993): 1-38.

Padberg is a historian and director of the Institute of Jesuit Sources in St. Louis, MO. He was also president for many years of the Weston School of Theology in Cambridge, MA.

Pesce, P.G. "Osservazioni sul dissenso ecclesiale in questioni morali." *Antonianum* 53 (1978): 574-604.

Has a large bibliography.

Porter, Jean. "Natural Law, Moral Discernment, and Authority of the Church." Paper presented at the Catholic Theological Society of America Annual Convention, Miami, June 1999.

Material taken from her book, *Natural and Divine Law: Reclaiming the Roots of Christian Ethics*. Ontario: Novalis, and Grand Rapids: Eerdmans, 2000. Porter is professor of theological ethics at the University of Notre Dame.

Provost, James, and Walf, Knut, eds. "Power in the Church." *Concilium* 197 (3/1988).

Series of articles devoted to various factors involved in ecclesial authority and power.

Quelquejeu, Bernard. "Acceptance of the Rights of Man, Disregard for the 'Rights of Christians': The Inconsistency of Rome." *Concilium* 201 (1989): 118-132.

Critique of some aspects of the new Code of Canon Law and current procedural practices in the Roman Curia in respect to treatment of the "rights" of individuals, especially theologians.

Rahner, Karl, S.J. "Theology and Magisterium: Self-Appraisals." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 35-41. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Theology Digest* 29 (1981): 257-261.

_____. "Zur Situation der Jesuitenorden nach den Schwierigkeiten mit dem Vatikan," *Schriften XV*.

A talk to German Jesuits (14 April 1982) concerning Paolo Dezza, S.J.'s instruction of 25 March 1982 which stated that all Jesuit theology be aligned strictly with the Pope's teaching: R. stated, "Jesuit theology would lose its credibility to the outside world, if it were to be judged as a simple megaphone [*blösses Sprachrohr*] of authoritarian teaching power" p.362. Dezza had been appointed by Pope John Paul II as acting head of the Society of Jesus when the Superior General, Pedro Arrupe, was incapacitated by a stroke in 1981. In doing so the Pope removed the acting head that had been appointed by Arrupe himself and effectively superceded the normal autonomous governance of the religious order. Dezza belonged to the more conservative wing of the Jesuits and had very close connections with the Vatican curia.

Control of the Society of Jesus was returned to the order two years later with the formal resignation of Arrupe and the election of his successor, Peter Hans Kolvenbach. This incident though marked a certain high water mark of tension between the Jesuits and the Vatican.

Rausch, Thomas P., S.J. "Who Speaks for the Church?" *America*, 156 (25 April 1987): 344-346.

Good balanced article, which maintains the principle of the authoritative teaching office of the bishops while stressing that other voices must also be heard. Article points out that the touted "self-policing" among theologians does not always work in highly charged issues, such as women and gay gay, which instead become "advocacy" theology. Rausch is professor of theology at Loyola-Marymount University in Los Angeles.

Rigali, Norbert J., S.J. "Moral Theology and the Magisterium." *Horizons* 15 (1988): 116-124.

Rigali taught moral theology at the University of San Diego.

Römel, Josef, C.Ss.R. "Glaubende Kirche und Ethik." *Theologie der Gegenwart* 31 (1988): 144-154.

Ruggieri, Giuseppe. "Ecclesiologia ed etica." *Cristianesimo nella Storia* 9 (1988): 1-22.

Russo, Giuseppe, SDB. "Magistero cattolico, verità e metafisica. Analisi filosofica e teologica degli interessi ideologici nella bioetica." *Palestra del Clero* 70 (1991): 853-885.

Sala, Giovanni. "Insegnamenti «fallibili» e assistenza dello Spirito Santo." *Rassegna di teologia*. 34 (1993): 516-543.

Schlögel, Herbert, O.P. "Zur Kompetenz des Lehramts für das sittliche Handeln: Ekklesiologische Perspektiven." *Trier Theologische Zeitschrift* 92 (1983): 22-31.

Schlögel did his *Habilitation* on Gerhard Ebeling: *Nicht moralisch sonder theologisch. Zum Gewissensverständnis von Gerhard Ebeling*.

_____. "Kirchenbilder in der Moraltheologie." *Stimmen der Zeit* 117 (1992): 109-114.

Criticizes the lack of prominence given to the role of the Church in moral theology by a number of contemporary moralists. As negative examples Schlögel cites Franz Böckle and Klaus Demmer, and as a positive example uses Livio Melina.

Selling, Joseph A. "Authority and Moral Teaching in a Catholic Christian Context." In *Christian Ethics: An Introduction*, 57-71. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Selling teaches moral theology on the Faculty of Theology at the Catholic University of Louvain.

———. "Magisterial Authority and the Natural Law." *Doctrine and Life* 47 (August 1997): 334-342.

Very negative review of Frank Mobbs' *Beyond Its Authority: The Magisterium and Matters of Natural Law* (Sydney: E.J. Dwyer, 1997), and concludes with a thoughtful exposition of Selling's own positions in this area. Mobbs' basic thesis is that inasmuch as the natural law is not part of revelation the authority of the Magisterium does not extend to authoritative pronouncements on the natural law. Selling's views are much more nuanced.

———. "Magisterial Teaching on Marriage, 1880-1968. Historical Constancy or Radical Development?" *Studia Moralia* 28 (1990): 439-490.

Also found in *Historia: Memoria Futuri. Mélanges Louis Vereecke (70^e anniversaire de naissance)*, 351-402. Edited by Réal Tremblay, C.Ss.R. and Dennis J. Billy, C.Ss.R. Roma: Editiones Academiae Alphonsianae, 1991. By analyzing the teachings of Popes Leo XIII to Paul VI *Humanae Vitae's* claim of the existence of a clearly definable body of teaching with respect to marriage which has been "constantly" taught by the Magisterium is evaluated. Selling concludes that a new norm, "openness to procreation" emerged which went "considerably beyond what Pius XII had explicitly taught." *Humanae vitae* itself "can be better characterized either as a radical development in the line of teaching of Leo XIII, Pius XI and Pius XII, or a departure from the developing teaching of [these same popes] and the Second Vatican Council."

Smith, William B., Msgr. "The Question of Dissent in Moral Theology." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 235-254. Roma: Città Nuova Editrice, 1987.

A very conservative treatment of the legitimate (im)possibility of theological dissent. Smith concludes that "The only way for genuine dissent in theory

and practice to be legitimate is to accept and adopt an illegitimate ecclesiology which not only changes but also contradicts the teachings of Vatican II about the nature of sacred and certain Catholic teaching and the very nature of the Church (*Lumen gentium* 25; *Dei verbum* 7-10)" p. 253. The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Smith is Professor of Moral Theology at St. John's Seminary (Dunwoodie) in New York, and moral columnist for *Homilectic and Pastoral Review*.

Spohn, William C. "Notes on Moral Theology: 1992. The Magisterium and Morality." *Theological Studies* 54 (1993): 95-111.

Discusses primarily some of the issues and ramifications of the Congregation for the Doctrine of the Faith (CDF) document on "The Ecclesial Vocation of the Theologian," the required Profession of Faith for theology professors, and the *Catechism of the Catholic Church* concerning the extension of the assent and limitation of dissent, from teachings of the ordinary, non-infallible magisterium, as well as the inherent competence and limitations of the magisterium to teach infallibly and/or "authoritatively" in moral matters. Spohn was a Professor of Theology at the University of Santa Clara until his death in 2005.

Sullivan, Francis A., S.J. "The Authority of the Magisterium on Questions of Natural Moral Law." *Readings in Moral Theology, No. 6: Dissent in the Church*, 42-57. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Magisterium: Teaching Authority in the Catholic Church*, 138-152. Dublin: Gill and Macmillan, 1983.

Italian translation: *Il magistero nella chiesa cattolica*. Teologi saggi. Assisi: Cittadella, 1986.

Sullivan, Francis A., S.J. "The Doctrinal Weight of *Evangelium Vitae*." *Theological Studies* 56 (September 1995): 560-65.

Discusses the level(s) of magisterial authority which can, and cannot, be ascribed to Pope John Paul II's Encyclical on the Gospel of Life, *Evangelium Vitae* (which treats abortion, capital punishment, war, euthanasia, and health care ethics).

Sullivan, Francis A., S.J. "Guideposts from Catholic Tradition." *America* 173 (9 December 1995): 5-6.

Theological analysis of the Congregation for the Doctrine of the Faith (CDF)'s "Response" declaring John Paul II's *Ordinatio Sacerdotalis* to be infallible and belonging to the deposit of faith. See also the canonical analysis by Ladislaus Orsy, S.J., "The Congregation's 'Response': Its Authority and Meaning," in the same issue.

Sullivan, Francis A., S.J. "Recent Theological Observations on Magisterial Documents and Public Dissent." *Theological Studies* 58 (1998): 509-515.

Critiques an article of Archbishop Tariscio Bertone, Secretary of the Congregation for the Doctrine of the Faith , published in *L'Osservatore Romano* on December 20, 1996 in which Bertone argues for papal infallibility for various positions taught in the ordinary magisterium, but which lack the usual traditional criteria for establishing the objective fact of their being so taught.

Sullivan, Francis A., S.J. "The Theologian's Ecclesial Vocation and the 1990 CDF Instruction." *Theological Studies* 52 (1991): 51-68.

A careful "exegesis" and interpretation of the Congregation for the Doctrine of the Faith's 1990 "Instruction on the Ecclesial Vocation of the Theologian."

Strykowski, John. "Theological Pluralism and Canonical Mandate." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 239-249. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *The Jurist*.

Thiel, John E. "Responsibility to the Spirit: Authority in the Catholic Tradition." *New Theology Review* 8 (1995): 53-68.

Thiel is professor of theology at Fairfield University.

———. "Theological Responsibility: Beyond the Classical Paradigm." *Theological Studies* 47 (1986): 573-598.

Historical background for the understanding of dissent. Suggests a paradigm, derived from Romanticism, for the assumption that the theologian possesses individual creativity and therefore accountable to the ecclesial community at

large. This paradigm has received qualified acceptance from the official magisterium, though this acceptance has not been constant.

_____. "Tradition and Authoritative Reasoning." *Theological Studies* 56 (1995): 627-651.

Uses insights from nonfoundational epistemology to discuss some of the problematic relations between argument and authority in magisterial teaching. Teachings contained in Paul VI's *Humanae vitae* (against artificial contraception) and *Inter Insigniores* (against women's ordination) are used to illustrate the issue.

Tineo, Luis. "Conciencia moral y Magistero de la Iglesia." *Teologia IUSI* 12 (1994): 43-76.

One of several articles in this issue devoted to an analysis of Pope John Paul II's 1993 Encyclical on Fundamental Moral Theology, *Veritatis Splendor*.

Valadier, Paul, S.J. "L'autorité en morale." *Etudes* 379 (1993): 213-224.

Concerns the problem of authority in general in moral theology.

Venetz, Hermann-Josef. "Dealing with Dissenters in the New Testament Communities." *Concilium* 158 (1982): 67-74.

One of a series of articles on various aspects of this issue.

Vertin, Michael. "The Doctrine of Infallibility and the Demands of Epistemology." *The Thomist* 43 (1979): 637-652.

See also Peter Chirico, S.S.'s "Infallibility: A Reply." *The Thomist* 44 (1980): 128-135.

Wilson, George B., S.J. "'Dissent' or Conversation Among Adults?" *America* 180 (13 March 1999): 8-10; 12.

Wilson suggests that "dissent" is really the wrong concept to use in referring to contemporary, well-educated, adult Catholics in their attempts to dialogue and agree and/or disagree with magisterial teaching: "Adults don't 'dissent'; they discuss and deliberate and converse and dialogue." (P. 9).

Wogaman, J. Philip. "The Ecumenical Impact of the Curran Case." In *Readings in Moral Theology, No. 6: Dissent in the Church*, 512-516. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *The Christian Century* in 1987.

Books on the Magisterium and/or Dissent

Allsopp, Michael, ed. *Ethics and the Catechism of the Catholic Church*. Scranton: University of Scranton Press, 1999.

Contributions include from essays on teaching the *Catechism* (Mary Jo Iozzio), the *Catechism* and conscience (Michael Allsopp), the moral act and its moral evaluation in the *Catechism* (Todd Salzman), homosexuality and the *Catechism* (Robert Nugent), and a comparison of Catechisms in the Americas (Edward Sunshine). Others consider the political culture of the *Catechism* (Edward van Merrienboer) and the treatment of marriage (Ann Swaner), Catholic Social Teaching (John Pawlikowski), assisted suicide (B. Andrew Lustig), and Catholic health care (Gerard Magill) in the *Catechism*.

Ashley, Benedict M., O.P. *Justice in the Church: Gender and Participation*. Baltimore, MD: The Catholic University of America Press, 1996.

Confronting the controversial issue of women's ordination, this book provides a theological exploration of the definitive 1994 Vatican declaration, *Ordinatio Sacerdotalis*, which opposed the ordination of women. Ashley discusses the arguments of those in favor of changing the Church's practice of ordaining priests, and explains and defends the Church's reasoning for strictly denying women's participation in the priesthood.

Biechler, James E., ed. *Law for Liberty: The Role of Law in the Church Today*. Baltimore: Helicon Press, 1967.

Essays written for the Canon Law Society of America's seminar on The Role of Law in the Church.

Boyle, John P. *Church Teaching Authority: Historical and Theological Studies*. Notre Dame: University of Notre Dame Press, 1995

Cooney, G.L. "The Magisterium and the Moral Matters of Bishops' Conferences in the Light of the Document 'The Challenge of Peace'." S.T.D. Dissertation. Rome: Pontifical Gregorian University, 1990.

Directed by Klaus Demmer, M.S.C.

Clark, Msgr. Eugene V., ed. *Teaching the Catholic Faith: Central Questions for the '90's*. Proceedings of the Thirteenth Convention of the Fellowship of Catholic Scholars, Philadelphia, Pennsylvania, 1990. New York: St. John's University Edition, with the Fellowship of Catholic Scholars, 1991.

Articles deal mostly with condemnation of theological dissent and upholding absolute fidelity to the magisterium.

The Fellowship of Catholic Scholars was founded in 1977 and includes, among others, Joseph Fessio, S.J., Germain Grisez, James Hitchcock, Donald Keefe, S.J., Msgr. George A. Kelly, Ronald Lawler, OFM, Cap., William E. May, Msgr. William Smith, et al..

Curran, Charles E., Hunt, Robert E., et al.. *Dissent in and for the Church*. New York: Sheed and Ward, 1969.

Articles dealing with the fallout of theologians who opposed Pope Paul VI's 1968 Encyclical *Humanae Vitae* which condemned artificial contraception.

Curran, Charles E., Hunt, John F., et al.. *The Responsibility of Dissent: The Church and Academic Freedom*. New York: Sheed and Ward, 1969.

Curran, Charles E. and McCormick, Richard A., S.J., eds. *Readings in Moral Theology, No. 3: The Magisterium and Morality*. New York: Paulist Press, 1982.

———. *Readings in Moral Theology, No. 6: Dissent in the Church*. New York: Paulist Press, 1988.

Articles, representative of both ends of the theological spectrum, are grouped into five sections: 1) Theological Dissent in General; 2) Canonical Aspects; 3) Academic Aspects; 4) Moral Theology in Particular; 5) The Curran Case and its Aftermath.

Curran, Charles E. *Faithful Dissent*. Kansas City: Sheed and Ward, 1987.

Details Curran's encounter with the Congregation for the Doctrine of the Faith which led to his being denied the claim to be a "Catholic" theologian in good-standing, and ultimately to his departure from the faculty of The Catholic University of America. Curran is Elizabeth Scurlock University Professor of Human Values at Southern Methodist University.

_____. *The Moral Theology of Pope John Paul II*. Washington, D.C.: Georgetown University Press, 2005.

Focuses on the the fourteen papal encyclicals the Pope wrote over the course of his twenty-six year papacy. The book begins with a discussion of the theological presuppositions of John Paul II's moral teaching and subsequent chapters address his theological methodology, his ethical methodology, and his fundamental moral theology together with his understanding of human life. Finally, Curran deals with the specific issues of globalization, marriage, conscience, human acts, and the many issues involved in social and sexual ethics.

Fagan, Gerald M., S.J. *Fidelity in the Church—Then and Now*. *Studies in the Spirituality of Jesuits* 31 (May 1999).

Discusses fidelity to the Church, and what might be termed proper attitudes of discernment and religious submission of the will in the context of Jesuit spirituality, and in particular Ignatius' Rules for Thinking with the Church (which are found in the *Spiritual Exercises*).

Fiedler, Maureen, and Rabben, Linda, eds. *Rome Has Spoken: A Guide to Forgotten Papal Statements and How They Have Changed through the Centuries*. New York: Crossroad, 1998.

Individual chapters dealing with a range of theological and moral topics, from infallibility, biblical interpretation, ecumenism, religious freedom, usury, sexual ethics, and so on. The format of each chapter provides a historical sampling of various magisterial statements (papal, conciliar, and from various dicasteries [offices] of the Holy See) on the topic at hand, and concludes with a short essay on the Church's teaching in this area by a specialist in the field.

Finucane, Daniel J. *Sensus Fidelium: The Use of a Concept in the Post-Vatican II Era*. Bethesda, MD: Catholic Scholars Press, 1996.

Gaillardetz, Richard B. *Witness to the Faith: Community, Infallibility and the Ordinary Magisterium of Bishops*. New York: Paulist Press, 1992.

An historical and systematic examination of the ordinary teaching authority of the bishops, emphasizing Vatican II's retrieval of the ecclesiology of communion.

Gallagher, John, C.S.B. *The Basis for Christian Ethics*. New York: Paulist Press, 1985.

Gallagher divides his work into four sections: 1) The Criteria for Moral Judgment: Human Reason and Experience; 2) The Criteria for Moral Judgment: Sacred Scripture; 3) Practical Moral Judgment; and 4) Individual Conscience and the Church. In this last section Gallagher's final chapter (20) treats the question of the Magisterium and dissent on moral issues.

González Faus, José Ignacio, S.J. *Libertad de palabra en la Iglesia y en la teología: Antología comentada*. Santander: Editorial Sal Terrae, 1985.

In English: *Where the Spirit Breathes: Prophetic Dissent in the Church*. Translated by Robert R. Barr. Maryknoll: Orbis Press, 1989.

Collection of various quotable quotes supporting "prophetic dissent" from throughout the history of the Church, commented upon by this Spanish theologian.

Greenleaf, Robert K. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 1977.

Häring, Bernard, C.Ss.R. *My Witness for the Church*. Translated by Leonard Swidler. New York: Paulist Press, 1992.

A memoir of one of the most important moral theologians in the Twentieth Century. This account narrates some of the struggles Häring had with the Vatican curia, leading ultimately to his exoneration during the early years of the pontificate of Pope John Paul II. Häring taught moral theology in various places throughout the world, but was based mostly in Rome at the Pontifical Alphonsianum Academy.

Hoose, Bernard. *Received Wisdom?: Reviewing the Role of Tradition in Christian Ethics*. London: Geoffrey Chapman, 1994.

Hoose did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and is currently on the faculty of Heythrop College.

Kaufman, Philip S., O.S.B. *Why You Can Disagree and Remain a Faithful Catholic*. Bloomington IN: Myer Stone Books, 1989.

Discusses probabilism, infallibility, divorce and remarriage, and many of the issues connected with the proclamation of the birth control teaching of the Church.

Levada, William. *Infallible Church Magisterium and the Natural Law*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregorianae. Rome: Pontifical Gregorian Press, 1971.

Dissertation done under Francis A. Sullivan, S.J. at the Pontifical Gregorian University in Rome. Levada notes that while the Magisterium would have the authority to make infallible pronouncements on concrete moral norms, prudence would argue against trying to do so. This infallible competence is best seen "on the level of transcendental values; [but] when we turn to the level of categorical norms, on the other hand, we cannot ignore the essential autonomy of the rational process of human discovery of the natural moral law. And the nature of this moral autonomy, considered in all its aspects, gives us the ultimate reason why we should not understand it to fall within the traditional categories of primary or secondary object of infallibility" (P. 79). Levada went on to become installed, on 22 September 1986, as archbishop of Portland, OR, and in 1996 as archbishop of San Francisco, CA. On May 13, 2005 he was named by Pope Benedict XVI (Joseph Ratzinger) to succeed the latter as the Prefect (head) of the Congregation for the Doctrine of the Faith (CDF).

Locht, Pierre de. *Morale sexuelle et magistère*. Paris: Editions du Cerf, 1992.

Maguire, Daniel C. *Moral Absolutes and the Magisterium*. Washington, D.C.: Corpus Papers, 1970.

In Spanish: "Absolutos morales y el magistero." In *¿Principios Absolutos en Teología Moral?*, 57-106. Dirigido por Charles E. Curran. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

Originally part of *Absolutes in Moral Theology?* Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968. Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

May, William E., ed. *Vatican authority and American Catholic dissent*. 1987.

Miller, Monica Migliorino. *Sexuality and Authority in the Catholic Church*. Scranton: University of Scranton Press, 1995.

A rather neo-conservative anti-feminist treatment.

Mobbs, Frank. *Beyond Its Authority: The Magisterium and Matters of Natural Law*. Sydney: E.J. Dwyer, 1997.

Mobb's basic thesis is that inasmuch as the natural law is not part of revelation the authority of the Magisterium does not extend to authoritative pronouncements on the natural law. Very negatively reviewed by Joseph A. Selling in the latter's article "Magisterial Authority and the Natural Law," *Doctrine and Life* 47 (August 1997): 334-342.

The Pope John Center. *Moral Theology Today: Certitudes and Doubts*. St. Louis: The Pope John Center, 1984.

Contents of 1984 workshop for North and Central American bishops, addressed by Joseph Cardinal Ratzinger and various other theologians.

Sanks, T. Howland, S.J. *Authority in the Church: A Study in Changing Paradigms*. Missoula: Scholars' Press, 1974.

Sanks is former dean and professor of systematic theology at the Jesuit School of Theology-at-Berkeley.

Schlögel, Herbert, O.P. *Kirche und sittliches Handeln: Zur Ekklesiologie in der Grundlagendiskussion der deutschsprachigen katholischen Moraltheologie seit der Jahrhundertwende*. Mainz, 1981.

Schlögel did his *Habilitation* on Gerhard Ebeling: *Nicht moralisch sonder theologisch. Zum Gewissensverständnis von Gerhard Ebeling*.

Schuster, Josef. *Ethos und kirchliches Lehramt. Zur Kompetenz des Lehramtes in Fragen der natürlichen Sittlichkeit*. Frankfurt, 1984.

Sullivan, Francis A., S.J. *Creative Fidelity: Weighing and Interpreting Documents of the Magisterium*. New York: Paulist Press, 1996.

Very good for developing an understanding of how to exegete and interpret the various levels of teaching contained in Vatican documents. Helpful in dogmatic theology as well, and good historical examples are used to illustrate the various points.

_____. *Magisterium: Teaching Authority in the Catholic Church*. Dublin: Gill and Macmillan, 1983.

Italian translation: *Il magistero nella chiesa cattolica*. Teologi saggi. Assisi: Cittadella, 1986.

An excellent overview of the theology of the Magisterium and related questions. Includes chapters on the biblical and historical bases for episcopal Magisterium, infallibility, and a concluding chapter on the Magisterium and role of theologians in the Church. The last half of Chapter 6, "The Infallibility of the Universal Magisterium and the Limits of the Object of Infallibility," (pp. 132-152) is also found in Curran and McCormick, *Readings in Moral Theology*, No. 6, pp. 42-57.

Tettamanzi, [later Cardinal] Dionigi. *Temi di morale fondamentale*. Milano: Ed. O.R., 1975.

Tettamanzi did his doctoral work in moral theology under Josef Fuchs, S.J. at the Pontifical Gregorian University in Rome, but later essentially repudiated most of Fuchs' approach to the discipline.

Vosman, F., ed. *Aiming at Happiness: The Moral Teaching in the Catechism of the Catholic Church*. Kampen, The Netherlands: Kok Pharos Publishing House, 1996.

Witham, Larry. *Curran vs. Catholic University: A Study of Authority and Freedom in Conflict*. Riverdale MD: Edington-Rand, 1991.

Witham, a reporter for *The Washington Times*, covers the "Curran Affair" from 1986 to the 1989 court decision in favor of Catholic University. Background discussion of the ecclesial, moral and theological issues is also included.

Veritatis Splendor: John Paul II's Encyclical on Fundamental Moral Theology

John Paul II, Pope. *Veritatis splendor* ("Splendor of the Truth"). Encyclical Letter on Fundamental Moral Theology. 6 August 1993. http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor_en.html

Pope John Paul II reigned from October, 1978 until April 2, 2005.

Articles on Veritatis Splendor

Albacete, Lorenzo. "The Relevance of Christ or the Sequela Christi." *Communio* 21 (1994): 252-264.

Allsopp, Michael E. "Introduction." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, vii-x. Kansas City: Sheed & Ward, 1995.

Anderson, Carl A. "*Veritatis Splendor* and the Family: The Future of Christianity in the Postmodern Era." *Communio* 21 (1994): 298-310.

Astorga, Christina A. "A Critical Dialogue with *Veritatis Splendor* and a Proposed New Ground for Discussion." *Budhi* 3 (2-3, 1999): 29-50.

Also found in *Landas* 13 (1/1999): 78-99. Gives an overview of the teaching of the Encyclical regarding proportionalism, and discusses this in the context of what the proportionalists themselves say. Astorga is former chair of the Department of Theology at the Ateneo de Manila.

Baker, Kenneth, S.J. "The Splendor of Truth." *Homiletic and Pastoral Review* (February 1994): 80.

Editorial by the publisher of this ultraconservative Catholic periodical.

Banner, Michael. "*Veritatis Splendor*: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 8-10.

Bastianel, Sergio, S.J. "La chiamata in Cristo come tema e principio dell'insegnamento della teologia morale." *Seminarium* 34 (1994): 52-71.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University. Bastianel is former dean and professor of moral theology at the Pontifical Gregorian University.

_____. "L'enciclica sulla morale: *Veritatis Splendor*." *Civiltà Cattolica* 3441 (1993): 209-219.

Biggar, Nigel. "*Veritatis Splendor*: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 11-13.

Biord Castillo, Raul. "Los transcendentales: Historia de una idea." *Teologia IUSI* 12 (1994): 100ff.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Blázquez, Niceto, O.P. "*Veritatis Splendor* o código deontológico para moralistas." *Studium* 33 (1993): 369-388.

Boland, Vivian, O.P. "An Encouragement and a Challenge." *Doctrine and Life* 43 (1993): 524-531.

One of several articles in this issue on *Veritatis Splendor*.

Burke, Ronald R. "*Veritatis Splendor*: Papal Authority and Sovereignty of Reason." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 119-36. Kansas City: Sheed & Ward, 1995.

Cahill, Lisa Sowle. "Accent on the masculine." *The Tablet* 247 (11 December 1993): 1618-19.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. Cahill, a married Roman Catholic mother, Past President of the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

Clague, Julie. "On Agreeing to Differ: Some Reflections on the ARCIC Statement on Morals in Light of *Veritatis Splendor*." *Irish Theological Quarterly* 62 (1/1996): 70-74.

Chapelle, Albert, S.J. "Les enjeux de *Veritatis Splendor*." *Nouvelle Revue Théologique* 115 (1993): 801-817.

Composta, Dario, S.D.B. "L'enciclica *Veritatis Splendor* del Sommo Pontefice Giovanni Paolo II. Riflessioni sulla sua attualità." *Divinitas* 38 (1994): 9-22.

Composta is Professor Emeritus of the Urbanianum in the philosophy of law.

Cottier, George, O.P.. "Formes actuelles du relativisme moral." *Seminarium* 34 (1994): 163-169.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University. Cottier was papal theologian to Pope John Paul II.

Cozzoli, Mauro. "La verità principio normativo della morale nella 'Veritatis Splendor.'" *Lateranum* 60, no. 1 (1994): 67-97.

Cunningham, Lawrence S., et al. "Veritatis Splendor." *Commonweal* (22 October 1993): 11-18.

Reflections on *Veritatis Splendor* by Lawrence Cunningham, Joseph A. Komonchak, Dennis M. Doyle, Charles E. Curran, Janet E. Smith, Lisa Sowle Cahill, Stanley M. Hauerwas, and Anne E. Patrick.

Curran, Charles E. "Veritatis Splendor: A Revisionist Perspective." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 224-43. Kansas City: Sheed & Ward, 1995.

Daly, Gabriel, O.S.A. "Ecclesial Implications." *Doctrine and Life* 43 (1993): 532-537.

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Delgado, William. "Libertad humana y orden moral objetivo: elección fundamental." *Teologia IUSI* 12 (1994): 33-42.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Derckx, Leon. "Index of Persons, Documents and Scriptural References in Veritatis Splendor." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 169-181. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Duquoc, Christian. "Position: L'Encyclique *Veritatis Splendor*." *Lumière et vie* 43 (Février 1994): 101-104.

Elders, Leo J. "Veritatis Splendor et la doctrine de Saint Thomas d'Aquin." *Doctor Communis* 157 (1994): 121-146.

Elsbernd, Mary, O.S.F. "The Reinterpretation of *Gaudium et Spes* in *Veritatis Splendor*." *Horizons* 29 (Fall 2002): 225-239.

Argues against the position of many commentators on *Veritatis Splendor* that the Encyclical's frequent reference to *Gaudium et spes* represents a continuity of thought between the two documents. Instead the Encyclical recasts the theological anthropology of the Pastoral Constitution into a more dualistic,

individualist mode, as seen from the contexts in which quotations from *Gaudium et spes* regarding change, conscience, human autonomy and human anthropology are used to support *Veritatis Splendor's* notions of law and precept in morality. Finally, selective quotations from *Gaudium et spes* are used in *Veritatis Splendor* to suggest that the proper role of the moral theologian is essentially a disseminator of magisterial teaching. Elsbernd is director of the Institute of Pastoral Studies at Loyola University, Chicago.

Espeja, Jesús. "Veritatis Splendor: Valor de las normas en cuestiones morales." *Ciencia Tomística* 120 (1993): 621-629.

Espeja teaches at the Instituto Teológico S. Esteban in Salamanca.

Finnis, John. "Beyond the encyclical." *The Tablet* 248 (8 January 1994): 9-10.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. John Finnis is Professor of Law at University College, Oxford.

Frohlich, Mary. "Will the Church of the Twenty-First Century Be a Holy and Discerning People?" In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 106-18. Kansas City: Sheed & Ward, 1995.

Fuchs, Josef, S.J. "Good acts and good persons." *The Tablet* 247 (6 November 1993): 1444-1445.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. Fuchs addresses primarily the question of a proper understanding of fundamental option theory. Josef Fuchs, S.J. (1912-2205) was Professor Emeritus of moral theology at the Pontifical Gregorian University.

Gaffney, James. "The Pope on Proportionalism." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 60-71. Kansas City M.O.: Sheed & Ward, 1995.

Gaffney is Professor of Christian Ethics at Loyola University, New Orleans.

George, Cardinal Francis E. "Teaching Moral Theology in the Light of the Dialogical Framework of «Veritatis Splendor»." *Seminarium* 34 (1994): 43-51.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Gerardi, Renzo. "Il bene morale per la vita della Chiesa e del mondo ('Veritatis Splendor,' C. III)." *Lateranum* 60, no. 1 (1994): 99-123.

Godoy, José, S.D.B. "La Veritatis Splendor en el marco de la teología moral postconciliar." *Teologia IUSI* 12 (1994): 19-32.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Grisez, Germain. "Revelation versus dissent." *The Tablet* 247 (16 October 1993): 1329-1331.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*.

Grisez holds the Flynn Chair in Christian Ethics at Mount St. Mary's College in Emmitsburg, Maryland.

———. "*Veritatis Splendor*: Revealed Truth vs. Dissent." *Homiletic and Pastoral Review* (March 1994): 8-17.

Gula, Richard M., S.S. "Reflections on *Veritatis Splendor*." *The Priest* (October 1994): 33-41.

Gula was professor of moral theology at St. Patrick's Seminary in Menlo Park, California at this writing, but now teaches at the Franciscan School of Theology in Berkeley, California.

Hanigan, James P. "*Veritatis Splendor* and Sexual Ethics." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 208-24. Kansas City: Sheed & Ward, 1995.

Hanigan is professor of theology at Duquesnes University in Pittsburgh, PA.

Häring, Bernard, C.Ss.R. "A distrust that wounds." *The Tablet* 247 (23 October 1993): 1378-1379.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. Häring was born 10 November 1912 in Böttingen,

Germany and was Professor of Moral Theology at the Pontifical Alphonsianum Academy in Rome. He died in 1998.

Harvey, Nicholas Peter. "Veritatis Splendor: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 14-15.

Hauerwas, Stanley M. "Veritatis Splendor: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 16-18.

Haughey, John C., S.J. "Veritatis Splendor and Our Cover Stories." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 269-77. Kansas City: Sheed & Ward, 1995.

Hill, John. "The Methodology of Veritatis Splendor." *The Australasian Catholic Record* 71 (1994): 145-161.

Hilpert, Konrad. "Glanz der Wahrheit: Licht und Schatten. Eine Analyse der neuen Moralenzyklika." *Herder-Korrespondenz* 47 (Dezember 1993): 623-630.

Hittinger, Russell. "The Pope and the Theorists." *Crisis* 11 (December 1993): 31-36.

Hittinger's reflections on *Veritatis Splendor*. The author is often identified with the neo-conservative wing of the Catholic Church.

Honings, Bonifacio. "Rinnovamento conciliare e sviluppo postconciliare della teologia morale." *Seminarium* 34 (1994): 31-42.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Hoose, Bernard. "Circumstances, Intentions and Intrinsically Evil Acts." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 136-152. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Hoose did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and is currently on the faculty of Heythrop College.

Höver, Gerhard. "Freiheit und Wahrheit. Zur Moralenzyklika Papst Johannes Pauls II. *Veritatis Splendor*." *Pastoralblatt* 45 (1993): 354-362.

Imoda, Franco, S.J. "Aspetti del dialogo tra le scienze umane e pedagogiche e la dimensione teologica." *Seminarium* 34 (1994): 89-108.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University. Imoda teaches psychology at the Pontifical Gregorian University and was its Rector Magnificus (president).

Jans, Jan. "Participation - Subordination: (The Image of) God in *Veritatis Splendor*." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 153-168. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Janssens, Louis. "Teleology and Proportionality: Thoughts about the Encyclical *Veritatis Splendor*." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 99-113. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Johnstone, Brian V., C.Ss.R. "Erroneous Conscience in *Veritatis Splendor* and the Theological Tradition." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 114-135. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Johnstone, an Australian, is Ordinary Professor of Moral Theology at the Alphonsianum.

_____. "Personalist Morality for a Technological Age: The *Catechism of the Catholic Church* and *Veritatis Splendor*." *Studia Moralia* 32 (1994): 121-136.

Discusses the paradigms of physicalism and personalism as they have developed in moral theology, and to the extent that they appear in the *Catechism of the Catholic Church* and *Veritatis Splendor*.

Kaczynski, Edward, O.P. "Punti fermi nella formazione della coscienza cristiana." *Seminarium* 34 (1994): 109-130.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Kerber, Walter. "*Veritatis Splendor*." *Stimmen der Zeit* 118 (1993): 793-794.

Kerr, Fergus, O.P. "The Quarrel over Morals in the Catholic Church." *New Blackfriars* 75 (November 1994): 500-11.

Examines conflicting Catholic moral theories in the light of a recent collection of essays on *Veritatis Splendor*.

Knauer, Peter, S.J. "Zu Grundbegriffen der Enzyklika *Veritatis Splendor*." *Stimmen der Zeit* 119 (1994): 14-26.

In Spanish: "Conceptos fundamentales de la Encíclica *Veritatis Splendor*." *Razón y Fe* 229 (1994): 47-63.

Knauer is professor of fundamental theology at Sankt Georgen in Frankfurt.

Kuitert, Harry M. "*Veritatis Splendor*: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 19-21.

Laframcomi, Dante. "Educazione morale e nuova evangelizzazione." *Seminarium* 34 (1994): 170-180.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Laghi, Cardinal Pio. "The Impact of *Veritatis Splendor* on Catholic Education at the University and Secondary Levels," *The Thomist* Vol. 60, No. 1 (Jan. 1996): 1-18.

Laghi was the former Pro-Nuncio to the United States, and then served until his retirement as the Cardinal Prefect for the Congregation of Education.

Lammers, Stephen E. "An Interpretation of *Veritatis Splendor* and the Discussion of War and Peace within the Roman Catholic Community." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 38-47. Kansas City: Sheed & Ward, 1995.

Lash, Nicholas. "Teaching in crisis." *The Tablet* 247 (13 November 1993): 1480-1481.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*.

Lash is the Norris-Hulse Professor of Divinity at Cambridge University.

———. "Veritatis Splendor: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 22-28.

Lucas, Ramón. "Presupposti antropologici dell'etica esistenzialistica e dell'etica normativa. Riflessioni sull'Enciclica «Veritatis Splendor»." *Doctor Communis* 47 (1994): 215-239.

Lustig, B. Andrew. "Veritatis Splendor: Some Implications for Bioethics." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 252-68. Kansas City: Sheed & Ward, 1995.

MacIntyre, Alasdair. "The Splendor of the Truth." *The Thomist* 58 (1994): 171-195.

MacIntyre is professor of philosophy at the University of Notre Dame.

de Margerie, Bertrand, S.J. "L'agir pascal, commandement suprême de la Nouvelle Alliance. Reflexions dans le contexte de *Veritatis Splendor*." *Studia Moralia* 32 (1994): 163-168.

Marko, Robert. "Early Protestant Readings of *Veritatis Splendor*: Implications for Christian Ethics." *Josephinum Journal of Theology* 3, no. 1 (Winter/Spring 1996): 22-27.

Martin, Francis. "The Integrity of Christian Moral Activity: The First Letter of John and *Veritatis Splendor*." *Communio* 21 (1994): 265-285.

Matté, Marcello. "La verità come senso di vita." *Il Regno* 38 (15 ottobre 1993): 522-525.

May, William E. "Los actos intrínsecamente malos y la enseñanza de la encíclica «Veritatis Splendor»." *Scripta Theologica* 26 (1994): 199-219.

———. "The Splendor of Accuracy: How Accurate?" *The Thomist* 59: 3 (July 1995): 465-483.

———. "Moral Theologians and *Veritatis Splendor*." *Homiletic & Pastoral Review* 95 (December 1994): 7-16.

———. "Veritatis Splendor: An Overview of the Encyclical." *Communio* 21 (1994): 229-251.

McCabe, Herbert, O.P. "Manuals and rule books." *The Tablet* 247 (18 December 1993): 1649-1650..

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. McCabe calls into question the Encyclical's reading of St. Thomas Aquinas. McCabe teaches theology at Oxford.

McCarthy, David Matzko. "*Veritatis Splendor*: Conscience and Following Christ." *Studies in Christian Ethics* 8 (2/1995): 36-53.

McCormick, Richard A., S.J. "Killing the patient." *The Tablet* 247 (30 October 1993): 1410-1411.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. McCormick was John A. O'Brien Professor of Christian Ethics at the University of Notre Dame at this writing.

_____. "*Veritatis Splendor* and Moral Theology." *America* 169 (30 October 1993): 8-11.

McInerney, Ralph. "Locating Right and Wrong: *Veritatis Splendor* v. *Muddled Moralizing*." *Crisis* 11 (December 1993): 37-40.

Reflections on *Veritatis Splendor*. McInerney is the Michael P. Grace Professor of Medieval Studies and director of the Jacques Maritain Center at the University of Notre Dame.

Meehan, Anthony. "Some Reflections on 'Veritatis Splendor'." *Catholic Medical Quarterly* 45 (1994): 15-20.

Melina, Livio. "Moral Questions and Evangelization Today." *Communio* 21 (1994): 208-228.

Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

Milbank, John. "*Veritatis Splendor*: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 29-34.

Milhaven, John Giles. "The Nature of Christian Love." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 224-251. Kansas City: Sheed & Ward, 1995.

Molina, Enrique. "La encíclica «Veritatis Splendor» y los intentos de renovación de la tiología moral en el presente siglo." *Scripta Theologica*. 26 (1994): 123-154.

Montan, Agostino. "Morale e diritto alla luce dell'Enciclica 'Veritatis Splendor.'" *Lateranum* 60, no. 1 (1994): 125-35.

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Moynihhan, Robert. "John Paul Stands Firm." *Inside the Vatican* (November 1993): 18-25.

Conservative editorial on the Encyclical *Veritatis Splendor*.

Neuhaus, Richard John, et al. "The Splendor of Truth: A Symposium." *First Things* 39 (January 1994): 14-29.

Reactions to the Encyclical *Veritatis Splendor* by Neuhaus, Russell Hittinger, L. Gregory Jones, David Burrell and Stanley Hauerwas, Robert P. George, and Hadley Arkes. The editorial stance of *First Things* is often described as neo-conservative.

Neusner, Jacob. "Single Standard of Truth." *Crisis* 11 (December 1993): 41-42.

A Jewish rabbi's reflections on *Veritatis Splendor*.

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Novak, Michael. "Public Arguments: *The Hope of Splendor*." *Crisis* 11 (December 1993): 4-8.

Novak's editorial on *Veritatis Splendor*. The author is often allied with the neo-conservative wing of the Catholic Church.

O'Donovan, Oliver. "A summons to reality." *The Tablet* 247 (27 November 1993): 1550-1552.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. O'Donovan is an Evangelical Anglican ethicist and

Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford.

O'Keefe, John J. "No Place for Failure? Augustinian Reflections on *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 16-37. Kansas City: Sheed & Ward, 1995.

O'Kelly, Kevin. "Addressing a New Age." *Doctrine and Life* 43 (1993): 538-542.

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Olaso, Luis, S.J. "Moral cristiana y renovación de la vida social y política." *Teologia IUSI* 12 (1994): 77-87.

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Oppenheimer, Helen. "*Veritatis Splendor*: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 35-37.

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Pawlikowski, John T. "Judaism and Catholic Morality: The View of the Encyclical." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 177-93. Kansas City: Sheed & Ward, 1995.

Pinckaers, Servais, O.P. "The New Law in *Veritatis Splendor*." *Josephinum Journal of Theology* 3 (2/1996): 47-63.

Argues that the New Law, especially the Thomistic exposition of this, is at the cornerstone of Catholic moral theology outlined in *Veritatis Splendor*, and that the moral theory of proportionalism is incompatible with an ethics grounded in Scripture, and therefore ultimately inimical to Catholic moral theology.

Pla, Antonio Reig. "La formación de orientadores morales." *Seminarium* 34 (1994): 131-150.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Porter, Jean. "The Moral Act in *Veritatis Splendor* and in Aquinas's *Summa Theologiae*: A Comparative Analysis." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 278-95. Kansas City: Sheed & Ward, 1995.

Excellent article which carefully analyzes the exposition of the moral act in the Encyclical against the various pertinent texts of Thomas Aquinas. Porter concludes that in some critical areas the Encyclical is either misleading in its presumed interpretation of Thomas, or departs significantly from that tradition. The major area of difficulty concerns the interpretation given to "intrinsically evil acts" in the Encyclical. Porter is professor of Christian ethics at the University of Notre Dame.

———. "Moral Reasoning, Authority, and Community in *Veritatis Splendor*." *The Annual of the Society of Christian Ethics* (1995): 201-19.

Preston, Ronald H.. "Veritatis Splendor: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 38-42.

Que, Nemesio, S.J. "Notes on and a Philosophical Discussion of *Veritatis Splendor*." *Landas* 8 (July 1994): 237-254.

Que is professor of philosophy at the Ateneo de Manila.

Quinn, Msgr. John R. "Perspectives on *Veritatis Splendor*." *Origins* 23 (11 November 1993): 398-399.

Quinn was Archbishop of San Francisco at the time he released this statement on 5 October 1993.

Ratzinger, Joseph Cardinal. "Christian Faith as 'the Way': An Introduction to *Veritatis Splendor*." *Communio* 21 (1994): 199-207.

Ratzinger was the Cardinal Prefect of the Congregation for the Doctrine of the Faith (CDF) until his election as Pope Benedict XVI in April, 2005.

_____. "Presentation of the Encyclical *Veritatis Splendor*." *Inside the Vatican* (November 1993): 14-17.

Ratzinger's press-conference speech given upon the presentation of the Encyclical at the Vatican.

Rhonheimer, Martin. "'Intrinsically Evil Acts' and the Moral Viewpoint: Clarifying a Central Teaching of *Veritatis Splendor*." *The Thomist* 58 (1994): 1-39.

The article's central purpose is to give an exposition of the notion of intrinsically evil acts in such a way as to deny theories of proportionalism. References to *Veritatis Splendor* are used in a rather proof-texting fashion. Rhonheimer teaches at the Roman Athenaeum of the Holy Cross (Opus Dei).

_____. "Sittliche Autonomie und Theonomie gemäß der Enzyklika *Veritatis splendor*." *Forum Katholische Theologie* 10 (1994): 241-268.

Rief, Josef. "Grundlinien und Grundanliegen kirchlicher Moralverkündigung in und nach der Enzyklika *Veritatis Splendor*." *Forum Katholische Theologie* 10 (1994): 3-29.

Rigobello, Armando. "Morale cattolica e morale laica a confronto." *Lateranum* 60, no. 1 (1994): 137-50.

Rist, John. "The Challenge of *Veritatis Splendor*." *Priests & People* 8 (October 1994): 390-95.

Roche, Joseph L., S.J. "'Veritatis Splendor' and Current Catholic Moral Education in the Philippines." *Landas* 8 (July 1994): 255-276.

Argues that the teaching of *Veritatis Splendor* on moral theories of fundamental option, intrinsic evil, and proportionalism should be used to "correct" deficiencies found in certain currents in Philippine Catholic moral education. The author, however, does not evaluate very well the nuanced position of moralists whose positions he and the Encyclical seem to attack. Roche is professor of dogmatic theology at the Loyola School of Theology, Ateneo de Manila.

Rodriguez, Carlos. "El objeto de la Encíclica y su status teológico." *Teologia IUSI* 12 (1994): 9-18.

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Ryan, Maura Anne. "'Then Who Can Be Saved?': Ethics and Ecclesiology in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, 1-15. Edited by Michael E. Allsopp and John J. O'Keefe. Kansas City: Sheed & Ward, 1995.

Ryan teaches Christian ethics at the University of Notre Dame.

Schall, James V., S.J. "The Secular Meaning of *Veritatis Splendor*." *Seminarium* 34 (1994): 151-162.

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Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Scola, Angelo. "Following Christ: On John Paul II's Encyclical *Veritatis Splendor*." *Communio* 20 (1993): 724-727.

Selling, Joseph A. "The Context and the Arguments of *Veritatis Splendor*." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 11-70. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Selling is professor of moral theology at the Katholieke Universiteit in Leuven.

_____. "Ideological differences: some background considerations for understanding *Veritatis Splendor*." *The Month* 255 (January 1994): 12-14.

_____. "*Veritatis Splendor* and the Sources of Morality." *Louvain Studies* 19 (1994): 3-17.

Silva, Alvaro de. "Martyrdom and Christian Morality." *Communio* 21 (1994): 286-297.

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_____. "Veritatis Splendor, Proportionalism, and Contraception." *Irish Theological Quarterly* 63 (1998): 307-326.

Smith, Msgr. William B. "No Truth, No Freedom." *Crisis* 11 (November 1993) 38-41.

Smith, an Opus Dei moral theologian who teaches at Dunwoodie, proclaims *Veritatis Splendor* to be "a moral masterpiece."

Spohn, William C. "The Moral Life." *Santa Clara Magazine* 36 (Fall 1993): 23-25.

Reflections on *Veritatis Splendor*. Spohn was a Professor of Religious Studies at Santa Clara University until his death in 2005. He studied under James Gustafson at the University of Chicago and formerly taught moral theology at the Jesuit School of Theology-at-Berkeley.

_____. "Morality on the Way of Discipleship: The Use of Scripture in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 83-105. Kansas City: Sheed & Ward, 1995.

Stevens, Clifford. "A Matter of Credibility." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 72-82. Kansas City: Sheed & Ward, 1995.

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Sunshine, Edward R. "*Veritatis Splendor et Rhetorica Morum*: 'The Splendor of Truth' and the Rhetoric of Morality." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 157-176. Kansas City: Sheed & Ward, 1995.

Tallon, Andrew. "The Role of the Connaturalized Heart in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 137-56. Kansas City: Sheed & Ward, 1995.

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TePas, Katherine M. "'If You Wish to Be Perfect...': Images of Perfection in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 48-59. Kansas City: Sheed & Ward, 1995.

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Toniolo, Ermanno M. "La Vergine Maria nella 'Veritatis Splendor.'" *Lateranum* 60, no. 1 (1994): 151-69.

Traina, Cristina L.H. "Oh, Susanna: The New Absolutism and Natural Law." *Journal of the American Academy of Religion* 65 (1997): 371-401.

Taking up the ethical dilemma which faced Susanna in the Old Testament (Dn 13) which had been used by Pope John Paul II in his encyclical *Veritatis Splendor* to illustrate the notion of moral absolutes Traina critiques this a strong "absolutist" strain of natural law interpretation in the thought of Pope John Paul II, as well as moral philosophers such as Germain Grisez and John Finnis. Traina offers alternative solutions to the problem of relativism and consequentialism which so troubles moral absolutists by considering insights from the tradition of cooperation with evil and the epistemological nature of moral norms.

Tremblay, Réal, C.Ss.R. "Le Christ et la morale selon l'Encyclique de Jean-Paul II 'Veritatis Splendor.'" *Lateranum* 60, no. 1 (1994): 29-66.

Tremblay is Professor of Fundamental Moral Theology at the Alphonsianum Academy in Rome.

———. "Premier Regard sur la 'Réception' de *Veritatis Splendor* à propos du Rapport du Christ et de la Morale." *Studia Moralia* 34 (1996): 97-120.

In this study the author takes a first sounding from within the reception of *Veritatis Splendor* under the aspect of the relationship of Christ to morality. Having presented the thought of some theologians who have treated the question in a serious way, he attempts an assessment of their research and indicates a number of lines of enquiry for moral theology in the coming years.

———. "Suggestions pour une réception de *Veritatis Splendor*." *Studia Moralia* 32 (1994): 157-161.

Tuck, Mary. "A message in season." *The Tablet* 247 (4 December 1993): 1583-1585.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. Tuck is a criminologist.

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Woodhead, Linda. "Veritatis Splendor: Responses to the Encyclical." *Studies in Christian Ethics* 7 (1994): 1-7.

Zieba, Maciej, O.P. "Truth and freedom in the thought of Pope John Paul." *The Tablet* 247 (20 November 1993): 1510-1512.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. Zieba lectures at the Pontifical Academy of Theology in Krakow and at the University of Poznan.

Zuccaro, Cataldo. "La *Veritatis Splendor*: una triplice chiave di lettura." *Rivista di Teologia Morale* 25 (1993): 567-581.

Zuccaro teaches moral theology at the Pontificio Collegio Leoniano in Anagni, Italy.

Books on Veritatis Splendor

Allsopp, Michael E., and John J. O'Keefe, eds. *Veritatis Splendor: American Responses*. Kansas City: Sheed & Ward, 1995.

Curran, Charles E. *The Moral Theology of Pope John Paul II*. Washington, D.C.: Georgetown University Press, 2005.

Focuses on the the fourteen papal encyclicals (including *Veritatis Splendor*) the Pope wrote over the course of his twenty-six year papacy. The book begins with a discussion of the theological presuppositions of John Paul II's moral teaching and subsequent chapters address his theological methodology, his ethical methodology, and his fundamental moral theology together with his understanding of human life. Finally, Curran deals with the specific issues of globalization, marriage, conscience, human acts, and the many issues involved in social and sexual ethics. Curran is Elizabeth Scurlock University Professor of Human Values at Southern Methodist University.

DiNoia, J.A., O.P., and Cessario, Romanus, O.P. *Veritatis Splendor and the Renewal of Moral Theology*. Princeton: Scepter Publishers; Huntington ID: Our Sunday Visitor; Chicago: Midwest Theological Forum, 1999.

Ten essays by the two editors joined by Avery Cardinal Dulles, S.J., Russell Hittinger, Pio Cardinal Laghi, Alasdair MacIntyre, William E. May, Livio Melina, Servais Pinckaers, O.P., and Martin Rhonheimer.

Hütter, Reinhard, and Dieter, Theodor, eds. *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals*. Grand Rapids: Wm. B. Eerdmans, 1998.

Response to John Paul II's *Veritatis Splendor* and *Evangelium Vitae* written by ten Protestants and two Catholics.

Maestri, William F. *A Guide for the Study of Veritatis Splendor*. Boston: St. Paul Books and Media, 1994.

Designed as a study guide for the encyclical.

Melina, Livio. *Sharing in Christ's Virtues: For the Renewal of Theology in the Light of Veritatis Splendor*. Translated by William E. May. Washington, D.C.: Catholic University of America Press, 2001.

Looks at the Christian moral life as a participation in the virtues of Christ by means of the grace of one's ecclesial incorporation in Christ. Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

Ramsey, Paul. *Who Speaks for the Church?* Nashville: Abingdon Press, 1967.

Critique of the 1966 Geneva Conference on Church and Society sponsored by the World Council of Churches. Ramsey criticizes the self-understanding

the Conference exhibited, especially in its pronouncements on political matters. Paul Ramsey (1913-1988) was a major American Protestant ethician.

Selling, Joseph, and Kok, Jan Jans, eds. *The Splendour of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. Grand Rapids: William B. Eerdmans; Campen, The Netherlands: Pharos Publishing Co., 1994.

Reviewed Peter Hebblethwaite in *The Tablet* 248 (12 November 1994): 1445-1446. See also the critical article of William E. May, "The Splendor of Accuracy: How Accurate?" *The Thomist* 59: 3 (July 1995): 465-483.

Soédé, N.Y. *Une morale de la vérité un besoin majeur en Afrique. Essai d'une lecture africaine de "Veritatis splendor."* Abidjan: Ed. de l'Institut Catholique de l'Afrique de l'Ouest, 1994.

Tettamanzi, Dionigi et al. *Chiamati alla verità. Cristiani oggi alla luce della "Veritatis splendor."* Corso nazionale di aggiornamento per missionari itineranti. Roma: Rogate, 1994.

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Velasco, Muento and Miguel Angel. *Los derechos de la verdad. Veritatis splendor: críticas y réplicas*. Madrid: Ediciones Palabra, 1994.

Wilkins, John, et al., ed. *Understanding "Veritatis splendor." The Encyclical Letter of Pope John Paul II and the Church's Moral Teaching*. London: SPCK, 1994.

Same book as *Considering Veritatis Splendor* Cleveland: Pilgrim Press, 1994. Text of the Encyclical plus commentaries by a number of the theologians who published opinions in *The Tablet*.

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12 Anglican responses to *Veritatis Splendor*, given in a series of addresses at Durham University. Favorably reviewed by Bernard Häring, C.Ss.R. in *The Tablet* 248 (17 September 1994): 1166-1167.

The Common Good and Moral Community

Articles on the Common Good

Aagaard, Anna Marie. "The Common Good, Structures of Resistance, and the Politics of Greed: On Church and Economy." *Studia Theologica* 45, no. 1 (1991): 3-17.

Bartell, Ernest. "Private Goods, Public Goods and the Common Good: Another Look at Economics and Ethics in Catholic Social Teaching." In *The Common Good and U.S. Capitalism*, 179-212. Edited by Oliver F. Williams and John W. Houck. Lanham MD: University Press of America, 1987.

Bretzke, James T., S.J. "The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." In *Religion, Ethics & the Common Good*, 83-105. Annual Publication of the College Theology Society, 41. Edited by James Donahue and Theresa Moser. Mystic CT: Twenty-Third Publications, 1996.

Recent discussion concerning multiculturalism, pluralism, globalization of ethics and the prospects for a "common morality" all provide a challenging context for critical ethical reflection on the notions of the common good as these are found in various cultural and religious traditions. This article investigates the possibility of enriching our liberal Western notion of the common good from a cross-cultural perspective afforded by Confucianism and what might be called the Confucian notion of the "common good," even though the precise terminological equivalent is not found in the Confucian literature or philosophical tradition. An original exposition of the notion of the common good exegeted from the Confucian canon is presented and discussed in reference to the Confucian cardinal virtues, the notion of the *chün-tzu* (paradigmatic moral individual); the four cardinal virtues of *jen*, *yi*, *li*, and *chih*; an understanding of community as fiduciary; and the moral force of the notion of the *T'ien-ming* or Mandate of Heaven. Bretzke is Associate Professor and Chair of Theology and Religious Studies at the University of San Francisco. He has also lived and taught in Europe and East Asia.

Cavanaugh, Gerald F. "The Common Good as an Effective Moral Norm for the U.S. Businessperson." In *The Common Good and U.S. Capitalism*, 328-343. Edited by Oliver F. Williams and John W. Houck. Lanham MD: University Press of America, 1987.

Collins, John J. "The Biblical Vision of the Common Good." In *The Common Good and U.S. Capitalism*, 50-69. Edited by Oliver F. Williams and John W. Houck. Lanham MD: University Press of America, 1987.

Curran, Charles E. "The Common Good and Official Catholic Social Teaching." In *The Common Good and U.S. Capitalism*, 111-130. Edited by Oliver F. Williams and John W. Houck. Lanham MD: University Press of America, 1987.

Curran is a priest and professor of ethics at Southern Methodist University. He did his doctoral work under Bernard Häring at the Pontifical Alphonsianum Academy in Rome and taught for many years at the Catholic University in Washington, D.C., until being forced out under Vatican pressure for his dissent on certain aspects of Catholic Church's contemporary teaching on sexual ethics.

Dupré, Louis. "The Common Good and the Open Society." In *Catholicism and Liberalism: Contributions to American Public Philosophy*, 172-195. Edited by R. Bruce Douglass and David Hollenbach. Cambridge: Cambridge University Press, 1994.

Harrison, R.K., ed. "Common Good." In *Encyclopedia of Biblical and Christian Ethics*, 79. Nashville: Thomas Nelson Publishers, 1987.

Hellwig, Monika. "The Quest for Common Ground in Human Rights--A Catholic Reflection." In *Human Rights in the Americas: The Struggle for Consensus*, 159-166. Edited by Alfred Hennelly and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Hollenbach, David, S.J. "The Catholic University and the Common Good." The Markoe-DePorres Social Justice Lecture given at Creighton University (Omaha, Nebraska), 27 October 1994. (Text obtained via Internet E-Mail).

Hollenbach is Professor of Theological Ethics at Boston College, and 1995 President of the Society of Christian Ethics.

_____. "Common Good." In *The New Dictionary of Catholic Social Thought*, 192-197. Edited by Judith A. Dwyer. Collegeville: Liturgical Press, 1994.

_____. "The Common Good Revisited." *Theological Studies* 50 (1989): 70-94.

Considers whether the idea of the common good is meaningful and useful in today's business, culture, and moral and political philosophy. Outlines why

the question has re-emerged in serious moral argument, proposes a pluralistic-analogical understanding of the common good on theological grounds, and on this basis offers a communitarian interpretation of human rights.

Hogan, Trevor. "The Social Imagination of Radical Christianity." [Reconstructing the Common Good by Gary Dorrien and Radical Christianity by C. Rowland.] *Pacifica* 5 (Fall 1992): 67-83.

Langan, John, S.J. "Common Good." In *The New Dictionary of Christian Ethics*, 102. Edited by James F. Childress and John Macquarrie. Philadelphia: Westminster Press, 1967, 1986.

———. "Personal Responsibility and the Common Good in John Paul II." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 132-147. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Lustig, B. Andrew. "Property, Justice, and the Common Good: A Response to Paul J. Weithman." *Journal of Religious Ethics* 21 (Spring 1993): 181-87.

McCann, Dennis P. "The Good to be Pursued in Common." In *The Common Good and U.S. Capitalism*, 158-178. Edited by Oliver F. Williams and John W. Houck. Lanham: University Press of America, 1987.

———. "Politics, The Economy and the Common Good." Editorial in *Christian Century* 109 (26 August-2 September, 1992): 766-68.

O'Neill, William, S.J. "Babel's Children: Reconstructing the Common Good." *The Annual of the Society of Christian Ethics* (1998).

O'Neill did his doctorate under Louis Dupré at Yale and is currently Associate Professor of Christian Social Ethics at the Jesuit School of Theology-at-Berkeley.

———. "Public Reason and the Common Good" In *Christian Spirituality and the Culture of Modernity: The Thought of Louis Dupré*. Edited by by Peter J. Casarella and George P. Schner. Grand Rapids: Eerdmans, 1998.

Persaud, Winston D. "A 'Third World' Look at the American Common Good." *Word & World* 12 (Fall 1992): 330-36.

Riordan, Patrick, S.J. "The Plausibility of Arguments for the Common Good." *Milltown Studies* 28 (1991): 78-101.

Roach, Archbishop John. "Reviving the Common Good: *A Pastoral Letter on Social Justice*." *Origins* 20 (14 February 1991): 585; 587-595.

Pastoral Letter released by Archbishop Roach of Minneapolis-St. Paul (USA) on 13 January 1991 in connection with the 100th anniversary year of Leo XIII's *Rerum Novarum*, and which concentrates on the issues of children in poverty and racism, arguing that a national consensus should be built so that no child in the nation would go without basic material needs for full human development.

Ryan, Maura. "Particular Sorrows, Common Challenges: Specialized Infertility Treatment and the Common Good." *The Annual of the Society of Christian Ethics* (1994): 187-206.

Ryan is Associate Professor of Theological Ethics at the University of Notre Dame.

Vogel, David. "The International Economy and the Common Good." In *The Common Good and U.S. Capitalism*, 388-409. Edited by Oliver F. Williams and John W. Houck. Lanham: University Press of America, 1987.

Wogaman, J. Philip. "The Common Good and Economic Life: A Protestant Perspective." In *The Common Good and U.S. Capitalism*, 84-110. Edited by Oliver F. Williams and John W. Houck. Lanham: University Press of America, 1987.

Books on the Common Good

Bryk, Anthony S., Valerie E. Lee, and Peter B. Holland. *Catholic Schools and the Common Good*. Cambridge MA: Harvard University Press, 1993.

Bryson, John M., and Crosby, Barbara C. *Leadership for the Common Good: Tackling Public Problems in a Shared-power World*. The Jossey-Bass Public Administration Series. San Francisco: Jossey-Bass Publishers, 1992.

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Cobb, John B., Jr. *Sustaining the Common Good: A Christian Perspective on the Global Economy*. Cleveland: The Pilgrim Press, 1994.

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Lutz, Charles P., ed. *God, Goods, and the Common Good: Eleven Perspectives on Economic Justice in Dialogue with the Roman Catholic Bishops' Pastoral Letter*. Minneapolis: Augsburg, 1987.

Maritain, Jacques. *The Person and the Common Good*. Notre Dame: University of Notre Dame Press, 1966 [1946 original].

McCann, Dennis P., and Miller, Patrick, eds. *In Search of the Common Good*. New York: Continuum Publishing, 2005.

This collection focuses on the meaning of the common good and what resources Christian theology, biblical studies, and ethics might contribute to our understanding of it.

Mooney, Christopher F., S.J. *Boundaries Dimly Perceived: Law, Religion, Education, and the Common Good*. Notre Dame Studies in Law and Contemporary Issues, 3. Notre Dame: University of Notre Dame Press, 1990.

The late Christopher Mooney held doctorates in both theology and law.

Novak, Michael. *Free Persons and the Common Good*. Lanham MD: Madison Books, 1989.

Raskin, Marcus G. *The Common Good: Its Politics, Policies, and Philosophy*. New York: Routledge & Kegan Paul, 1986.

Sherover, Charles M. *Time, Freedom, and the Common Good: An Essay in Public Philosophy*. SUNY Series in Systematic Philosophy. Albany: State University of New York Press, 1989.

Sherwin, Michael S. "Charity as Friendship in the Promotion of the Common Good in the Thought of Saint Thomas Aquinas." M.A. Thesis. Berkeley: Graduate Theological Union, 1991.

Shuman, Michael, and Sweig, Julia, eds. *Technology for the Common Good*. Washington, DC: Institute for Policy Studies, 1993.

Williams, O.F., and Houck, J.W., eds. *The Common Good and U.S. Capitalism*. Lanham MD: University Press of America, 1987.

Articles on Moral Community

Altner, Günter. "The Community of Creation as a Community in Law. The New Contract between the Generations." *Concilium* (4/1991): 54-64.

Atherton, John. "New Occasions Teach New Duties?: 9. The Individual and the Organization." *The Expository Times* 105 (1994): 356-362.

Bounds, Elizabeth M. "Conflicting Harmonies: Michael Walzer's Vision of Community." *Journal of Religious Ethics* 22 (1994): 355-374.

One of several articles in this issue on Michael Walzer.

Cahill, Lisa Sowle. "The New Testament and Ethics: Communities of Social Change." *Interpretation* 44 (1990): 383-395.

Cahill discusses several leading theologians who use Scripture in their ethical analysis: Stanley Hauerwas, John Howard Yoder, Bruce Birch and Larry Rasmussen, Thomas Ogletree, Gustavo Gutiérrez, Halvor Moxnes, Richard A. Horsley, Ched Myers, Michael Crosby, Dan O. Via, Herman C. Waetjen, and Richard J. Cassidy. Her discussion centers on the role of an authoritative Scripture for contemporary ethical reflection, specifically on how the socially radical communities reflected in Scripture may propose authoritative patterns for today. Cahill concludes by posing a number of what she terms "veridical problems" in evaluating both the possibility and use of ethically normative biblical material. Cahill is professor of theological ethics at Boston College and past-president of both the Catholic Theological Society of America and the Society of Christian Ethics.

Dinan, Stephen A. "Tradition, Friendship and Moral Knowledge." *American Catholic Philosophical Quarterly* 65 (1991): 445-464.

Claims that without friendship the transmission of moral knowledge in tradition, as well as the continued development of such knowledge, would be impossible. Dinan teaches at Mount Mary College in Milwaukee, Wisconsin.

D'Isanto, Luca. "Bonhoeffer's Hermeneutical Model of Community." *Union Seminary Quarterly Review* 46 (1992): 135-148.

One of a series of articles in this issue devoted to Dietrich Bonhoeffer.

Dykstra, Craig R. "Communities of Conviction and the Liberal Arts." *Council of Societies for the Study of Religion Bulletin* 19 (1990): 61-66.

Fluker, Walter Earl. "They Looked for a City: A Comparison of the Ideal of Community in Howard Thurmann and Martin Luther King, Jr." *Journal of Religious Ethics* 18 (1990): 33-55.

Howard Thurman (1900-1981) and Martin Luther King, Jr. (1929-1968) were both black Christian ministers and social prophets with important contributions in American life. Fluker compares these two men in terms of their thinking in three areas: 1) the experiential and intellectual sources of community; 2) the nature of the ideal community; and 3) the actualization of community. Fluker teaches Christian ethics at Vanderbilt.

Gaffney, James. "The Moral Form of a Good Society." *Irish Theological Quarterly* 54 (1988): 107-119.

Gaffney is professor of theology at Loyola University, New Orleans.

Gill, Robin. "Moral Communities and Christian Ethics." *Studies in Christian Ethics* 8 (1995): 1-13.

See also the Response by Janet Martin Soskice in the same issue.

Gill is Michael Ramsey Professor of Modern Theology at the University of Kent at Canterbury.

Gustafson, James M. "The Church: A Community of Moral Discourse." In *The Church as Moral Decision Maker*, 83-95. Philadelphia: Pilgrim Press, 1970.

Gustafson is one of the leading Protestant ethicists in America. He did his work under H. Richard Niebuhr at Yale, and taught there for some years before moving to the University of Chicago and finally to Emory University in Atlanta. He has trained many of the leading Protestant and Catholic ethicists and his work has had a very wide influence throughout the world.

———. "Communities of Moral Discourse." In *Ethics and Theology*, 316-319. Volume 2 of *Ethics from a Theocentric Perspective*. Chicago: University of Chicago Press, 1984.

———. "The University as a Community of Moral Discourse." *Journal of Religion* 53 (1973): 397-409.

Hays, Richard B. "Scripture--Shaped Community: *The Problem of Method in New Testament Ethics*." *Interpretation* 44 (1990): 42-55.

Komonchak, Joseph. "Moral Pluralism and the Unity of the Church." *Concilium* 150 (1981): 89-94.

Lanza, Sergio. "La comunità cristiana come luogo di riconciliazione: struttura e prassi." *Lateranum* 58 (1992): 207-239.

Melchin, Kenneth R. "Moral Knowledge and the Structure of Cooperative Living." *Theological Studies* 52 (1991): 495-523.

Follows up on earlier article, "Revisionists, Deontologists, and the Structure of Moral Understanding," and presents Lonergan's concept of "recurrence

schemes" to indicate how an analysis of the social structure of cooperative living can provide a basis for the comprehension and evaluation of moral issues. An application of Lonergan's concept is then made to the case of drunk driving. Author teaches moral theology at St. Paul University in Ottawa.

Mooney, Christopher F., S.J. "Individual, Community, and Cultural Change." *Thought* 67 (1992): 21-30.

Considers the question of whether the American tradition of human rights can succeed "in expanding its original individualized and highly defensive framework into one that can affirm rights for humankind which are positive, comprehensive, communal, and social" (p. 21). The late Christopher Mooney held doctorates in both theology and law.

Paris, Peter J. "Expanding and Enhancing Moral Communities: The Task of Christian Social Ethics." In *Issues of Justice: Social Sources and Religious Meanings*, 111-124. Edited by Warren R. Copeland and Roger D. Hatch. Macon GA: Mercer University Press, 1988.

Rosato, Philip J., S.J. "Linee fondamentali e sistematiche per una teologia etica del culto." Capitolo Primo in *Corso di Morale: Volume 5, Liturgia (Etica della religiosità)*, 11-70. Edited by Tullo Goffi and Giannino Piana. Brescia: Queriniana, 1986.

Rosato, who was a dogmatic theologian at the Pontifical Gregorian University in Rome, describes a theology of sacraments emphasizing the connection between liturgy and practice, and proposes the anamnestic, epiclectic, and prophetic dimensions to the moral life of the Christians.

Rossi, Philip J., S.J. "Conflict, Community, and Human Destiny: Religious Ethics and the Public Construction of Morality." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 114-125. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Rossi, who is a philosopher by training, is professor of theology at Marquette University in Milwaukee, Wisconsin. His area of specialization is Kant.

"Moral Community, Imagination, and Human Rights: Philosophical Considerations on United Traditions." In *Human Rights in the Americas: The Struggle for Consensus*, 167-186. Edited by Alfred Hennessey and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Sacks, Jonathan. "A Community of Communities." Chapter 6 in *The Persistence of Faith, Religion, Morality and Society in a Secular Age*, 84-94. The Reith Lectures, 1990. London, 1991.

Sacks is Chief Rabbi of the United Hebrew Congregations of the British Commonwealth and former Principal of Jews' College, London.

Schwartz, Benjamin I. "Chinese Culture and the Concept of Community." In *On Community*, 117-129. Edited by Leroy S. Rouner. Notre Dame: University of Notre Dame Press, 1991.

Soskice, Janet Martin. "Community and Morality 'After Modernity': A Response to Robin Gill." *Studies in Christian Ethics* 8 (1995): 14-19.

A response to Gill's "Moral Communities and Christian Ethics," pp. 1-13 in the same issue.

Torjesen, Karen J. "Public Ethics and Public Selfhood: The Hidden Problems." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 110-113. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Vacek, Edward, S.J. "Contemporary Ethics and Scheler's Phenomenology of Community." *Philosophy Today* 35 (1991): 161-174.

Consider's Max Scheler's phenomenology of community to critique excessive individualism in contemporary ethics. Vacek teaches moral theology at the Weston Jesuit School of Theology in Cambridge, MA.

Yoder, John Howard. "The Hermeneutics of Peoplehood: A Protestant Perspective on Practical Moral Reasoning." *Journal of Religious Ethics* 10 (1982): 40-67.

The late John Howard Yoder was a Mennonite ethician who taught for many years at the University of Notre Dame.

Books on Moral Community

Ahlers, Rolf. *The Community of Freedom: Barth and Presuppositionless Theology*. American University Studies, Series 7, Theology and Religion, 40. New York: Peter Lang, 1989.

With attention to Hegel's influence on Barth, Ahlers advances of "natural theology" of rationality critical of all forms of thought which operate out of transcendental, hermeneutical, political or other presuppositions. Barth's natural theology mandates a reinvestigation of the relation of philosophy to theology, while culturally Ahlers holds for a notion of a democratic "community of freedom" and gives special attention to the relation of law and religion, and politically, a theological political ethics which is critical of any form of political theology on the left or right, and also of liberation theology.

Allen, Joseph L. *Love and Conflict: A Covenantal Model of Christian Ethics*. Nashville: Abingdon Press, 1984.

Allen is professor of Christian ethics at the Perkins School of Theology, Southern Methodist University.

Baier, Kurt. *The Rational and the Moral Order: The Social Roots of Reason and Morality*. The Paul Carcus Lectures, Series 18. Peru, IL: Open Court Publishing Company, 1995.

Baier argues that our possession of reason and our ability to reason depend on our having grown up in a rational order: a social order which engages in the enterprise of reason and, through socialization, passes on from one generation to the next knowledge of the recognized general principles of reasoning, the ability to apply them to particular cases, and the methods for furthering improvements. Two kinds of practical reason can be distinguished, the "self-anchored" and the "society-anchored," the second being paramount over the first. Much of this is also true of morality because the moral enterprise is the same as that of society-anchored reason.

Bellah, Robert, et al. *The Good Society*. New York: Alfred A. Knopf, 1991.

A follow up on the authors' earlier book, *Habits of the Heart*, this book argues for taking greater communal responsibility for our economic and political institutions, which in turn will increase our shared understanding of the common good and therefore the subsequent enrichment of democratic institutions, etc. Reviewed by Stanley Hauerwas in *First Things* (January 1992): 45-46.

_____, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton. *Habits of the Heart: Individualism and Commitment in American Life*. Berkeley: University of California Press, 1985.

German translation: *Gewohnheiten des Herzens. Individualismus und Gemeinsinn in der amerikanischen Gesellschaft*. Köln, 1987.

———, eds. *Individualism and Commitment in American Life: Readings on the Themes of Habits of the Heart*. New York: Harper and Row, 1987.

Anthology of various readings, contemporary and historical, on the various themes treated in the editors' *Habits of the Heart*.

Birch, Bruce, and Rasmussen, Larry. *Christian Ethics as Community Ethics*. Minneapolis: Fortress Press, 1989.

Bretzke, James T., S.J. *The Notion of Moral Community in the Analects of Confucius and Matthew's Sermon on the Mount: A Hermeneutical Approach for the Inculturation of Moral Theology in Korea*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregorianae. Rome: Pontifical Gregorian Press, 1989.

Doctoral dissertation done under Jacques Dupuis, S.J. Bretzke is Associate Professor and Chair of Theology and Religious Studies at the University of San Francisco. He has also lived and taught in Europe and East Asia.

Buchanan, James M. *The Economics and the Ethics of Constitutional Order*. Ann Arbor: University of Michigan Press, 1991.

Nobel Prize winner Buchanan explores questions of social organization and how societies can organize themselves in order to create communities in which people live together in peace, prosperity, liberty and justice.

Burtchaell, James Tunstead, C.S.C. *The Giving and Taking of Life: Essays Ethical*. Notre Dame: University of Notre Dame Press, 1989.

Essays, initially published elsewhere, on a wide variety of issues, such as abortion, fetal tissue research, liberation theology, and terrorism. Burtchaell's two principal criteria are 1) the moral import of human actions resides in their capacity to develop or stunt the agent's character; and 2) the criterion for discerning moral character lies ultimately with the Christian community. Reviewed by Francis Kane in *Theology Today* 47 (1990): 346-348.

Childs, James R., Jr. *Faith, Formation, and Decision: Ethics in the Community of Promise*. Minneapolis: Fortress Press, 1992.

Constructs a model for decision-making in the Christian community in the face of modern dilemmas such as war, business ethics, abortion, and euthanasia.

Connors, Russell B., Jr., and McCormick, Patrick T. *Character, Choices and Community: The Three Faces of Christian Ethics*. New York: Paulist Press, 1998.

Designed for undergraduate and/or adult education use as an introduction to Christian ethics.

Dallen, James. *The Reconciling Community: The Rite of Penance*. Studies in the Reformed Rites of the Church. Collegeville MN: The Liturgical Press, 1986.

An excellent historical account which studies the underlying mystery of the Church in relation to Christ and the sinner through the forms the sacrament of reconciliation has taken in the past in order to illustrate how the Church can better exercise this ministry in the present and future.

Dawn, Marva J. *The Hilarity of Community: Romans 12 and How to Be the Church*. Grand Rapids: William B. Eerdmans, 1992.

Driver, Tom F. *The Magic of Ritual: Our Need for Liberating Rites that Transform Our Lives and Our Communities*. San Francisco: HarperSanFrancisco, 1991.

Dunstan, Gordon R. *The Artifice of Ethics*. The Moorhouse Lectures 1973. London: SCM Press, 1974.

Dunstan, an Anglican theologian, delivered these lectures in Australia in 1973. The themes covered included community, church, the Bible, and moral conventions.

Dussel, Enrique. *Etica comunitaria*. Colección Cristianismo y Sociedad. Madrid: Ediciones Paulinas, 1986.

English translation: *Ethics and Community*. Translated from the Spanish by Robert R. Barr. Maryknoll: Orbis Books, 1988.

German translation: *Ethik der Gemeinschaft*. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1988.

Italian translation: *Etica comunitaria*. Assisi: Citadella, 1988.

Portuguese translation: *Ética comunitária*. Coleção Teologia e libertação. Petrópolis: Vozes, 1987.

Dussel argues for a sharp distinction between ethics and "social morality," the latter term designating legitimization and protection of the prevailing social order. Dussel chooses from the Bible the central injunction to liberate the poor. Somewhat over-simplified and severely confrontational economic analysis. Reviewed by Arthur McGovern, S.J. in *Theological Studies* 51 (1989).

Dyck, Arthur J. *Rethinking Rights and Responsibilities: The Moral Bonds of Community*. Cleveland: Pilgrim Press, 1994.

Reviews human rights theory from Thomas Hobbes through contemporary philosophers such as Alan Gewirth, and in the final section analyzes justice and national health care. Dyck is Mary B. Saltonstall Professor of Population Ethics in the School of Public Health and a member of the Faculty of the School of Divinity at Harvard University.

Dykstra, Craig R. *Vision and Character: A Christian Educator's Alternative to Kohlberg*. New York: Paulist, 1981.

Etzioni, Amitai. *The Spirit of Community: Rights, Responsibilities and the Communitarian Agenda*. New York: Crown, 1993.

Rather negatively reviewed by John C. Haughey, S.J. in *Theological Studies* 55 (1994): 183.

Fowl, Stephen E., and Jones, L. Gregory. *Reading in Communion: Scripture and Ethics in Christian Life*. Grand Rapids: William B. Eerdmans, 1991.

The authors, an Anglican and a United Methodist, maintain that recent writing on the relevance of the Bible to contemporary ethical issues has placed too much emphasis on an agenda set by professional exegetes and ethicists. According to the authors, it is the vocation of all Christians to *embody* Scripture in their lives, and therefore believers need to develop the moral and theological judgment that will enable them to discern faithfully Scripture's claims on contemporary life. Fowl and Jones develop their argument in relation to the friendships and practices of Christian communities, analyzing "interpretive disputes" among Christians, and also by stressing the importance of listening to the voices of outsiders. A final chapter considers Dietrich Bonhoeffer as a model "performer" of Scripture. Reviewed by James T. Bretzke, S.J. in *Gregorianum* 74 (1993): 375-376.

French, Peter A. *Collective and Corporate Responsibility*. New York: Columbia University Press, 1984.

Develops and applies a metaphysical theory of corporate personhood to which moral principles are applied, and distinguishes between collective and corporate responsibility. French holds that the notion of moral community must be applied to the corporation and collective responsibility in the business world. French is Lennox Distinguished Professor of Philosophy at Trinity University in San Antonio.

Gelpi, Donald L., S.J., ed. *Beyond Individualism: Toward a Retrieval of Moral Discourse in America*. Notre Dame: University of Notre Dame Press, 1989.

Gewirth, Alan. *The Community of Rights*. Chicago: University of Chicago Press, 1996.

Gill, Robin. *Moral Communities*. The Prideaux Lectures for 1992. Exeter: University of Exeter Press, 1992.

Grey, Mary. *From Barriers to Community: The Challenge of the Gospel for a Divided Society*. London: HarperCollins with the authority of the Department for Catholic Education and Formation, Bishops' Conference of England and Wales, 1991.

Hanson, Paul D. *The People Called: The Growth of Community in the Bible*. Philadelphia: Fortress Press, 1986.

Reviewed by Walter Harrelson in *Journal of the American Academy of Religion* 58 (1990): 283-285.

Hauerwas, Stanley M. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame and London: University of Notre Dame Press, 1981.

———. *The Peaceable Kingdom: A Primer in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1983.

———. *Vision and Virtue: Essays in Christian Ethical Reflection*. Notre Dame: Fides Press, 1974.

Haughton, Rosemary. *The Transformation of Man: Conversion and Community*. New York: Paulist Press, 1967.

Kellenberger, J. *Relationship Morality*. University Park PA: Penn State Press, 1996.

This book explores the extent to which human relationships are foundational in morality. Kellenberger seeks to discover how relationships between persons underlie the various traditional components of morality--obligation, virtue, justice, rights, and moral goods--and how relationship morality is more fully consonant with our moral experience than other forms of human morality.

Kymlicka, Will. *Liberalism, Community, and Culture*. Oxford: Clarendon Press; New York: Oxford University Press, 1989.

Macedo, Stephen. *Liberal Virtues: Citizenship, Virtue, and Community in Liberal Constitutionalism*. New York: Oxford University Press, 1990.

According to Macedo the liberal constitutional state promotes a particular set of "virtues," that accord with a commitment to the demands of public reasonableness. Reviewed by John Tomasi in *Ethics* 102 (January 1992): 397-399.

McDonagh, Enda. *Gift and Call: Towards a Christian Theology of Morality*. St. Meinrad: Abbey Press, 1975.

———. *Invitation and Response: Essays in Christian Moral Theology*. Dublin: Gill and Macmillan, 1972.

Italian translation: *Dio chiama, l'uomo risponde: Saggi di teologia morale cristiana*. Torino: Leumann, 1976.

McFayden, Alistair I. *The Call to Personhood: A Christian Theory of the Individual in Social Relationships*. Cambridge: Cambridge University Press, 1990.

Discusses the personal, social and political practices required to live as a human in community with others.

Meilaender, Gilbert C. *Friendship: A Study in Theological Ethics*. Revisions. Notre Dame: University of Notre Dame, 1981.

Investigates the significance for Christian ethics of the tension between *philia*, the bond of special preference, and *agape*, the notion of universal love, which in Christian thought is likened to the attitude of the Heavenly Father who makes his rain fall on the just and unjust. Meilaender is Professor of Religion at Oberlin College.

_____. *The Limits of Love*. University Park: Pennsylvania State University Press, 1987.

Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Mitchell, Lynn E., Jr. *The Vision of the New Community: Public Ethics in the Light of Christian Eschatology*. American University Studies: Series 7, Theology and Religion, 29. Frankfurt-am-Main, Bern, New York, Paris: Peter Lang, 1988.

Morgan, Elizabeth, et al. *Global Poverty and Personal Responsibility: Integrity through Commitment*. New York: Paulist Press, 1989.

Moser, Antônio and Leers, Bernardino. *Teologia moral: Impasses e alternativas*. Petrópolis: Editoria Vozes Ltda, 1987.

English translation: *Moral Theology: Dead Ends and Ways Forward*. Translated by Paul Burns. Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990.

German translation: *Moraltheologie: Engpässe und Auswege*. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1989.

Italian translation: *Teologia morale: conflitti e alternative*. Ed. ital. a cura di G. Pompei. Assisi: Cittadella, 1988.

Spanish translation: *Teología Moral. Conflictos y Alternativas*. Cristianismo y Sociedad. Traducido por Alfonso Ortiz García. Madrid: Ediciones Paulinas, 1987.

Written in Brazil, this work deals with moral theology and theology of liberation. Italian edition reviewed by Giuseppe Mattai in *Rassegna for Teologia*, 31 (gennaio--febbraio, 1990): 99-100; English edition reviewed by James T. Bretzke, S.J. in *Gregorianum* 72 (1991).

Niebuhr, H. Richard. *The Responsible Self: An Essay in Christian Moral Philosophy*. With an Introduction by James M. Gustafson. New York: Harper & Row, 1963.

Published posthumously, and based principally on the 1960 Robertson Lectures delivered at the University of Glasgow, with selected passages from the Earl Lectures delivered at the Pacific School of Religion (Berkeley, CA) and a series of addresses given at the Riverside Church in New York City. The book contains a preface by the author's son, R. Richard Niebuhr, plus a long introduction by James M. Gustafson, one of Niebuhr's most well-known former students.

Rasmussen, Larry L. *Moral Fragments and Moral Community: A Proposal for Church in Society*. Minneapolis: Fortress Press, 1993.

Reviewed by Kenneth R. Himes, O.F.M. in *Theological Studies* 55 (1994): 183-184. Rasmussen is Reinhold Niebuhr Professor Social Ethics at Union Theological Seminary in New York.

Richard, Lucien, O.M.I. *Is There a Christian Ethic?*. New York: Paulist Press, 1988.

Succinctly rehearses positions taken by various Catholic and Protestant theologians. Richard taught systematic theology for many years at the Weston Jesuit School of Theology in Cambridge, Massachusetts.

Rouner, Leroy S., ed. *On Community*. Boston University Studies in Philosophy and Religion, 12. Notre Dame: University of Notre Dame Press, 1991.

Rupp, George. *Commitment and Community*. Minneapolis: Fortress Press, 1989.

Rupp is President of Rice University and former dean of Harvard Divinity School.

Ryn, Claes G. *Democracy and the Ethical Life: A Philosophy of Politics and Community*. Baltimore: Catholic University of America Press, 1989.

Sampley, J. Paul. *Pauline Partnership in Christ: Christian Community and Commitment in Light of Roman Law*. Philadelphia: Fortress Press, 1980.

Discusses the presence and function of the Roman legal "partnership," the consensual *societas*, in several Pauline epistles: Galatians, Philippians, Corinthians, and Philemon. Paul adapted these legal traditions and terminology of *societas* (*koinonia*) for theological purposes.

Schervish, Paul, and Virginia A. Hodgkinson, Margaret Gates, and Associates. *Care and Community in Modern Society: Passing on the Tradition of Service to Future Generations*. San Francisco: Jossey-Bass, 1995.

Contributors explore how individuals become involved in and dedicated to caring for others, and the role such care plays in providing a foundation for our civic, ethical, and spiritual traditions.

Smiley, Marion. *Moral Responsibility and the Boundaries of Community: Power and Accountability from a Pragmatic Point of View*. Chicago: University of Chicago Press, 1992.

Smiley holds that, contrary to common belief, the "facts" have little to do with how blame is assigned to various social problems.

Smith, David H. *Health and Medicine in the Anglican Tradition: Conscience, Community and Compromise*. Health, Medicine, and the Faith Traditions. New York: Crossroad, 1986.

Tymieniecka, Anna-Teresa. *The Moral Sense and Its Foundational Significance: Self, Person, Historicity, Community. Phenomenological Praxeology and Psychiatry*. Analecta Husserliana 31. Dordrecht, Boston, London: Kluwer Academic Publishers, 1990.

Wadell, Paul J., C.P. *Friendship and the Moral Life*. Notre Dame: University of Notre Dame Press, 1989.

Wadell, a Passionist priest who taught ethics at the Chicago Catholic Theological Union, discusses the moral life in terms of seeking and growing in the good in the company of friends who also want to be good. Wadell uses six stages: 1) recollection of the formative friendships in his own life; 2) Aristotle's idea of friendship as the fundamental life activity of human wholeness; 3) Aristotle's understanding of different kinds of friendship, and our need for friendship in order to become good; 4) friendship and Christian agape; 5) Aquinas on charity as friendship with God, and the marks of friendship; and 6) friendship as a model for the everyday moral life. Reviewed by Lisa Sowle Cahill in *America* 3 February 1990.

Winter, Gibson. *Community and Spiritual Transformation: Religion and Politics in a Communal Age*. New York: Crossroad, 1990.

Winter, who teaches social ethics at Temple University, maintains that communal rebuilding is one of the central components of both the powerful religious and political forces now operative in the world. The book is organized into six chapters which treat: 1) communal quality of religious movements which now interact with political bodies; 2) the communal reality of personal and interpersonal life, with special reference to the abortion

debate; 3) moral aspects of the interpersonal life; 4) organization of work in institutions which either support or damage life; 5) movement from the minimal state of the market era to democratic communalism; and 6) radical transformations in beliefs and practices now emerging.

Comparative and Cross-Cultural Ethics

Articles on Comparative and/or Cross-Cultural Ethics

AA.VV. *Philosophy East and West* 37 (April, 1987).

Issue on Environmental Ethics, with cross-cultural and Eastern approaches, with articles by J. Baird Callicott, Robert C. Neville, Kenneth K. Inada, Gerard James Larson, David L. Hall, and Holmes Ralston III.

Akira, Tsujimura. "Contrast in 'Way of Thinking' between East and West." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 159-167. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Beeman, William O. "Interculturalism: Cross-Cultural Understanding through the Performing Arts." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 229-243. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Berkson, Mark A. "Conceptions of Self/No-Self and Modes of Connection: Comparative Soteriological Structures in Classical Chinese Thought." *Journal of Religious Ethics* 33/2 (June 2005): 293-331.

One of five essays in this issue which treat various aspects of comparative ethics in relation to notions of the human person.

Bloom, A.H., "Two Dimensions of Moral Reasoning: *Social Principledness and Social Humanism in Cross-Cultural Perspective*." *Journal of Social Psychology* 101 (1977): 29-44.

Bosley, Richard. "Do Mencius and Hume Make the Same Ethical Mistake?" *Philosophy East and West* 38 (1988): 3-18.

Bosley argues against confusing virtue with a natural property. Bosley is professor of philosophy at the University of Alberta.

_____. "What Is a Mean? The Question Considered Comparatively and Systematically." *Philosophy East and West* 36 (1986): 3-12.

- Bretzke, James T., S.J. "The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." In *Religion, Ethics & the Common Good*, 83-105. Annual Publication of the College Theology Society, 41. Edited by James Donahue and Theresa Moser. Mystic CT: Twenty-Third Publications, 1996.

Recent discussion concerning multiculturalism, pluralism, globalization of ethics and the prospects for a "common morality" all provide a challenging context for critical ethical reflection on the notions of the common good as these are found in various cultural and religious traditions. This article investigates the possibility of enriching our liberal Western notion of the common good from a cross-cultural perspective afforded by Confucianism and what might be called the Confucian notion of the "common good," even though the precise terminological equivalent is not found in the Confucian literature or philosophical tradition. An original exposition of the notion of the common good exegeted from the Confucian canon is presented and discussed in reference to the Confucian cardinal virtues, the notion of the *chün-tzu* (paradigmatic moral individual); the four cardinal virtues of *jen*, *yi*, *li*, and *chih*; an understanding of community as fiduciary; and the moral force of the notion of the *T'ien-ming* or Mandate of Heaven.

- _____. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." *Pacifica* 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

- _____. "Human Rights or Human Rites? A Challenge of Sacred Texts and Traditions to Global Moral Discourse" Conference Proceedings of *Faithful/Fateful Encounters: Religion and Cultural Exchanges Between Asia and the West*. Beijing and Berkeley (Forthcoming)

Recent discussion concerning the globalization of ethics and the prospects for a common morality, as well as related issues such as inculturation, pluralism, and multiculturalism all provide a challenging context for critical ethical reflection on the notions of human rights as these are found in various cultural and religious traditions. This article focuses on a cross-cultural discussion of human rights by considering the Confucian understanding of human rights as human rituals whose sacred claim is grounded in the notion of relationality based on the Confucian Five Relationships and the virtues of *li* (propriety) and *hsin* (fidelity). The article argues that Confucianism is a positive resource for both inter-religious dialogue and cross-cultural ethics and concludes by outlining some prospects for using the Confucian notion of human dignity, rights and the common good to further discussion on multiculturalism, inter-religious and cross-cultural dialogue.

- _____. "Human Rights or Human Rites?: A Confucian Cross-Cultural Perspective." *East Asian Pastoral Review* 41/1 (2004): 44-67. Also available online at <http://eapi.admu.edu.ph/eapr004/bretzke.htm>

This article is an expanded version of "Human Rights or Human Rites? A Challenge of Sacred Texts and Traditions to Global Moral Discourse" Conference Proceedings of *Faithful/Fateful Encounters: Religion and Cultural Exchanges Between Asia and the West*. Beijing and Berkeley (Forthcoming).

- _____. "Moral Theology Out of East Asia." *Theological Studies* 61 (March 2000): 106-121.

Also digested version found in *Tinig Loyola* (Quezon City, Philippines) 2 (September 2000): 11-14; 29-29. Review of some of the main issues, recent developments and contributions of Christian ethicists and others working in East Asia. Special attention is paid to the recent Synod on Asia.

- _____. "The *Tao* of Confucian Virtue Ethics." *International Philosophical Quarterly* 35 (1995): 25-41.

Investigates the key aspects of the Confucian virtue ethics in relation to the notions of the *chün-tzu* (Superior Person), the Five Relationships of society, the particular Confucian virtues of *jen* (benevolence) and *li* (propriety), the moral vision of the *tao* (Way), and the understanding of the *t'ien-ming* (Mandate of Heaven). The thesis of the article is that the moral matrix provided by the web of social relationships is what allows the Confucian ethics of virtue to function well.

- _____. "Through Thick And Thin: Teaching Ethics in a Cross-cultural Perspective" *Horizons* 27 (Spring 2000): 63-80.

As the 20th century closes our universities, theological centers and even seminary settings, can no longer presume a homogeneous religious and cultural academic community among either students or professors. This fact, coupled with recent discussion concerning the globalization of ethics and the prospects for a common morality, as well as related issues such as inculturation, pluralism, and multiculturalism all provide a challenging context for critical reflection on how religious ethics can and should be done in these universities, theological centers and seminaries. This article outlines both some of the major concerns raised in teaching ethics from cross-cultural, ecumenical, and inter-religious perspectives in the United States, as well as developing a coherent methodology which is grounded in the theological tradition of Christian ethics, but which seeks to integrate these different perspectives. As a practical example of how a concrete course might be developed for undergraduate, graduate, and seminary settings I utilize a course I have designed entitled "Cross-Cultural Christian Ethics" which I taught regularly at the Jesuit School of Theology/Graduate Theological Union in Berkeley. The participants in these courses reflect a diverse background both theological and culturally and thus may provide a reasonable microcosm of many of our contemporary academic institutions. Critical evaluation of the course's theological and pedagogical premises, as well as discussion on the students' participation and feedback on the course, hopefully will stimulate further reflection on both the theological issues connected with doing cross-cultural ethics in the Christian theological tradition as well as aiding concrete curricular development in this area.

- Cannon, Dale W. "Having Faith, Being Neutral, and Doing Justice: Toward a Paradigm of Responsibility in the Comparative Study of Religions." *Method & Theology in the Study of Religion* 5 (1993): 155-176.

- Cho, Francisca. "Leaping into the Boundless: A Daoist Reading of Comparative Religious Ethics." *Journal of Religious Ethics* 26 (Spring 1998): 139-166.

See also "responses" in the same issue by Robin Lovin, Ronald M. Green, and a "response" to the responses by Cho herself. Cho teaches Buddhist Studies at Georgetown University.

- Clasquin, Michel. "Contemporary Theravada and Zen Buddhist Attitudes to Human Sexuality: An Exercise in Comparative Ethics." *Religion* 22 (1992): 63-83.

Dallmayr, Fred. "'Asian Values' and Global Human Rights." *Philosophy East and West* 52 (April 2002): 173-189.

Looks at the opposition between a so-called "foundational" universalism, which the author holds is articulated in modern natural law theories and rationalist universalism, and "antifoundational" skepticism and/or relativism (from Jeremy Bentham to Richard Rorty), the author tries to steer a middle course which will situate rights claims in a contextualized prudential judgment. He considers Henry Rosemont's notion of "concept clusters" which reflect different modes of human flourishing—clusters that are not completely incommensurable on the one hand, nor uniformly exchangeable on the other. The author concludes that this analysis suggests that globalism or universalism of human rights is not so much a starting premise as a challenging practical task which will require intensive inter-human and cross-cultural learning—what Tu Wei-ming has called the ongoing "humanization" of humankind.

Dy, Manuel B., Jr. "The Ideal Man: The Chinese Way and the American Perspective: A Filipino Impression." In *Proceedings of the Conference on the Comparative Study of the Chinese Ideal and the American Dream in Taipei, Republic of China, October 6-8, 1978*, by Institute of American Culture, Academia Sinica. Taipei, Republic of China: Institute of American Culture, Academia Sinica, 1980, 319-49.

Dye, Wayne. "Toward a Cross-Cultural Definition of Sin." *Missiology* 4 (1976): 27-41.

Eisenstadt, Shuel N. "How do Cultures of the East and the West Meet the Challenges of Acculturation in Global Industrialization?." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 147-158. Edited by Christian Academy. Seoul: Woosook Publishing Co., 1988.

Fitzgerald, Timothy. "A Critique of 'Religion' as a Cross-Cultural Category." *Method and Theory in the Study of Religion* 9 (1997): 91-110.

Argues that "religion" is an inadequate analytic concept for cross-cultural analysis due to its vagueness and the imprecision in which the term has been used in religious studies texts. Rather than using religion as an analytic concept Fitzgerald suggests it would be better understood "as a form of mystification generated by its disguised ideological function" (p. 91).

Fortosis, Steve. "A Model for Understanding Cross-Cultural Morality." *Missiology* 18 (1990): 163-176.

Constructs a model integrating Lawrence Kohlberg's philosophy of moral reasoning, which is then applied to several case studies.

Grelle, Bruce. "Comparative Religious Ethics As a Form of Critical Inquiry." *The Annual of the Society of Christian Ethics* (1993): 271-281.

Heelas, Paul. "Emotions Across Cultures: *Objectivity and Cultural Divergence*." In *Objectivity and Cultural Divergence*, 21-42. Edited by S.C. Brown. Cambridge: Cambridge University Press, 1984.

Hsiung, James Chieh. "Human Rights in an East Asian Perspective." Chapter 1 *Human Rights in East Asia: A Cultural Perspective*, 1-30. Edited by James Chieh Hsiung. New York: Paragon House Publishers, 1985.

Discusses conceptions and approaches to human rights in Japan, Taiwan, South Korea (which he calls a consensual model), and contrasts this to North Korea and mainland China (which he calls the Communist model). In turn these models are contrasted with a Western liberal model which Hsiung terms as being essentially "adversarial" in its conception and practice.

Hsu, Francis L.K. "The Self in Cross-Cultural Perspective." In *Culture and Self: Asian and Western Perspectives*, 24-55. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

Jennings, William H. "Comparative Religious Ethics: Bibliographic Resources." *The Annual of the Society of Christian Ethics* (1993): 297-302.

Johnson, Frank. "The Western Concept of Self." In *Culture and Self: Asian and Western Perspectives*, 91-138. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

La Fleur, William R. "Contestation and Consensus: *The Morality of Abortion in Japan*." *Philosophy East and West* 40 (1990): 529-542.

LaFleur is professor of Japanese in the Department of Oriental Studies at the University of Pennsylvania.

Lee, Peter K.H., and Hyun-Kyung Chung. "A Cross-Cultural Dialogue on the Yin-Yang Symbol." *Ching Feng* 33 (September 1990): 136-57.

Lewis, Thomas A.; Jonathan Wyn Shofer, Aaron Stalnaker, and Mark A. Berkson. "Anthropos and Ethics: Categories of Inquiry and Procedures of Comparison." *Journal of Religious Ethics* 33/2 (June 2005): 177-185.

Introductory overview essay to the individual essays by each author on various aspects of comparative ethics in relation to notions of the human person.

Lewis, Thomas A. "Frames of Comparison: Anthropology and Inheriting Traditional Practices." *Journal of Religious Ethics* 33/2 (June 2005): 225-253.

One of five essays in this issue which treat various aspects of comparative ethics in relation to notions of the human person.

Levine, Michael P. "Holism and Comparative Religious Ethics." *Method & Theory in the Study of Religion* 7, no. 2 (1995): 131-62.

This article is devoted to an examination of Jeffrey Stout's holistic approach to comparative religious ethics. The author briefly explains what he takes the purpose of comparative ethics to be. He also sets out to show that how one understands the task of comparative religious ethics, and the way one undertakes comparative work in general, cannot be divorced from the type of concern with method and theory (e.g., a theory of religion) that Stout surprisingly sees as detrimental to comparative study.

Littlejohn, Ronnie. "Comparative Moral Philosophy: Learning Ethics Through Other Cultures." *The Council of Societies for the Study of Religion Bulletin* 30 (February 2001): 9-11.

Reflections on his attempts to teach cross-cultural ethics in a Baptist university. He articulates some helpful concepts about "moral grammar" and "moral culture" which can be used cross-culturally, but largely sidesteps the deeper issues of an objective moral order which might have valid cross-cultural, universalist claims. Instead, he suggests walking a line between "absolutism" and "relativism," though without explaining or describing what these terms might mean in the concrete.

MacIntyre, Alasdair. "Individual and Social Morality in Japan and United States: Rival Conceptions of the Self." *Philosophy East and West* 40 (1990): 489-497.

Revised response to a 1987 lecture given at Arizona State University by Robert Bellah, entitled "Religion and Technological Revolution in Japan and the United States."

Marks, Joel. "Emotion East and West: Introduction to Comparative Philosophy." *Philosophy East and West* 41 (1991): 1-30.

Short essay (pp. 1-9), followed by endnotes (pp. 9-16), and a long bibliography (pp. 17-30).

McKenry, Patrick C., and Sharon J. Price. "Divorce: A Comparative Perspective." In *Families in Multicultural Perspective*, ed. Bron B. Ingoldsby and Suzanna Smith, 187-212. New York: The Guilford Press, 1995.

McLaren, Ronald. "Kawaiso, Justice and Reciprocity: Themes in Japanese and Western Ethics." *Philosophy East and West* 34 (1984): 53-66.

Miller, Joan G. "A Cultural Perspective on the Morality of Beneficence and Interpersonal Responsibility." In *Cross-Cultural Interpersonal Communication*, 11-27. Edited by Stella Ting-Toomey, and Felipe Korzeny. London and Delhi: Sage Publications, 1991.

Nairn, Thomas A. "The Use of Zairian Children in HIV Vaccine Experimentation: A Cross-Cultural Study in Medical Ethics." *The Annual of the Society of Christian Ethics* (1993): 223--243.

Ott, Heinrich. "Ethics of Cultural Pluralism." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 13-25. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Perrett, Roy W., and Patterson, John. "Virtue Ethics and Maori Ethics." *Philosophy East and West* 41 (1991): 185-202.

The authors contend that the New Zealand Maori ethics is essentially a virtue ethics. Perrett and Patterson are members of the philosophy department of Massey University, New Zealand.

Ranly, Ernest W. "Cross-Cultural Philosophizing." *Philosophy Today* 35 (1991): 63-72.

Ranly originally delivered this paper at Wadhams Hall Seminary College in Ogdensburg, New York on 8 March 1989. He has worked for the past sixteen years in Peru.

Reding, Jean Paul. "Greek and Chinese Categories: A Re-examination of the problem of linguistic relativism." *Philosophy East and West* 36 (1986): 349-374.

Shofer, Jonathan Wyn., "Self, Subject, and Chosen Subjection: Rabbinic Ethics and Comparative Possibilities." *Journal of Religious Ethics* 33/2 (June 2005): 255-291.

One of five essays in this issue which treat various aspects of comparative ethics in relation to notions of the human person.

Singh, S.B.B.B. "How Cultures of East and West Meet the Challenge of Acculturation in Global Industrialization." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 138-146. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Shweder, Richard A. *Thinking through Cultures: Expeditions in Cultural Psychology*. Cambridge: Harvard University Press, 1991.

Shweder, Richard A., and LeVine, Robert A., eds. *Culture Theory: Essays on Mind, Self, and Emotion*. New York: Cambridge University Press, 1984.

Shweder, Richard A., Mahapatra, Manamohan, and Miller, Joan G. "Culture and Moral Development." In *Cultural Psychology: Essays on Comparative Human Development*, 130-204. Edited by James W. Stigler, Richard A. Sweder, and Gilbert Herdt. Cambridge: Cambridge University Press, 1990.

Essay on the results of a cross-cultural study involving children from India and Illinois, and aimed at assessing the separate theories of moral development proposed by Lawrence Kohlberg and E. Turiel. Also contains a basic reference bibliography.

Smurl, James F. "Cross-Cultural Comparisons in Ethics: A Critical Response to Sally Wang." *Journal of Religious Ethics* 4 (1976): 47-56.

See Sally A. Wang's article, "Can Man Go Beyond Ethics? *The System of Padmasambhava*." *Journal of Religious Ethics* 3 (1975): 141-155.

Stalnaker, Aaron. "Comparative Religious Ethics and the Problem of 'Human Nature'." *Journal of Religious Ethics* 33/2 (June 2005): 187-224.

One of five essays in this issue which treat various aspects of comparative ethics in relation to notions of the human person.

Stoeckle, Bernhard, O.S.B.. "Ethos." In *Concise Dictionary of Christian Ethics*, 87-88. Edited by Bernhard Stoeckle. New York: Seabury Press, 1979.

Stout, Jeffrey. "Holism and Comparative Ethics: A Response to Little." *Journal of Religious Ethics* 11 (1983) 301-316.

A response by David Little to Stout's earlier criticism of the former's *Comparative Religious Ethics*.

Streng, Frederick J. "The Transcendental in a Comparative Context." In *Culture and Modernity: East-West Perspectives*, 367-384. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

Tan, Che-Bin. "Ethical Particularism as a Chinese Contextual Issue." In *The Word Among Us: Contextualizing Theology for Mission Today*, 262-281. Edited by Dean S. Gilliland and the Faculty of the School of World Mission of Fuller Theological Seminary. Dallas: Word Publishing, 1989.

Thampu, Valson. "AIDS and the Heretical Imperative." *Evangelical Review of Theology* 18 (1994): 60-69.

Reprinted from Thampu's book, *AIDS: Heresy and Prophecy*. New Delhi, TRACI, 1993. Thampu critiques secular Western culture which he asserts has imposed biases which must be counteracted by the prophetic dimension of the Gospel, and which also neglect the cultural backgrounds of non-Western societies in developing strategies for confronting a global problem such as AIDS. Thampu is a member of the TRACI community and lecturer and Chaplain of St. Stephen's College in Delhi, India.

Tsao, Jiun Han. "The Acceptability and Adaptability of American Democratic Ideas to the Chinese Political Mind: A Cross-cultural Analysis." In *Proceedings of the Conference on the Comparative Study of the Chinese Ideal and the American Dream in Taipei, Republic of China, October 6-8, 1978*, by

Institute of American Culture, Academia Sinica. Taipei, Republic of China:
Institute of American Culture, Academia Sinica, 1980, 277-92.

Twiss, Sumner B. and Bruce Grelle. "Human Rights and Comparative Religious Ethics: A New Venue." *The Annual of the Society of Christian Ethics* (1995): 21-48.

Twiss, Sumner B. "Comparative Ethics and Intercultural Human-Rights Dialogues: A Programmatic Inquiry." In *Christian Ethics: Problems and Prospects*, 357-378. Edited by Lisa Sowle Cahill and James F. Childress. Cleveland: Pilgrim Press, 1996.

Article done for the *Festschrift* for James M. Gustafson made up of contributions from his former students.

———. "Curricular Perspectives in Comparative Religious Ethics: A Critical Examination of Four Paradigms." *The Annual of the Society of Christian Ethics* (1993): 249-269.

Wang, Sally A. "Can Man Go Beyond Ethics? *The System of Padmasambhava*." *Journal of Religious Ethics* 3 (1975): 141-155.

See reply by James F. Smurl, "Cross-Cultural Comparisons in Ethics: A Critical Response to Sally Wang," *Journal of Religious Ethics* 4 (1976): 47-56.

Whitehill, James. "Buddhist Ethics in Western Context: The 'Virtues' Approach." *Journal of Buddhist Ethics* 1 (1994): 1-22.

Whiten, C.B. "Moral Development in Bahamian School Children: A Cross-Cultural Examination of Kohlberg's Stages of Moral Reasoning." *Developmental Psychology* 11 (1975): 535-536.

Wilfred, Felix. "The Language of Human Rights--An Ethical Esperanto?" *Vidyajyoti* 56 (1992): 194-214.

Paper originally presented at a symposium organized by the Theologie Interkulturelle of the University of Frankfurt-am-Main. Wilfred, an Indian theologian, argues that the supposedly "universal" Western concept of "human rights" is a sterile ethical esperanto which is derived from an abstraction of the lowest common denominator, and which offers "no ethical panacea for the problems of conflict-ridden societies of the Third World." (p. 214). Instead, many Third World perspectives on human rights would find

the "universal" only in terms of the particular context which can then express the fullness of the universal.

Williams, Preston N. "Family, Culture and Ethics: Their Interaction and Impact upon African Americans and White Americans." In *In All Things: Religious Faith and American Culture*, 41-64. Papers of the Inaugural Conference of The Jesuit Institute at Boston College. Edited by Robert J. Daly, S.J. Kansas City: Sheed and Ward, 1990.

Williams is Houghton Professor Theology and Contemporary Change at the Harvard Divinity School.

Yearley, Lee H. "Conflicts among Ideals of Human Flourishing." In *Prospects for a Common Morality*, 233-253. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Yearley is professor of Religious Studies at Stanford University.

Books on Comparative and/or Cross-Cultural Ethics

Adams, Daniel J. *Cross-Cultural Theology: Western Reflections in Asia*. Atlanta: John Knox Press, 1987.

Adeney, Bernard T. *Strange Virtues: Ethics in a Multicultural World*. Downers Grove IL: InterVarsity Press, 1995.

Discussion of cross-cultural perceptions and how they may inform and misinform Christian ethics. Adeney grew up in Asia as a child of missionary parents, and currently teaches in Indonesia.

Ames, Roger T., and Wimal Dissanayake, eds. *Self and Deception: A Cross-Cultural Philosophical Enquiry*. Albany, NY: State University of New York Press, 1996.

This volume contains essays by a range of distinguished philosophers on the problem of self-deception or, rather, self and deception. The work proceeds from the assumption that changing constructions of self within Western cultures, and alternative notions of self in other cultures requires that we rethink traditional strategies for explaining the phenomenon of self-deception.

An-Na'im, Abdullahi Ahmed, ed. *Human Rights in Cross-Cultural Perspectives: A Quest for Consensus*. Pennsylvania Studies in Human Rights. Philadelphia: University of Pennsylvania Press, 1992.

Angle, Stephen C. *Human Rights and Chinese Thought. A Cross-Cultural Inquiry*. Cambridge: Cambridge University Press, 2002.

Uses Robert Brandom's linguistic philosophy to establish a conceptual framework for analyzing and working through apparent differences on rights language which may block or detour real consensus. He offers an excellent treatment of the traditions of human rights discourse found through Chinese philosophy in the nineteenth and twentieth century (e.g., Liang Qichao, Liu Shipei and others), as well as engagement with Marxist thought in China, which is often neglected by modern Confucianists. The last two chapters return to central task of what might be called cross-fertilization of human rights discourse, namely to bring insights from both Western and Chinese traditions in such a way that each approach is enriched by the other. Reviewed by James T. Bretzke, S.J. in *China Information* 18 (3, 2004). Angle received his doctorate at the University of Michigan and is Associate Professor of Philosophy at Wesleyan University.

Balslev, Anindita Niyogi, ed. *Cross-Cultural Conversation (Initiation)*. American Academy of Religion, 1996.

Eleven essays on cross-cultural studies from visiting scholars in 1994 at the Center for Cultural Research at Aarhus University, Denmark.

Barnsley, John H. *The Social Reality of Ethics: The Comparative Analysis of Moral Codes*. International Library of Sociology. London and Boston: Routledge and Kegan Paul, 1972.

Berti, Enrico, et al. *Etica oggi. Comportamenti collettivi e modelli culturali*. Progetti, 1. Padova: Gregoriana Libreria Editrice, 1989.

Bloom, Irene, J. Paul Martin, and Wayne L. Proudfoot, eds. *Religious Diversity and Human Rights* New York: Columbia University Press, 1996.

Bori, Pier Cesare. *From Hermeneutics to Ethical Consensus Among Cultures*. Atlanta: Scholars Press, 1994.

Camenisch, Paul F., ed. *Religious Methods and Resources in Bioethics*. Dordrecht: Kluwer Academic Publishers, 1994.

Essays on a variety of topics and from a variety of religious and historical points of view (Christian, Jewish, Buddhist, Taoist, Islamic, etc.)

Carman, John, and Juergensmeyer, Mark, eds. *A Bibliographic Guide to the Comparative Study of Ethics*. New York: Cambridge University Press, 1991.

Reviewed by John Kelsay in *Theological Studies* 53 (1992): 576-578.

Carmody, Denise Lardner, and Carmody, John Tully. *How to Live Well: Ethics in the World Religions*. Belmont CA: Wadsworth, 1988.

Intended as an undergraduate textbook, the work is organized into two major sections, Western Religious Ethics and Eastern Religious Ethics. The former considers Jewish, Christian, and Islamic ethics, while the latter takes up Hindu, Buddhist, Chinese, and Japanese ethics. Carmody is Professor in the Department of Religious Studies and Provost at the University of Santa Clara. Her husband John is deceased.

———. *Peace and Justice in the Scriptures of the World Religions: Reflections on Non-Christian Scriptures*. New York: Paulist Press, 1988.

Claude, Richard P., ed. *Comparative Human Rights*. Baltimore: Johns Hopkins University Press, 1976.

Cohn-Sherbok, Rabbi Dan, ed. *World Religions and Human Liberation*. Maryknoll: Orbis Press, 1992.

Contributions on the liberation theme from a Muslim, Hindu, Buddhist, and an African-American.

Cook, John W. *Morality and Cultural Differences*. Oxford: Oxford University Press, 1999.

Argues that a discussion of moral relativism needs to investigate both the philosophical and anthropological aspects. Cook argues that both sides of the debate fail to prove their respective positions because their views of "morality" are artificial and unrealistic.

Cortese, Anthony. *Ethnic Ethics*. Albany: SUNY Press, 1990.

Also considers Lawrence Kohlberg.

Coward, Harold G., Lipner, Julius J., and Young, Katherine K. *Hindu Ethics: Purity, Abortion, and Euthanasia*. Albany: SUNY Press, 1988.

Coward, Harold, and Ratanakul, Pinit, eds. *A Cross-Cultural Dialogue on Health Care Ethics*. Centre for Studies in Religion and Society, University of Victoria. Waterloo, Ontario: Wilfrid Laurier University Press, 1999.

Crawford, S. Cromwell, ed. *World Religions and Global Ethics*. A New Economical Research Book. New York: Paragon House, 1988.

Includes treatment of South and East Asia, Near East, Africa, and Western ethics.

Dean, Thomas, ed. *Religious Pluralism and Truth: Essays on Cross-Cultural Philosophy of Religion*. New York: State University of New York Press, 1995.

Dyrness, William A. *Invitation to Cross-Cultural Theology: Case Studies in Vernacular Theologies*. Grand Rapids: Zondervan, 1992.

Ellingson, Stephen, and Green, M. Christian, eds. *Religion and Sexuality in Cross-Cultural Perspective*. New York: Routledge, 2002.

Explores the diversity of religious rituals and mythologies pertaining to sexuality as a way of examining conventional notions of what is normative in our sexual lives.

Elmer, Duane. *Cross-Cultural Conflict: Building Relationships for Effective Ministry*. Downers Grove, IL: InterVarsity Press, 1994.

Evans, Robert A. and Evans, Alice Frazer. *Human Rights: A Dialogue between the First and Third Worlds*. Maryknoll: Orbis Books, 1983.

Two years of field research on six continents yielded data for eight case studies which illustrate issues of human rights in an international perspective.

Evans, William A. *Management Ethics: An Intercultural Perspective*. Dimensions of International Business. Boston: M. Nijhoff Pub., 1981.

Fasching, Darrell J., and Dechant, Dell. *Comparative Religious Ethics: A Narrative Approach*. Blackwell: 2000.

Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. London: Hutchinson, 1973.

Classic of contemporary cultural anthropology.

Green, Ronald M. *Religion and Moral Reason: A New Method for Comparative Study*. New York and Oxford: Oxford University Press, 1988.

Reviewed in *Interpretation* 44 (1990): p. 98-100. Discusses the Chinese concept of Mandate of Heaven.

_____. *Religious Reason: The Rational and Moral Basis of Religious Belief*. Oxford: Oxford University Press, 1978.

Gutto, Shadrack B. O. *Human Rights from Humanitarian Perspectives: An International Comparative Appraisal of State Laws on and Practice of Abortion and Sterilization as Means of Family Planning*. Nairobi, Kenya: Institute for Development Studies, University of Nairobi, 1980.

Hatch, Elvin. *Culture and Morality: The Relativity of Values in Anthropology*. New York: Columbia University Press, 1983.

Traces the development of cultural relativism in American anthropology and then considers a philosophical approach to evaluate the strengths and weaknesses of relativism, while concluding with a suggestion as to how both Western and non-Western cultures can be viewed.

Hawley, John Stratton, ed. *Saints and Virtues*. Comparative Studies in Religion and Society, 2. Berkeley: University of California Press, 1987.

Includes an essay by Tu Wei Ming on the Confucian sage, plus essays on Christian, Jewish, Islamic, Buddhist and Hindu conceptions of sainthood.

Hoffmann, Johannes, ed. *Begründung von Menschenrechten aus der Sicht unterschiedlicher Kulturen. Vol. 1: Das eine Menschenrecht für alle und die vielen Lebensformen*. Frankfurt: Verlag für Interkulturelle Kommunikation, 1990.

Hoose, Jayne, ed. *Conscience in the World Religion*. Leominster UK: Gracewing and Notre Dame: University of Notre Dame Press, 1999.

Hsiung, James Chieh, ed. *Human Rights in East Asia: A Cultural Perspective*. New York: Paragon House Publishers, 1985.

Hunt, Arnold Dudley, Marie T. Crotty, and Robert B. Crotty. *Ethics of World Religions*. Rev. ed. San Diego: Greenhaven Press, 1991.

Designed as an undergraduate text, treats Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, and Australian Aboriginal Religions.

Ingoldsby, Bron B., and Smith, Suzanna, eds. *Families in Multicultural Perspective*. New York: Guilford Publications, 1994.

Geographical, historical and cross-cultural study of various family and kinship systems.

Jung, Patricia Beattie; Hunt, Mary E., and Balakirshnan, Radhika, eds. *Good Sex: Feminist Perspectives from the World's Religions*. Picataway NJ: Rutgers University Press, 2001.

Kekes, John. *The Morality of Pluralism*. Princeton: Princeton University Press, 1993.

Argues for a middle position of legitimate plurality of moral and nonmoral values which would fall between absolute moral dogmatism on the one hand, and total moral relativism on the other. Reviewed by John J. Conley, S.J. in *Theological Studies* 55 (1994): 169-171.

Kieckhefer, Richard, and Bond, George, eds. *Sainthood: Its Manifestations in World Religions*. Berkeley: University of California Press, 1988.

Discusses sainthood in the various religious traditions: Christian, Jewish, Islamic, Hinduism, Buddhism, and Confucianism.

Kim, Young-il, ed. *Knowledge, Attitude, and Experience: Ministry in the Cross-Cultural Context*. Nashville: Abingdon Press, 1992.

Kliever, Lonnie D., ed. *The Terrible Meek: Religion and Revolution in Cross-Cultural Perspective*. New York: Paragon House Publishers, 1987.

Kraft, Charles H. *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. Maryknoll: Orbis Books, 1979.

Kraft, Marguerite G. *Understanding Spiritual Power: A Forgotten Dimension of Cross-Cultural Mission and Ministry*. American Society of Missiology Series, no. 22. Maryknoll: Orbis Books, 1995.

Küng, Hans, and Moltmann, Jürgen, eds. *The Ethics of World Religions and Human Rights. Concilium*. London: SCM Press; Philadelphia: Trinity Press International, 1990.

Is an issue of *Concilium* devoted to this theme.

Knitter, Paul F. *One Faith Many Religions: Multifaith Dialogue and Global Responsibility*. With a Preface by Hans Küng. Maryknoll: Orbis Books, 1995.

Leaman, Oliver, ed. *Friendship East and West: Philosophical Perspectives*, Curzon Studies in Asian Philosophy Series. Honolulu: University of Hawaii Press, 1996.

Little, David, and Twiss, Sumner B. *Comparative Religious Ethics*. New York: Harper & Row, 1978.

Contains five chapters on "Method" and three chapters on "Application." The latter chapters include treatment of Religion and Morality of the Navajo, in the Gospel of Matthew, and in Theravada Buddhism. See Jeffrey Stout's critique, "Holism and Comparative Ethics: A Response to Little." *Journal of Religious Ethics* 11 (1983) 301-316.

Lincoln, Bruce, ed. *Religion, Rebellion, Revolution: An Inter-Disciplinary and Cross-Cultural Collection of Essays*. New York: St. Martin's Press, 1985.

Lovin, Robin W. and Reynolds, Frank E. *Cosmogony and Ethical Order: New Studies in Comparative Ethics*. Chicago: University of Chicago Press, 1985.

15 essays on the relation of comogonical and ethical beliefs. 13 of these originated as papers presented at conferences at the University of Chicago Divinity School in 1981 and 1982.

Lum, Linda L., ed. *Cross-cultural Aspects of Human Rights: Asia*. Symposium Proceedings (Center for the Study of Foreign Affairs), 1. Washington, D.C.: Center for the Study of Foreign Affairs, Foreign Service Institute, U.S. Dept. of State, 1988.

Maguire, Daniel C. *Sacred Choices: The Right to Contraception and Abortion in Ten World Religions*. Sacred Energies Series. Minneapolis: Fortress Press, 2001.

Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

Maguire, Daniel C., ed. *Sacred Rights: The Case for Contraception and Abortion in the World's Religions*. Oxford: Oxford University Press, 2003.

Essays around a common theme that argues that alternative views of the world's religions do in fact allow for both contraception and abortion.

Markham, Ian S. *Plurality and Christian Ethics*. New Studies in Christian Ethics. New York: Cambridge University Press, 1994.

Discusses key issues raised by plurality and secularism in complex modern societies and critiques some of the British attempts to come to terms with plurality--particularly the so-called Christendom Group. Contrasted with this group Markham then praises the "public philosophy" of Richard John Neuhaus as a better approach to meeting the challenges of pluralism in secular society. Markham's overall thesis is that "Christian ethics and theological vision have something distinctive and rational to say which goes beyond the contentions of secular plurality"(p. x). Reviewed by James T. Bretzke, S.J. in *Theological Studies* 56 (1995): 805-807.

Marks, Joel, and Roger T. Ames, eds. *Emotions in Asian Thought: A Dialogue in Comparative Philosophy*. With a Discussion by Robert C. Solomon. Albany, NY: State University of New York Press, 1994.

Marsella, Anthony J., DeVos, George, and Hsu, Francis L.K., eds. *Culture and Self: Asian and Western Perspectives*. New York and London: Tavistock Publications, 1985.

May, Larry and Sharratt, Shari Collins. *Applied Ethics: A Multicultural Approach*. Englewood Cliffs: Prentice Hall, 1994.

Multicultural and international in emphasis, this text/anthology on applied ethics contains essays representing the global theoretical perspectives, including selections from Third World and American Indian women. A general introduction discusses the nature of morality and surveys the major global perspectives on ethics.

McCance, Dawne C., ed. *Life Ethics in World Religions*. Winnipeg: University of Manitoba Press, 1998.

McDonald, Henry. *The Ethics of Comparative Religion*. Lanham MD: University Press of America, 1984.

Michael, James. *Privacy and Human Rights: An International and Comparative Study, with Special Reference to Developments in Information Technology*. Brookfield, VT: Dartmouth Publishing Co., 1994.

Middleton, DeWight R. *The Challenge of Human Diversity: Mirrors, Bridges, and Chasms*. Prospect Heights IL: Waveland Press, 1997.

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Anthropological approach using case studies to illustrate the connection between universal human sexuality and its local manifestations in cultural contexts.

Mol, Hans, ed. *Identity and Religion: International, Cross-Cultural Approaches*. SAGE Studies in International Sociology, 16. London: SAGE Publications, Ltd., 1978.

12 papers from sociologists of religions from around the world, using the basic concept of identity, as rooted in social interaction and manifested in role performance, to analyze various aspects of religion in contemporary culture. Each paper is introduced by a brief critical abstract by Hans Mol.

Parrinder, Geoffery. *Sexual Morality in the World's Religions*. Novato CA: Oneworld Publications, 1997.

Pelikan, Jaroslav; Kitagawa, Joseph M.; and Nasr, Seyyed Hossein. *Comparative Work Ethics: Judeo-Christian, Islamic and Eastern*. Washington, D.C.: Library of Congress, 1985.

Raines, John S., and Maguire, Daniel C., eds. *What Men Owe to Women: Men's Voices from World Religions*. Albany: SUNY Press, 2001.

Essays by contemporary male representatives from a variety of religious traditions. Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

Roland, Alan. *In Search of Self in India and Japan: Toward a Cross-Cultural Psychology*. Princeton: Princeton University Press, 1988.

Study of the psychology of modern Indians and Japanese as they come to grips with Western values.

Rorty, Richard. *Interpreting Across Boundaries: New Essays in Comparative Philosophy*. Edited by Gerald James Larson and Eliot Deutsch. Princeton: Princeton University Press, 1988.

Ruland, Vernon, S.J. *Conscience Across Borders: An Ethics of Global Rights and Religious Pluralism*. San Francisco: University of San Francisco Press, 2002.

Ruland teaches at the University of San Francisco.

Schreier, Robert J. *The New Catholicity: Theology between the Global and the Local*. Maryknoll: Orbis Books, 1997.

Sharma, Sukhdeo Singh. *Ethics of [Joseph] Butler & the Philosophy of Action in Bhagavadgita according to Madhusudana Sarasvati: A Critical & Comparative Study*. Varanasi: Bharatiya Vidya Prakashan, 1967.

Joseph Butler lived from 1692-1752.

Shweder, Richard A. *Thinking Through Cultures: Expeditions in Cultural Psychology*. Cambridge: Harvard University Press, 1991.

Examines the prospects for a reconciliation of rationality and relativism, and investigates cross-cultural similarities and differences in mind, self, emotion, and morality.

Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*. New York: Charles Scribner's Sons, 1983; 2d ed. Englewood Cliffs: Prentice Hall, 1995..

Smart, Ninian, and Murthy, B. Srinivasa, eds. *East--West Encounters in Philosophy and Religion*. Long Beach: Long Beach Publications, 1996.

Essays focus on issues concerning the human person in comparative and cross-cultural perspectives, including Indian, Chinese and Western thought.

Stepanians, Marietta, and Ron Bontekoe, eds. *Justice and Democracy: Cross-Cultural Perspectives*. Honolulu: University of Hawaii Press, 1996.

Sterba, James P. *Three Challenges to Ethics: Environmentalism, Feminism, and Multiculturalism*. Notre Dame: University of Notre Dame Press, 2000.

Argues that ethics has not yet addressed adequately the reality that problems are ethically "resolved" in manners which favorably bias humans, men, and Western culture.

Stewart, Edward C., and Bennett, Milton J. *American Cultural Patterns: A Cross-Cultural Perspective*. Rev. ed. Intercultural Press, 1991.

Stigler, James W., Shweder, Richard A., and Herdt, Gilbert. *Cultural Psychology: Essays on Comparative Human Development*. Cambridge: Cambridge University Press, 1990.

Product of two symposia held at the University of Chicago in 1986 and 1987 and sponsored by the University's Committee on Human Development. See especially Chapter 3, "Culture and moral development."

Swidler, Arlene, ed. *Homosexuality and World Religions*. Valley Forge: Trinity Press International, 1993.

Eight articles, each with accompanying bibliography, treat homosexuality in the light of the traditional religions of the Americas, Africa, Hinduism, Buddhism, Judaism, Roman Catholicism, Protestantism, Islam, and the Chinese and Japanese religions.

Ting-Toomey, Stella, and Korzenny, Felipe, eds. *Cross-Cultural Interpersonal Communication*. International and Intercultural Communication Annual, 15. London and Delhi: Sage Publications, 1991.

Includes a number of essays which consider the Orient.

Twiss, Sumner B., and Grelle, Bruce, eds. *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue*. Boulder: Westview Press, 1998.

Vaux, Kenneth L. *Birth Ethics: Religious and Cultural Values in the Genesis of Life*. New York: Crossroad, 1989.

———. *Death Ethics: Religious and Cultural Values in Prolonging and Ending Life*. Philadelphia: Trinity Press International, 1992.

Veatch, Robert. *Cross Cultural Perspectives in Medical Ethics: Readings*. Boston: Jones and Bartlett Press, 1989.

Vokey, Daniel. *Moral Discourse in a Pluralistic World*. Notre Dame: University of Notre Dame Press, 2001.

Argues that we can have meaningful cross-cultural dialogues on morality. Uses and critiques Alasdair MacIntyre and also looks at Mahayana Buddhism. Reviewed by Bridget Burke Ravizza in *Theological Studies* 63 (December 2002): 866-868.

Ward, Keith. *Religion and Revelation: A Theology of Revelation in the World's Religions*. 1993-1994 Gifford Lectures, and 1993 Selwyn Lectures. Oxford: Clarendon Press; New York: Oxford University Press, 1994.

Wolfe, Regina Wentzel, and Gudorf, Christine E., eds. *Ethics and World Religions: Cross-Cultural Case Studies*. Maryknoll: Orbis, 1999.

Presents a variety of case studies using a moral quandary and then gives responses by two or three authors who represent a variety of different religious and/or cultural backgrounds.

Wong, David B. *Moral Relativity*. Berkeley, London and Los Angeles: University of California Press, 1984.

Yearley, Lee H. *Facing Our Frailty: Comparative Religious Ethics and the Confucian Death Rituals*. Gross Memorial Lecture 1995. Valparaiso, IN: Valparaiso University Press, 1996.

Yearley is professor of Religious Studies at Stanford University.

Ziegler, L.[uther] Harmon. *Pluralism, Corporation, and Confucianism: Political Association and Conflict Regulation in the United States, Europe, and Taiwan*.

Culture, Multiculturalism, and Ethics

Adeney, Bernard T. *Strange Virtues: Ethics in a Multicultural World*. Downers Grove IL: InterVarsity Press, 1995.

Discussion of cross-cultural perceptions and how they may inform and misinform Christian ethics. Adeney grew up in Asia as a child of missionary parents, and currently teaches in Indonesia.

Aerath, Chacko, O.I.C. "Cultural Paranesis and Christian Ethos: Christian Live in the Pluralistic Indian Society." *VJTR* 61 (1998): 824-830.

_____. *Liturgy and Ethos*. Rome: Mar Thoma Yogam, 1995.

Apel, Karl Otto, et al. *What Right Does Ethics Have?: Public Philosophy in a Pluralistic Culture*. Edited by Sander Griffioen. Amsterdam : VU University Press, 1990.

Bardach, Eugene. *Ethics and Ethos: Managing through the Peer Culture*. Working paper/ Graduate School of Public Policy, University of California Berkeley, 170. Berkeley: Graduate School of Public Policy, University of California Berkeley, 1989.

Bori, Pier Cesare. *From Hermeneutics to Ethical Consensus Among Cultures*. Atlanta: Scholars Press, 1994.

Brackley, Dean, S.J. "A Radical Ethos." *Horizons* 24 (Spring 1997): 7-36.

Discusses the "traditional" ethos which is common to many of the agrarian cultures of Latin America, the "liberal" of the industrialized north, and then proposes of "radical" ethos which would address many of the problematic aspects of both of these ethos. A helpful article for delineating what an ethos involves and how it functions in a given culture, though Brackley's proposal for a "radical" ethos is a bit underdeveloped and rather too simplified.

Cahill, Lisa Sowle. "Feminist Ethics and the Challenge of Cultures." *CTSA Proceedings* 48 (1993): 65-83.

Cahill's Presidential Address given at the 1993 Catholic Theological Society of America (CTSA) Convention.

Das, Somen. *Christian Ethics and Indian Ethos*. Delhi: ISPCK, 1989.

Droogers, André F. "Cultural Relativism and Universal Human Rights?" In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 78-90. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Dyrness, William A. *How Does America Hear the Gospel?*. Grand Rapids: William B. Eerdmans, 1989.

Fleishacker, Samuel. *The Ethics of Culture*. Ithaca NY: Cornell University Press, 1994.

Fluehr-Lobban, Carolyn, ed. *Ethics and the Profession of Anthropology: Dialogue for a New Era*. Philadelphia, Pennsylvania: University of Pennsylvania Press, 1991.

Fortman, Bas De Gaay. "Human Rights, Entitlement Systems and the Problem of Cultural Receptivity." In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 62-77. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Foster, Lawrence and Patricia Herzog, eds. *Defending Diversity: Contemporary Philosophical Perspectives on Pluralism and Multiculturalism*. Amherst: University of Massachusetts Press, 1994.

Based on a conference sponsored by the Philosophy Department of the University of Massachusetts at Boston.

Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. London: Hutchinson, 1973.

Classic of contemporary cultural anthropology, and though it does not deal explicitly with ethics, the essays here are referenced very often by those working in comparative and cross-cultural ethics.

Guvence, Bozkurt. "Ethnocentrism: Roots and Prospects." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 82-88. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Hatch, Elvin. *Culture and Morality: The Relativity of Values in Anthropology*. New York: Columbia University Press, 1983.

Traces the development of cultural relativism in American anthropology and then considers a philosophical approach to evaluate the strengths and weaknesses of relativism, while concluding with a suggestion as to how both Western and non-Western cultures can be viewed.

Hopkins, Dwight N. *Being Human: Race, Culture, and Religion*. Minneapolis: Fortress Press, 2005.

Rather than focusing on one univocal understanding of human "nature," Hopkins suggests multiple notions can be articulated through the three variables of race, culture, and religion. Hopkins is Professor of Theology at the University of Chicago Divinity School.

Kodera T. James. "The Reshaping of Conscience: Challenges and Promises of Multiculturalism in American Education." *The Japan Christian Review* 60 (1994): 49-63.

May, Larry and Sharratt, Shari Collins. *Applied Ethics: A Multicultural Approach*. Englewood Cliffs: Prentice Hall, 1994.

Multicultural and international in emphasis, this text/anthology on applied ethics contains essays representing the global theoretical perspectives, including selections from Third World and American Indian women. A general introduction discusses the nature of morality and surveys the major global perspectives on ethics.

Matilal, Bimal K. "Pluralism, Relativism, and Interaction between Cultures." In *Culture and Modernity: East-West Perspectives*, 141-160. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

Mayer, Adrian C., ed. *Culture and Morality: Essays in Honour of Christoph von Fürer-Haimendorf*. Delhi and New York: Oxford University Press, 1981.

McCormick, Richard A., S.J. "Value Variables in the Health-Care Reform Debate." *America* 168 (29 May 1993): 7-13.

McCormick discusses ten cultural biases which impact negatively in American society in terms of a Christian moral appreciation of the real issues in various aspects of health care. This work is also reprinted in McCormick's book of collected essays, . *Corrective Vision: Explorations in Moral Theology*, (Kansas City: Sheed & Ward, 1994).

McDonald, Henry. *The Normative Basis of Culture: A Philosophical Inquiry*. Baton Rouge: Louisiana State University Press, 1986.

Uses Wittgenstein's philosophical model on language and applied it to culture, i.e., meanings which are grounded not in empirical objects, but rather

in the norms and rules which govern their use in a particular social or cultural context.

Ott, Heinrich. "Ethics of Cultural Pluralism." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 13-25. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Palmer, Frank. *Literature and Moral Understanding: A Philosophical Essay on Ethics, Aesthetics, Education, and Culture*. Oxford and New York: Clarendon Press, 1992.

Schillebeeckx, Edward, O.P. *Jesus in Our Western Culture: Mysticism, Ethics and Politics*. London: SCM, 1987.

Schillebeeckx is a very well-known European theologian, and who had some difficulty with the Vatican regarding his approach to Christology.

Schreiter, Robert J. *The New Catholicity: Theology between the Global and the Local*. Maryknoll: Orbis Books, 1997.

Though this work is not explicitly about ethics, it has become an important reference point in the discussion of cross-cultural ethics and inculturation of ethics.

Singh, S.B.B.B. "How Cultures of East and West Meet the Challenge of Acculturation in Global Industrialization." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 138-146. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Stewart, Edward C., and Bennett, Milton J. *American Cultural Patterns: A Cross-Cultural Perspective*. Rev. ed. Intercultural Press, 1991.

Stivers, Richard. *The Culture of Cynicism: American Morality in Decline*. Oxford: Blackwell, 1994.

Stivers argues American culture, is a culture of cynicism. The pursuit of the values of success, survival, happiness, and health has produced a corrosive and pervasive morality which is actually an "anti-morality". The results are norms without meaning, where everyday life is reduced to an empty struggle for power and satisfaction-leading to unhappiness, depression, addiction, susceptibility to religious cults, and damaged personal relationships.

Tanner, Kathryn. *Theories of Culture: A New Agenda for Theology*. Minneapolis: Fortress Press, 1997.

Important seminal work on theological understandings of culture which has been referenced by many in the fields of cross-cultural ethics and inculturation of ethics.

Taylor, Charles. *Multiculturalism: Examining the Politics of Recognition*. Edited and Introduced by Amy Gutman; with commentary by K. Anthony Appiah, Jürgen Habermas, Steven C. Rockefeller, Michael Walzer, and Susan Wolf. Princeton: Princeton University Press, 1994.

This is an important seminal work in the field of multiculturalism and many of the essayists also have influence in the field of ethics.

Van Den Toren, Benno. "God's Purposes for Creation as the Key to Understanding the Universality and Cultural Variety of Christian Ethics." *Missiology* 30 (April 2002): 215-232.

Suggests that ethics should be understood teleologically in relation to God's goal and purpose for creation. The universality of this goal then can be a way to analyze culturally varying ways of responding to God's purposes. Uses the African example of exchange of bride price.

Verma, Roop Rekha. "The Concept of Progress and Cultural Identity." In *Culture and Modernity: East-West Perspectives*, 526-534. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

West, Cornel. *Beyond Eurocentrism and Multiculturalism*. Monroe ME: Common Courage Press, 1993.

West is a key figure in African-American studies and the politics of race.

Yoder, John Howard. "Sacrament as Social Process: Christ the Transformer of Culture." *Theology Today* 48 (1991): 33-44.

Yoder was a well-known ethicist in the Mennonite tradition who taught at the University of Notre Dame until his death.

Conscience and Moral Psychology

Articles/Chapters on Conscience and Moral Development

Auer, Alfons. "Christianity's Dilemma: Freedom to Be Autonomous or Freedom to Obey?" *Concilium* 110 (1977): 47-55.

Batumalai, S. "Malaysian Theology: An Understanding of Conversion from a Malaysian Perspective." *Asia Journal of Theology* 5 (1991): 119-129.

Belamns, Théo G. "Le paradoxe de la conscience erronée d'Abélard à Karl Rahner." *Revue Thomiste* 90 (1990): 570-586.

Calls for a return to the realism of Aquinas and an abandonment of so-called Kantian transcendentalism which Belmans considers Karl Rahner to have appropriated.

Bretzke, James T., S.J. "The Sanctuary of Conscience: Where the Axes Intersect." Chapter 4 in Id. *A Morally Complex World: Engaging Contemporary Moral Theology*, 109-144. Collegeville: The Liturgical Press, 2004.

Bujo, Bénézet. "The Understanding of Conscience in African Ethics." *Studies in Interreligious Dialogue* 2 (1992): 5-30.

Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.

Callahan, Sidney. "Conscience." In *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*, 99-112. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

Capone, Domenico, C.Ss.R. "La teologia della Coscienza Morale nel Concilio e dopo il Concilio." *Studia Moralia* 24 (1986).

Capone taught moral theology for many years at the Alphonsianum in Rome.

Caffarra, Carlo. "Moral Conscience." Part II, Chapter 3 in *Living in Christ: Fundamental Principles of Catholic Moral Teaching*, 107-127. Translated by Christopher Ruff. San Francisco: Ignatius Press, 1987.

Italian original: *Viventi in Cristo*. Milano: Jaca, 1981.

Carpentier, René. "Conscience." In *Dictionnaire de spiritualité*, 2/2, cols. 1548-1575. Paris: Beauchesne, 1953.

Traditional, pre-Vatican II treatment of conscience as a faculty of right reason oriented to the proper judgment of moral norms.

Chrostowski, Waldemar. "An examination of conscience by God's people as exemplified in Neh 9:6-37." *Biblische Zeitschrift* 34 (1990): 253-261.

Conley, John J., S.J. "Retrieving Conscience." *Faith & Reason* 20 (1994): 273-280.

Suggests an approach using the neo-scholastic tradition, and gives as an exemplar the classic philosophical ethics textbook of Austin Fagothey, *Right and Reason: Ethics in Theory and Practice* (St. Louis, Mosby, 1963). Conley teaches philosophy at Fordham University.

Conn, Walter E. "The Desire for Authenticity: Conscience and Moral Conversion." In *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*, 36-56. Edited by Vernon Gregson. New York: Paulist Press, 1988.

_____. "Ethical Style for Creative Conscience." *Louvain Studies* 7 (1978): 183-194.

Develops a theory of conscience based on Lonergan's study of the human subject, and then presents some observations on what such a theory might imply in terms of an ethical style of creative, self-transcending subjectivity.

_____. "Moral Development as Self-Transcendence." *Horizons* 4 (1977): 189-205.

Curran, Charles E. "The Christian Conscience Today." In *Conscience: Theological and Psychological Perspectives*, 132--142. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From *Christian Morality Today*, 13-25. Notre Dame: Fides Publishers, Inc., 1966.

_____. "Law and Conscience in the Christian Context." In *Law for Liberty: The Role of Law in the Church Today*, 156-171. Edited by James E. Biechler. Baltimore: Helicon Press, 1967.

Essay written for the Canon Law Society of America's seminar on The Role of Law in the Church.

———. "Official Catholic social teaching and conscience." In *Conscience: Studies in Honour of Seán O'Riordan*, C.Ss.R., 85-104. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

Delgado, William. "Libertad humana y orden moral objetivo: elección fundamental." *Teologia IUSI* 12 (1994): 33-42.

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Delhay, Philippe. "Conscience and Church Authority." *Louvain Studies* 2 (1968-69): 355-375.

Demmer, Klaus, M.S.C. "L'agire morale tra norma e coscienza." In *La norma della vita morale del cristiano*, 23-34. A cura di Silvio Ronco. Milano: Ed. Stud. Teol. Cappuccini, 1992.

Demmer taught moral theology for most of his career at the Pontifical Gregorian University in Rome.

———. "Coscienza e norma morale." In *Fondazione e interpretazione della norma*, 13-50. A cura di Armando Rigobello. Brescia: Morcellina, 1986.

Dianich, S. "Opzione fondamentale." In *Dizionario Enciclopedico di Teologia Morale*, 694-705. A cura di Ambrogio Valsecchi e Leonardo Rossi. 3rd ed. Roma: Edizioni Paoline, 1974.

Dulles, Avery Cardinal R., S.J. "Authority and Conscience." *Church* (Fall, 1986): 8-15.

Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 97-111. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

———. "Conscience and Church Authority." In *Conscience: Theological and Psychological Perspectives*, 115-122. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Originally published in *Conscience: Its Freedom and Limitations*, 251-257. Edited by William C. Bier, S.J. New York: Fordham University Press, 1971.

Dwyer, Judith A., S.S.J. "Vatican II and the Dignity of Conscience." In *Vatican II: The Unfinished Agenda, A Look to the Future*, 160-173. Edited by Lucien Richard. New York: Paulist Press, 1987.

Ernst, Wilhelm. "Gewissen in katholischer Sicht." *Communio* 22 (1982): 153-172.

Fratellone, Raimondo. "Norma morale oggettiva, Magistero e coscienza soggettiva." In *Problemi morali dei giovani oggi*, 81-104. Edited by Guido Gatti and Gianfranco Coffe. Roma: LAS, 1990.

Fuchs, Josef, S.J. "Conscience and Conscientious Fidelity." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 108-124. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Also found as Chapter 10 in Idem. *Moral Demands and Personal Obligations*, 153-170. Washington, D.C.: Georgetown University Press, 1993. Fuchs (1912-2005) was one of the premier moral theologians of the twentieth century. He taught at the Pontifical Gregorian University and lectured widely abroad.

German original: "Gewissen und Gefolgschaft." *Stimmen der Zeit* 207 (1989): 308-320.

———. "Libertà fondamentale e morale." In AA.VV. *Libertà-liberazione nella vita morale*, 43-64. Brescia, 1968.

———. "The Phenomenon of Conscience: *Subject-Orientation and Object-Orientation*." In *Conscience: An Interdisciplinary View*, 27-47. *Salzburg Colloquium on Ethics in the Sciences and Humanities*. Edited by Gerhard Zecha, and Paul Weingartner. Dordrecht: D. Reidel, 1987.

Discussion following Fuchs' presentation is also printed: pp. 47-56. Fuchs' paper is also found as Chapter 8 in *Christian Morality: The Word Became Flesh*, 118-133. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987.

Italian translation in *Il Verbo si fa carne: teologia morale*. Casale Monferrato, Piemonte, 1989.

———. "Was heißt 'Irriges Gewissen'?" *Stimmen der Zeit* 118 (1993): 795-803.

Gaffney, James. "Conscience: The Evolution of Ambiguity." Chapter 9 in *Matters of Faith and Morals*, 115-133.. Kansas City: Sheed and Ward, 1987.

Traces the major developments in the understanding of conscience from classical and biblical usage to the full range of significance it had acquired by the high Middle Ages. Originally presented to the Society of Christian Ethics in 1984. Gaffney is Professor of Christian Ethics at Loyola University, New Orleans.

- ____. "Rights of Conscience as Limits of Power." Chapter 7 in *Matters of Faith and Morals*, 87-101. Kansas City: Sheed and Ward, 1987.

Defends and defines freedom of conscience as a right derived from an obligation which is implied in the principle of the Golden Rule. Originally presented to the Catholic Theological Society of America in 1982 and found in the 1983 CTSA Proceedings.

- Glaser, John W. "Conscience and Super-Ego: A Key Distinction." *Theological Studies* 32 (1971): 30-47.

Also found in *Conscience: Theological and Psychological Perspectives*, 167-188. Edited by C. Ellis Nelson. New York: Newman Press, 1973. Describes both moral conscience and the superego, their superficial similarities, and crucial differences, and concludes with some pastoral reflections on several areas where the recognition of the difference between genuine moral conscience and the functioning of the superego can be illuminating, and where a failure to make such a distinction can result in great harm.

- Gudorf, Christine E. "How will I recognize my conscience when I find it? [example of abortion]" *Philosophy and Theology* 1 (1986): 64-83.

- Gula, Richard M., S.S. "Conscience." In *Christian Ethics: An Introduction*, 110-122. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Gula is Professor of Moral Theology at the Franciscan School of Theology in Berkeley, California.

- Hanigan, James P. "Conscience and the Holy Spirit." *The Catholic Theological Society of America Proceedings of the Fifty-first Annual Convention* 51 (1996): 227-246.

- Hannon, Patrick. "The Conscience of the Voter and Law-maker." *Doctrine and Life* 42 (1992): .

One article of a special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be

a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland. Hannon is professor of moral theology at Maynooth.

Häring, Bernard, C.Ss.R. "Conscience: The Sanctuary of Creative Fidelity and Liberty." Chapter 6 in *Free and Faithful in Christ: Moral Theology for Priests and Laity*, 224-301. *Volume I: General Moral Theology*. Middlegreen, Slough: St. Paul Publications, 1978.

Translations available in many other languages as well.

Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

_____. "Reciprocity of consciences: a key concept in moral theology." In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 60-72. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

Jonsson, John N. "Freedom of conscience and social justice: Baptists and the demand of true religion." *Review and Expositor* 89 (Winter 1992): 23-34.

Johnstone, Brian V., C.Ss.R. "Erroneous Conscience in Veritatis Splendor and the Theological Tradition." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 114-135. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.

_____. "Solidarity and Moral Conscience: Challenges for Our Theological and Pastoral Work." *Studia Moralia* 31 (1993): 65-85.

Discusses the interrelationship between solidarity and conscience, and uses four paradigms of conscience to illustrate different ways in which the role and function of conscience can be seen. Johnstone discusses also "critical conscience" using the work of Bartolomé de las Casas as an example to illustrate the ways in which authentic solidarity can function along with critical conscience to unmask forms of oppression and false solidarity.

Juros, Helmut. "Formation of Conscience and Ethics: Some Methodological Observations." *Concilium* 110 (1977): 39-46.

In Italian: "Formazione della coscienza ed etica. Osservazioni metodologiche." *Concilium* 13 (10/1977): 69-81.

Juros is a Polish theologian.

Kaczynski, Edward, O.P. "La coscienza morale nella teologia cattolica." `` 68 (1991): 65-94.

Reviews the traditional Roman Catholic teaching on conscience from the perspective of traditional concepts on the conscience as application as well as current concepts from the creative conscience to conscience as decision, as well as integrated concepts. Kaczynski teaches at the Angelicum in Rome.

_____. "La formazione morale cristiana. La coscienza, la responsabilità e la virtù." *Angelicum* 69 (1992): 351-367.

_____. "The Foundations of Christian Conscience in the Church." *Angelicum* 73 (1996): 469-486.

Discusses conscience in terms of subjectivity and objectivity, and asserts that these two elements are unified in the interiority and transcendence of conscience. Uses many references to *The Catechism of the Catholic Church*, *Veritatis Splendor*, the writings of Karol Wojtyla [later Pope John Paul II], and Thomas Aquinas. Critical of Kantian moral autonomy as being merely subjective. Stresses also the necessity of conscience formation in the light of faith.

Kaufman, Philip S., O.S.B. "Probabilism: The Right to Know Moral Options." Chapter Two in *Why You Can Disagree and Remain a Faithful Catholic*, 17-25. Bloomington IN: Myer Stone Books, 1989.

This chapter outlines the theory of probabilism, while the remainder of the book discusses infallibility, divorce and remarriage, and many of the issues connected with the proclamation of the birth control teaching of the Church.

Keating, James. "Initiation & Moral Education: A Modest Proposal." *Church* 10 (Summer, 1994): 14-17.

Keating teaches moral theology at the Pontifical College Josephinum in Ohio.

Keenan, James F., S.J. "Can a Wrong Action Be Good? The Development of Theological Opinion on Erroneous Conscience." *Eglise et théologie* 24 (1993): 205-219.

Brief historical overview of the tradition of this issue. Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York before joining the faculty of the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

Koch, T. "Autonomie des Gewissens als Prinzip der evangelischen Theologie." *Zeitschrift für Evangelische Ethik* 29 (1985): 306-332.

Discusses some difficulties Protestant theology has with the concept of an "autonomous conscience."

Kodera T. James. "The Reshaping of Conscience: Challenges and Promises of Multiculturalism in American Education." *The Japan Christian Review* 60 (1994): 49-63.

Kosnik, Anthony R. "Following Conscience." In *A Catholic Bill of Rights*, 33-35. Edited by Leonard Swidler and Herbert O'Brien. Kansas City: Sheed and Ward, 1988.

Kutz, Stanley, C.S.B. "Conscience and Contraception." In *Contraception and Holiness: The Catholic Predicament*, 23-60. Edited by Archbishop Thomas D. Roberts, S.J., ed. New York: Herder and Herder, 1964.

Lehmann, Paul. "The Decline and Fall of Conscience." In *Conscience: Theological and Psychological Perspectives*, 28-45. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From *Ethics in a Christian Context*, 327-343. The Library of Philosophy and Theology. London: SCM Press, 1963.

Lewis, H.D. "The Voice of Conscience and the Voice of God." Chapter 10 in *Christian Ethics and Contemporary Philosophy*, 172-180. Edited by Ian T. Ramsey. London: SCM Press, 1966.

Italian translation in *Etica cristiana e filosofia contemporanea*. Bologna: EDB, 1971.

Macquarrie, John. "The Struggle of Conscience for Authentic Selfhood." In *Conscience: Theological and Psychological Perspectives*, 155-166. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Also found in *Three Issues in Ethics*, 111-123. New York: Harper and Row, 1978.

Mahoney, John, S.J. "Conscience, Discernment, and Prophecy in Moral Decision Making." In *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*, 81-97. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

McCarthy, David Matzko. "Conscience: A Richer Moral Language." *Josephinum* 8 (Winter/Spring 2001): 43-53.

Argues that contemporary personalist accounts of conscience are open to a psychology which is problematic in relating to the reality of the objective moral order. McCarthy is teaches at Mount Saint Mary's College in Emmitsburg, MD.

McInerny, Ralph. "Fundamental Option." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 427-434. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). McInerny is the Michael P. Grace Professor Medieval Studies at the University of Notre Dame.

_____. "Prudence and Conscience." *The Thomist* 34 (1974): 291-305.

Melina, Livio. "Coscienza, libertà e Magistero." *La Scuola Cattolica* 120 (1992): 152-171.

Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

_____. "Moral conscience and 'communio': Toward a response to the challenge of ethical pluralism." *Communio* 20 (1993): 673-686.

Melina holds that Christian conscience is a call to assume an internal, ecclesial form in conformity with a Marian disponability to the Spirit. This article does not discuss *Veritatis Splendor*.

Mobbs, Frank. "Newman's Doctrine of Conscience." *Irish Theological Quarterly* 57 (1991): 311-316.

Mortimer, R.C. "An Anglo-Catholic View of Conscience." In *Conscience: Theological and Psychological Perspectives*, 123-131. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Also found in *The Elements of Moral Theology*, 75-83. London: A. & C. Black Ltd.; New York: Harper & Row.

Navone, John, S.J. "Scripture for Christian Conversion." *New Blackfriars* 74 (1993): 21-33.

Navone is professor emeritus of biblical theology in the Institute of Spirituality of the Pontifical Gregorian University.

Pell, George Cardinal. "The Inconvenient Conscience." *First Things* 153 (May 2005): 22-26.

Cardinal Pell, the Archbishop of Sydney, argues against the notion of the primacy of conscience, calling instead for the primacy of truth. He further maintains that it would be morally impossible for a Catholic in "good conscience" ever to fail to accept a settled position of the Church, though he does not address long-standing "settled positions" of the Church (such as slavery, torture, usury, etc.) that now have become less "settled." Pell references John Henry Newman extensively in this article. In Pell's view, the current malaise is due to asserting a primacy of conscience when this is a de facto argument for doing what one finds convenient.

Philibert, Paul J., O.P. "Conscience: Developmental Perspectives from Rogers and Kohlberg." *Horizons* 6 (1979): 1-26.

Pinckaers, Servais, O.P. "La conception chrétienne de la conscience morale." *Nova et Vetera* 66 (1991): 81-99.

Conference held in Washington, D.C. 20 March 1990 at the John Paul II Institute.

Overview of various elements of the traditional Christian understanding of conscience.

———. "La question des actes intrinsèquement mauvais et le proportionalisme." *Revue Thomiste* 84 (1984): 618-624.

Poppi, Antonino. "L'educazione all'etica: problemi filosofici e orientamenti morali." In *Problemi di etica: fondazione, norme, orientamenti*, 259-296. Edited by Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Robinson, N.H.G. "How the Bible Speaks to Conscience." In *Conscience: Theological and Psychological Perspectives*, 72-78. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Also found in Robinson's own book, *Christ and Conscience*, 171-178. London: James Nisbet, 1956. Robinson develops the thesis that conscience is the area where the individual experiences the Spirit of God, and that the Bible is the means by which God addresses the human person today. This address is not so much a narrative as a confrontation with conscience which results in confession, repentance, restitution and change. Uses the story of David and Nathan, plus makes some remarks about Jesus' use of parables.

Rudin, Josef. "A Catholic View of Conscience." In *Conscience: Theological and Psychological Perspectives*, 95-114. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From *Conscience*, 137-158. Edited by the Curatorium of the C.J. Jung Institute. Evanston: Northwestern University Press, 1970. A rather traditional and largely pre-Vatican II treatment.

Schär, Hans. "Protestant Problems with Conscience." In *Conscience: Theological and Psychological Perspectives*, 79-94. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From *Conscience*, 113-130. Edited by the Curatorium of the C.J. Jung Institute. Evanston: Northwestern University Press, 1970.

Schindler, David L. "History, Objectivity, and Moral Conversion." *The Thomist* 37 (1973): 569-588.

Shannon, William H. "Christian Conscience and Modern Warfare." *America* 166 (15 February 1992): 108-112.

Offers a summary and critique of the 6 July 1991 editorial in *La Civiltà Cattolica* on this topic.

Springer, Robert H. "Conscience, Behavioral Science and Absolutes." In *Absolutes in Moral Theology?*, 19-56. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

In Spanish: *¿Principios Absolutos en Teología Moral?* «Teología y Mundo Actual», 24. Traducción de José María Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

Stafford, Archbishop (now Cardinal) J. Francis. "The Ecclesial Dimension of Conscience: Statement on the Doctrinal Congregation's Letter." *Origins* 24 (October 27, 1994): 345.

Occasioned by the discussion raised by the Congregation for the Doctrine of the Faith. "Concerning the Reception of Communion by Divorced-and-Remarried Members of the Faithful: Letter to Bishops." *Origins* 24 (October 27, 1994): 337-340. Stafford is former Archbishop of Denver, Colorado, and now works in the Vatican.

Stock, Michael E., O.P. "Conscience and Super-Ego." *The Thomist* 24 (1961): 554-579.

Tillich, Paul. "A Conscience Above Moralism." In *Conscience: Theological and Psychological Perspectives*, 46-61. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Originally published as "Conscience in Western Thought and the Idea of a Transmoral Conscience." *Crozer Quarterly* 22 (1945): 289-300.

———. "The Nature of a Liberating Conscience." In *Conscience: Theological and Psychological Perspectives*, 46-61. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Originally published in *Ministry and Medicine in Human Relations*, 127-140. Edited by Iago Gladstone. New York: International Universities Press, 1955.

Tineo, Luis. "Conciencia moral y Magistero de la Iglesia." *Teologia IUSI* 12 (1994): 43-76.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Trenti, Giuseppe. "Educazione all'etica: problemi teologici e orientamenti pastorali." In *Problemi di etica: fondazione, norme, orientamenti*, 297-321. Edited by Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Ziegler, Philip G. "'Doing Conscience Over': The Reformulation of the Doctrine of Conscience in the Theological Ethics of Karl Barth and Paul Lehmann." *Toronto Journal of Philosophy* 14 (Fall 1998): 213-238.

Zukowski, Edward. "The 'Good Conscience' of Nazi Doctors." In *The Annual of the Society of Christian Ethics*. 53-82. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Books on Conscience and Moral Development

AA.VV. *Cattolicesimo e libertà: La coscienza individuale criterio inviolabile*. IDO-C Documentinuovi, 2. Verona: Arnoldo Mondadori Editore, 1967.

Primarily centered on Vatican II's understanding of religious freedom as developed in *Dignitatis humanae*. Contributions by Nazareno Fabbretti, Pietra Pavan, José-Maria Gonzalez-Ruiz, Edward Schillebeeckx, John Courtney Murray, and Michele Pellegrino.

Abbà, Giuseppe. *Felicità, vita buona e virtù: Saggio di filosofia morale*. Biblioteca di Scienze Religiose. Roma: LAS, 1989.

———. *Lex et virtus. Studi sull'evoluzione della dottrina morale di San Tommaso d'Aquino*. Roma: LAS, 1983.

Ambrosio, Gianni; Paolo Nepi; and Mauro Cozzoli. *La Formazione Della Coscienza Morale*. Roma: Anonima Veritas Editrice, 1995.

Bayne, David Cowan, S.J. *Conscience, Obligation, and the Law: The Moral Binding Power of the Civil Law*. Jesuit Studies. Chicago: Loyola University Press, 1966.

Author's training and primary point of view is in jurisprudence, not moral philosophy or theology. Part I considers theories of law from Thomas Aquinas to Oliver Wendall Holmes.

Bier, William C., S.J., ed. *Conscience: Its Freedom and Limitations*. New York: Fordham University Press, 1971.

Contains a number of articles treating of conscience from diverse perspectives, theological, psychological, philosophical, civil disobedience, *Humanae vitae*, etc.

Billy, Dennis J., C.Ss.R., and Keating, James. *Conscience and Prayer: the Spirit of Catholic Moral Theology*. Preface by Mark O'Keefe. Collegeville: Liturgical Press, 2001.

Billy is professor of moral theology at the Alphonsianum in Rome and Keating is associate professor of moral theology at the Pontifical College Josephinum in Ohio.

Blasi, Anthony J. *Moral Conflict and Christian Religion*. New York: Peter Lang, 1988.

Phenomenological approach. Reviewed by Cynthia Eller in *Journal of the American Academy of Religion* 59 (1991): 394-396.

Callahan, Sidney. *In Good Conscience: Reason and Emotion in Moral Decision-making*. San Francisco: Harper & Row, 1991.

Discusses the role and function of conscience and emotions in the context of American society, taking into account new psychological understandings of self, emotion, reason, intuition, problem-solving and developmental change.

Campbell, Dennis, et al. *Theological Education and Moral Formation*. Edited with a foreword by Richard John Neuhaus. Grand Rapids: William B. Eerdmans, 1992.

Essays by Evangelical and mainline Protestants, as well as Roman Catholics on the relationship between theological education and moral formation. Contributions by Dennis M. Campbell, Rowan A. Greer, E. Brooks Holifield, John W. O'Malley, S.J., Merle D. Strege, and Paul T. Stallworth.

Carmody, John. *Reexamining Conscience*. New York: Seabury Press, 1982.

Childress, James F. *Moral Responsibility in Conflicts: Essays on Nonviolence, War and Conscience*. Baton Rouge: Louisiana State University Press, 1982.

Reviewed by James Turner Johnson in *Journal of Religion* 66 (1986): 88-89.

Ciarrocchi, Joseph W. *The Doubting Disease*. Mahwah: Paulist Press, 1995.

Well-done psychological treatment of the obsessive-compulsive disorder and moral scruples, which can also be very helpful in pastoral counseling and confession situations.

Conn, Walter E., ed. *Conversion: Perspectives on Personal and Social Transformation*. New York: Alba House, 1978.

Conn, Walter E. *Christian Conversion: A Development Interpretation of Autonomy and Surrender*. New York: Paulist Press, 1986.

———. *Conscience: Development and Self-Transcendence*. Birmingham AL: Religious Education Press, 1981.

Treats conscience as the drive of the personal subject towards an authentic self-transcendence realized in each instance of creative comprehension, critical judgment, responsible decision, and genuine love. Conn bases his treatment of authenticity in the personality theories of Erik Erikson, Jean Piaget, Lawrence Kohlberg, as well as on the philosophical transcendental method of Bernard Lonergan, S.J.

Connors, Russell B., Jr., and McCormick, Patrick T. *Character, Choices and Community: The Three Faces of Christian Ethics*. New York: Paulist Press, 1998.

Designed for undergraduate and/or adult education use.

Crossin, John W., O.S.F.S. *Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life*. New York: Paulist Press, 1998.

Looks at how daily moral decisions shape our lives and how these decisions in turn are shaped by the guidance of the Spirit, Scripture, interaction with community, and formation of conscience.

Curatorium of the C.J. Jung Institute. *Conscience*. Evanston: Northwestern University Press, 1970.

Considers conscience from Jewish, Catholic and Protestant perspectives, as well as treatment of economic and psychological aspects.

Curran, Charles E., ed. *Conscience: Readings in Moral Theology, 14*. New York: Paulist Press, 2004.

Delhay, Philippe. *The Christian Conscience*. New York: Desclée, 1968.

In French: *La conscience morale du chrétien*. Tournai: Desclée, 1964.

Demmer, Klaus, M.S.C. *Deuten und handeln: Grundlagen und Grundfragen der Fundamentalmoral*. Studien zur theologischen Ethik, no. 15. Freiburg: Verlag Herder, 1985.

Italian translation by Mauro Pedrazzoli: *Interpretare e agire. Fondamenti della morale cristiana*. Cinisello Balsamo: Edizioni Paoline, 1989.

Theological ethics is a "science" only in an analogous sense, inasmuch as it does not have as its object static empirical data but rather a subjectivity open to transcendence in liberty. Conscience summons the person him/herself to his/her proper end in trying to realize moral rightness and moral good.

_____. *Sein und Gebot; die Bedeutsamkeit des transzendentalphilosophischen Denkansatzes in der Scholastik der Gegenwart für den formalen Aufriss der Fundamentalmoral*. München: Schöningh, 1971.

Fucek, Ivan, S.J. *Dio e l'uomo nella coscienza. Verità--norma--libertà*. (Ad uso degli studenti [for the use of students]). Roma: PUG, 1991.

Course notes assembled into what in Italian is called a *dispense* for the use of students. This genre is somewhat like a book, but its intended audience is rather more limited to the professor's own students. Fucek was professor of moral theology at the Pontifical Gregorian University in Rome.

Gallagher, Raphael, C.Ss.R., and McConvery, Brendan, C.Ss.R., eds. *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.* Dublin: Gill and Macmillan, 1989.

O'Riordan is professor emeritus at the Alphonsianum in Rome.

García de Haro, Ramón. *Legge, coscienza e libertà*. Ragione & Fede. Milano: Edizioni Ares, 1984.

Opus Dei theologian who teaches at the John Paul II Institute on the Family in Rome.

Golser, Karl. *Gewissen und objektive Sittenordnung. Zum Begriff des Gewissens in der neueren katholischen Moraltheologie*. Wien: Wiener Dom Verlag, 1975.

Grace, S.A. *Conscience in Newman's Thought*. Oxford: Oxford University Press, 1989.

Gula, Richard M., S.S. *Moral Discernment*. New York: Paulist Press, 1997.

Would be helpful and appropriate for use in adult education groups, RCIA, and as a good non-technical and quite readable introduction to conscience and moral decision-making in the Roman Catholic tradition. Gula is Professor of Moral Theology at the Franciscan School of Theology in Berkeley, California.

———. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989.

See especially chapters 9-11 entitled respectively: "Conscience," "The Formation of Conscience," and "Conscience and Church Authority."

Haas, John M., ed. *Crisis of Conscience: Catholic Theologians and Philosophers Shed Light on a Contemporary Moral Crisis*. New York: Crossroads Publishing Company, 1996.

Eight scholars from the U.S. and Europe reflect upon issues: Joseph Cardinal Ratzinger, Ralph McInerny, Robert Spämann, Servais Pinckaers, Wojciech Giertych, Ignacio Carrasco de Paula, Carlo Caffarra, and John M. Haas.

Happel, Stephen and Walter, James J. *Conversion and Discipleship: A Christian Foundation for Ethics and Doctrine*. Philadelphia: Fortress Press, 1986.

Haughton, Rosemary. *The Transformation of Man: Conversion and Community*. New York: Paulist Press, 1967.

Hodge, Robert. *What's Conscience For? Personal Responsibility in Response to Conscience and Authority*. Fort Scott, KS: St. Paul's Pub. CO., 1995.

Hogan, Linda. *Confronting the Truth: Conscience in the Catholic Tradition*. New York: Paulist, 2001.

Hoose, Jayne, ed. *Conscience in the World Religion*. Leominster UK: Gracewing and Notre Dame: University of Notre Dame Press, 1999.

Höver, Gerhard. *Sittlich handeln im Medium der Zeit. Ansätze zur handlungstheoretischen Neuorientierung der Moralthologie*. Würzburg: Echter, 1988.

Kellermann, Bill Wylie. *Seasons of Faith and Conscience: Kairos, Confession, Liturgy*. Foreword by Jim Wallis. Maryknoll: Orbis, 1991.

Deals with the connection between faith and politics, and investigates the implications for worship and liturgy.

Kilpatrick, William K. *Why Johnny Can't Tell Right from Wrong*. New York: Simon and Schuster, 1992.

According to Kilpatrick, the basic problem with moral education in our schools is that traditional character education has been abandoned in favor of a "non-judgmental" value approach, which focuses on the student's own ego and feelings to the exclusion of moral principles. Kilpatrick is professor of education at Boston College.

Langston, Douglas C. *Conscience and Other Virtues: From Bonaventure to MacIntyre*. University Park: Pennsylvania State University, 2001.

Reviewed by Linda Hogan in *Theological Studies* 63 (September 2002): 630-632.

Marinelli, Anthony. *Conscience and Catholic Faith: Love and Fidelity*. New York: Paulist Press, 1991.

Reflection on the role of Catholic teaching for the individual conscience. Treatment of a theological perspective of conscience, a psychological overview, as well as special themes related to conscience, such as freedom, grace, virtue, and sin, plus the teaching of Jesus and the role of the Church.

McNamara, Patrick H. *Conscience First, Tradition Second: A Study of American Catholics*. New York: State University of New York Press, 1992.

Mount, Eric, Jr. *Conscience and Responsibility*. Richmond: John Knox Press, 1969.

A revised doctoral dissertation which investigates the meaning of conscience and its relationship to responsibility. Mount evaluates the contributions of Dietrich Bonhoeffer, Gerhard Ebeling, Joseph Fletcher, James Gustafson, Bernard Häring, Paul Lehmann, H. Richard Niebuhr, Helmut Thielicke, Paul Tillich, and others. Mount earned a Masters at Yale, where he studied under H. Richard Niebuhr and James Gustafson, and a PhD from Duke.

Nelson, C. Ellis, ed. *Conscience: Theological and Psychological Perspectives*. New York: Newman Press (Paulist), 1973.

An anthology of 13 articles by a number of noted contemporary theologians: Protestant, Catholic and Jewish.

Nelson, C. Ellis. *Helping Teenagers Grow Morally: A Guide for Adults*. Louisville: Westminster/John Knox, 1992.

Reviewed by Bradley Wigger in *Princeton Seminary Bulletin* 14 ns (1993): 107-109.

Neuhaus, Richard John, ed. *Theological Education and Moral Formation*. Encounter Series, 15. Grand Rapids: William B. Eerdmans, 1992.

Essays by Evangelical and mainline Protestants, as well as Roman Catholics on the relationship between theological education and moral formation. Contributions by Dennis M. Campbell, Rowan A. Greer, E. Brooks Holifield, John W. O'Malley, S.J., Merle D. Stregé, and Paul T. Stallsworth.

Overberg, Kenneth R., S.J. *Conscience in Conflict: How to Make Moral Choices*. Cincinnati: St. Anthony Messenger Press, 1991.

Part One presents a basic outline of Catholic moral theology in terms of conscience and decision-making, while Part Two applies this in three main areas: sexual ethics, medical ethics, and social ethics. Book is suitable for the non-expert, parish study groups or a basic undergraduate course in theology. Overberg is professor of theology at Xavier University.

Patrick, Anne E. *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*. New York: Continuum, 1996.

Feminist condemnation of patriarchy, especially as manifested in the Roman Catholic Magisterium, and often rather polemical.

Robinson, N.H.G. *Christ and Conscience*. London: James Nisbet, 1956.

Ruland, Vernon, S.J. *Conscience Across Borders: An Ethics of Global Rights and Religious Pluralism*. San Francisco: University of San Francisco Press, 2002.

Ruland teaches at the University of San Francisco.

Schockenhoff, Eberhard. *Bonum Hominis. Die anthropologischen und theologischen Grundlagen der Tugendethik des Thomas von Aquin*. Mainz: Grünewald, 1987.

Smith, Robert J. *Conscience and Catholicism: The Nature and Function of Conscience in Contemporary Roman Catholic Moral Theology*. Lanham MD: University Press of America, 1998.

Compares and contrasts the views of Germain Grisez and Bernard Häring as representatives to the “non-revisionist” and “revisionist” schools of moral theology. Smith is teaches at St. Mary’s University of Minnesota in St. Paul.

Smith, Russell, ed. *Catholic Conscience: Foundation and Formation: Proceedings of The Tenth Bishops' Workshop, Dallas, Texas*. Braintree MA: Pope John Center, 1991.

Proceedings of the 10th Bishops' Workshop, held in Dallas, Texas from 4-8 February 1991. Contents: Preface. Letter of greeting, Pope John Paul II. Keynote address: Conscience and truth, Cardinal Joseph Ratzinger. Dialogue with Cardinal Ratzinger. Elements of a Catholic conscience, Benedict Ashley, O.P. Psychology and conscience, James Gill, S.J. Pastoral concerns. The search for an adequate theological method in formation of conscience, Paul Philibert, O.P. First response, Richard Gula, S.S. Second response, J. Haas. Pastoral concerns. The bishop, conscience and moral teaching, Msgr. Donald Wuerl. First response, Avery Dulles, S.J. Second response, J. Mulligan. Pastoral concerns. Psychic manipulation, indoctrination and the captive conscience, J. LeBar. Conscience, culpability and co-dependence, M. Garvey-O'Brien. Pastoral concerns. Conscience and the corporate person, M. Lyons. Conscience and the public person, Robert George. Pastoral concerns. The church and the media: panel presentations. A view from the Vatican, Msgr. John Foley. A view from the multi-media experience, J. Catoir. A view from administration and government, [Former U.S. Ambassador to the Holy See] Frank Shakespeare. A view from Catholic youth, P Lauer. A view from in front of the camera, B. Plante. Postscript: dialogue with Cardinal Ratzinger.

Stanke, Gerhard. *Die Lehre von den 'Quellen der Moralität'. Darstellung und Diskussion der neuscholastischen Aussagen und neuerer Ansätze*. Regensburg, 1984.

Svanera, O. *Coscienza e norma morale nei catechismi italiani (1912-1982)*. Bologna: Edizione Dehoniane Bologna, 1991.

Takeuchi, Osamu, S.J. *Conscience and Personality: A New Understanding of Conscience in Its Inculturation in Japanese Moral Theology*. Foreword by James T. Bretzke, S.J. Chiba: Kyoyusha, 2003.

Takeuchi carefully looks at this notion of conscience, *ryōshin* in Japanese, to see both its roots in Confucianism and Christianity. Though the Latin term *conscientia* and the Japanese term *ryōshin* do not correspond exactly,

Takeuchi demonstrates that *ryōshin* basically represents what conscience means. Yet, *ryōshin* is more than a translation for the Latin. Rather, in the Japanese tradition we discover that *ryōshin* was regarded as a human disposition which transcends the intellectual faculty of rational choice of moral rightness or wrongness. Revised doctoral dissertation done under James T. Bretzke, S.J. at the Jesuit School-of-Theology at Berkeley, California. Reviewed by Thomas John Hastings in *Theology Today* 62/1 (April 2005): 145. Takeuchi teaches moral theology at Sophia University in Tokyo, Japan.

Tirkey, Amrit, S.J. "Conscience in the Thought of M.K. Gandhi: *A Study in the Light of Vatican II*." S.T.D. Dissertation. Roma: Pontificia Università Gregoriana, 1992.

Dissertation done under Mariasusai Dhavamony, S.J.

Trevisi, Enrico. "Coscienza morale e obbedienza civile. Linee dell'attuale dibattito teologico." *Dissertatio ad Lauream apud Pontificia Universitas Gregoriana*. Roma, 1991.

Doctoral dissertation done under Klaus Demmer, M.S.C.

Turrini, Miriam. *La coscienza e le leggi. Morale e diritto nei testi per la confessione della prima età moderna*. Bologna: Il Mulino, 1991.

Weber, Helmut. Ed. *Der ethische Kompromiss*. Studien zur theologischen Ethik, 11. Freiburg: Herder, 1984.

Zachman, Randall C. *The Assurance of Faith. Conscience in the Theology of Martin Luther and John Calvin*. Minneapolis: Fortress Press, 1993.

Compares the two theologians' understanding conscience, and relates this to the testimonies of the Word and Spirit. While Luther and Calvin have different emphases, they fundamentally agree that the foundation of the peace, assurance, and certainty of conscience lies in the grace of God, as revealed to the conscience both by the external witness of the Word of God, and the internal witness of the Spirit. Zachman teaches reformation studies at Notre Dame.

Zeche, Gerhard, and Weingartner, Paul, eds. *Conscience: An Interdisciplinary View. Salzburg Colloquium on Ethics in the Sciences and Humanities*. Theology and Decision Library. Dordrecht: D. Reidel, 1987.

9 papers, plus discussion, from Josef Fuchs, Lawrence Kohlberg, Paul Wiengartner, Gerhard Zecha and others on conscience in terms of various aspects: foundational, social, educational, and special topics.

Dealing with Evil to Achieve Good

Theological/Philosophical Problem of Evil (Theodicy)

Adams, Marilyn McCord and Robert Merrihew Adams, eds. *The Problem of Evil*. New York: Oxford University Press, 1990.

Essays by J.L. Mackie, Nelson Pike, Roderick M. Chisholm, Terence Penelhum, Alvin Plantinga, William L. Rowe, Stephen J. Wykstra, John Hick, and Diogenes Allen. Reviewed by William Hasker in *Ethics* 103 (1992): 206.

Al-Ghazali, Muhammad. "The Problem of Evil From Islamic Perspective." *Dialogue & Alliance* 8 (2/1994): 65-74.

Cahill, Lisa Sowle. "Euthanasia: The Practical and Social Significance of Double Effect." In *Method and Catholic Moral Theology: The Ongoing Reconstruction*, 237-259. Edited by Todd A. Salzman. Omaha: Creighton University Press, 1999.

Cenkner, William. "The Understanding of Evil in Modern Hindu Thought." *Dialogue & Alliance* 8 (2/1994): 26-35.

Crenshaw, James L., ed. *Theodicy in the Old Testament*. Issues in Religion and Theology, 4. Philadelphia: Fortress Press; London: SPCK, 1983.

An introduction plus 8 articles ranging from A.S. Peake's 1905 essay on Job to Crenshaw's own 1975 treatment on the problem of human bondage in Sirach. Other contributors include Walther Eichrodt, Ronald J. Williams, Klaus Koch, Gerhard von Rad, Martin Buber, and Harmut Gese.

Dore, C. *God, Suffering and Solipsism*. Library of Philosophy and Religion. New York: Macmillan, 1989.

D'Sa, Xavier Francis. "Trinitarian Evil: The Bhagavadgita's Understanding of Evil." *Dialogue & Alliance* 8 (2/1994): 12-25.

Elizondo, Virgilio. "Evil and the Experience of God." *The Way* 33 (1993): 34-43.

Fuchs, Josef, S.J. "The «Sin of the World» and Normative Morality." *Gregorianum* 61 (1980): 51-76.

Also found as ch. 8, pp. 153-175, of *Personal Responsibility and Christian Morality*, trans. William Cleves, et al., (Dublin: Gill and Macmillan, 1983).

In Italian: "Il «Peccato del Mondo» e la morale normativa." In *Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale*, 415-435. (Per l'uso privato degli studenti). Roma: Pontificia Università Gregoriana, 1977, 1980.

In German: «Sünde der Welt» und normative Moral." In *Anspruch der Wirklichkeit und christlicher Glaube: Probleme und Wege theologischer Ethik heute*, 135-154. Hrsg. Helmut Weber und Dietmar Mieth. Düsseldorf: Patmos Verlag, 1980.

Josef Fuchs (1912-2005) was professor of moral theology at the Pontifical Gregorian University in Rome.

Goldberg, David. "Divine Providence and The Problem of Evil in Jewish Thought." *Dialogue & Alliance* 8 (2/1994): 36-46.

Haas, Peter J. *Morality After Auschwitz: The Radical Challenge of the Nazi Ethic*. Philadelphia: Fortress Press, 1988.

Reviewed by James T. Bretzke, S.J. in *Gregorianum* 74 (1993): 769-771.

Haas is Associate Professor of Religious Studies at Vanderbilt.

Hallett, Garth L., S.J. "Evil and Human Understanding." *The Heythrop Journal* 32 (1991): 467-476.

Hallett is professor of philosophy at St. Louis University.

Hauerwas, Stanley M. *Naming the Silences: God, Medicine, and the Problem of Suffering*. Grand Rapids: Eerdmans, 1990.

Discusses religious aspects of suffering, the problem of evil, etc.

Hebblethwaite, Brian. "MacKinnon and the problem of evil." In *Christ, Ethics, and Tragedy: Essays in Honour of Donald Mackinnon*, 131-145. Edited by Kenneth Surin. Cambridge: Cambridge University Press, 1989.

Paper presented at a conference on the work of Donald MacKinnon, held at St. John's College, Cambridge, on 22-25 July 1986.

Highfield, Ronald. *Barth and Rahner in Dialogue: Toward an Ecumenical Understanding of Sin and Evil*. American University Studies: Series 7, Theology and Religion, 62. Frankfurt-am-Main, Bern, New York, Paris: Peter Lang, 1989.

Johnstone, Brian V., C.Ss.R. "Learning through Suffering: The Moral Meaning of Negative Experience." In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 144-160. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

Kekes, John. *Facing Evil*. Princeton: Princeton University Press, 1990.

Arguing that the prevalence of evil presents a fundamental problem for our secular sensibility, Kekes develops a conception of character morality as a response. Kekes maintains that the main sources of evil are habitual, unchosen actions produced by our character defects and that we can increase our control over the evil we cause by cultivating a reflective temper. In addition to philosophical sources Kekes bases his arguments on the works of Sophocles, William Shakespeare and Joseph Conrad.

MacDonald, Sebastian K. *Moral Theology and Suffering*. New York: Peter Lang Publishing, Inc, 1995.

Metz, Johannes Baptist, ed. "Moral Evil Under Challenge." *Concilium* 6 (1970).

Series of articles on various aspects of evil, guilt, psychology, sin, and ethics.

Murphy, Nancy. "On the Priority of Personal to Structural Evil in Catholic Social Teaching: A Critique." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 148-154. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Parkin, David, ed. *The Anthropology of Evil*. New York: Basil Blackwell, 1985.

Phan, Peter C. "Overcoming Poverty and Injustice: The Response of Liberation Theology to Evil." *Dialogue & Alliance* 8 (2/1994): 47-64.

Phan is a Vietnamese missiologist who teaches at Georgetown University.

Pinn, Anthony B. *Why, Lord?: Suffering and Evil in Black Theology*. New York: Continuum, 1995.

Piyaratana, Kongaswela. "The Concept of Evil In Buddhism." *Dialogue & Alliance* 8 (2/1994): 3-11.

Rigali, Norbert J., S.J. "Evil and Models of Christian Ethics." *Horizons* 8 (1981): 7-22.

Rigali is professor emeritus of moral theology at the University of San Diego.

Schulweis, Harold M. *Evil and the Morality of God*. New York: KTAV Publishing House, 1984.

Reviewed by Charles M. Raffel in *Journal of Religion* 66 (1986): 452-454.

Tilley, Terrence. *The Evils of Theodicy*. Washington, D.C.: Georgetown University Press, 1991

Tilley is professor of theology at the University of Dayton..

_____. "The Use and Abuse of Theodicy." *Horizons* 11 (1984): 304-319.

Vicchio, Stephen J. *The Voice from the Whirlwind: The Problem of Evil and the Modern World*. Westminster MD: Christian Classics, 1989.

A doctoral dissertation. Reviewed by Martin R. Tripole, S.J. in *Theological Studies* 51 (1990): 763-764.

Whitney, Barry L. *Evil and the Process God*. Toronto Studies in Theology, 19. New York: E. Mellen Press, 1985.

_____. *Theodicy: An Annotated Bibliography on the Problem of Evil, 1960--1990*. Garland Reference Library of the Humanities, Volume 1111. New York: Garland, 1993.

_____. *What Are They Saying About God and Evil?* New York: Paulist Press, 1989.

Intrinsece Malum (Intrinsic Evil) and/or Ontic Evil

Billy, Denis J., C.Ss.R. "Ontic Evil and Equivocation: Revising the Terms of the Discussion." *Studia Moralia* 30 (1992): 321-329.

Proposes a threefold categorization of *malum* of evil as a way of avoiding the problem of equivocation in the proportionalist use of the term "ontic evil." Billy grounds his terminology in an analogous understanding of evil plus a recognition of the tension between certain Thomistic and Personalist categories.

Bouscaren, T. Lincoln, S.J. *Ethics of Ectopic Operations*. 2nd ed. Milwaukee: Bruce, 1933, 1944.

Boyle, Patrick J., S.J. *Parvitas Materiae in Sexto in Contemporary Catholic Thought*. Lanham: University Press of America, 1987.

Doctoral dissertation which presents an historical overview of the traditional teaching, followed by a consideration of contemporary objections to the teaching as well as a critical evaluation of both traditional and contemporary teachings on the parvity of matter in sexual sins. Good rehearsal of the issues involved pro and con on the existence of objective morality and intrinsic evil. Boyle did his doctorate at Marquette University at teaches moral theology at Mundelein Seminary in Chicago.

Dedek, John F. "Intrinsically Evil Acts: The Emergence of a Doctrine." *Recherches de theologie ancienne et medievale* 50 (1983): 191-226.

____. "Intrinsically Evil Acts: An Historical Study of the Mind of St. Thomas." *The Thomist* 43 (1979): 385-413.

Drane, James F. "Condoms, AIDS & Catholic Ethics: *Open to the Transmission of Death?*" *Commonweal* 118 (22 March 1991): 188-192.

Drane, a professor of clinical medical ethics at Edinboro University of Pennsylvania, shares difficulties on the application of the term "intrinsically evil" to any and all condom use. Drane suggests a more careful investigation of the moral issues involved, a full understanding of the natural law tradition, and the use of the principles of the double effect and counseling the lesser evil would all lead to a conclusion that in certain cases condom use in marriage would be morally licit.

Foran, John E., M.D. "Ectopic Pregnancy: Current Treatment Options, *deju vu Humanae Vitae*." *Linacre Quarterly* 66 (February 1999): 21-28.

Very critical of removal of the fetus in ectopic pregnancies—calling it a "direct abortion" and asking for a strong condemnation of this practice by the Congregation for the Doctrine of the Faith (CDF).

Fuchs, Josef, S.J. "Gibt es in sich schlechte Handlungen? Zum Problem des «Intrinsece malum»." *Stimmen der Zeit* 119 (1994): 291-304.

Fuchs (1912-2005) was Professor of Moral Theology at the Pontifical Gregorian University in Rome.

_____. "An Ongoing Discussion in Christian Ethics: «Intrinsically Evil Acts?»" Chapter 5 in Id. *Christian Ethics in a Secular Arena*, 71-90. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984.

Report presented at an international study week for moral theologians on the universality and immutability of moral norms, held in Rome in 1981, and later presented as a public lecture at the University of California, Berkeley in 1982. German text in *Sittliche Normen. Zum Problem ihrer allgemeinen und unwandelbaren Geltung*, 74-91. Edited by Walter Kerber. Düsseldorf: Patmos Verlag, 1982.

Hoose, Bernard. "Circumstances, Intentions and Intrinsically Evil Acts." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 136-152. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Looks at the claims made in the Encyclical regarding the absolute prohibition of "intrinsically evil acts," and uses a number of historical examples to indicate how previous Popes either performed, ordered, or approved a whole range of actions which have subsequently been condemned by *Gaudium et spes* #27 (which passage is used to provide the list of "intrinsically evil acts" contained in *Veritatis Splendor* #80). Hoose also critiques the notion of "object" and intention and circumstances developed in the Encyclical as being too vaguely done, with the result that a simple reading of the text will lead to false conclusions about the nature of moral acts (at least in the Thomistic tradition).

Janssens, Louis. "Ontic Evil and Moral Evil." *Louvain Studies* 4 (1972): 115-156.

Also found in *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, 40-93. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1979. Presents a careful reading of St. Thomas before moving on to developing the distinction between ontic evil and moral evil.

Keenan, James F., S.J. "The Function of the Principle of Double Effect." *Theological Studies* 54 (1993): 293-315.

Questions the legitimacy of the present understanding of the application of the principle of the double effect in complicated cases, and argues instead that the principle should be interpreted primarily as being heuristic and confirming of prudential decisions, rather than as providing a justification for difficult moral decisions. Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York before joining the faculty of the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

Knauer, Peter, S.J. "La détermination du bien et du mal par le principe du double effet." *Nouvelle Revue Theologique* 87 (1965): 356-376.

In English: "The Hermeneutic Function of the Principle of the Double Effect." In *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, 1-39. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1979.

Also found in English in *Natural Law Forum* 12 (1967): 132-162.

In German: "Das rechverstandene Prinzip von der Doppeltwirkung als Grundnorm jeder Gewissensentscheidung." *Theologie und Glaube* 57 (1967): 107-133.

The German and English versions are a slightly reworked presentation of the French article, responding to certain criticisms the latter had evoked. In many ways this article can be taken as the beginning of the modern proportionalist debate.

McCormick, Richard A., S.J., and Ramsey, Paul, eds. *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*. Chicago: Loyola University Press, 1978.

Includes essays by Baruch Brody, William K. Frankena, Bruno Schüller, S.J., as well as contributions by Ramsey and McCormick, all of which deal in some way with McCormick's reformulation of the principle of the double effect, given as the 1973 Père Marquette Lecture, delivered at Marquette University in Milwaukee, Wisconsin (and which is included in this volume as well).

Melchin, Kenneth R. "Revisionists, Deontologists, and the Structure of Moral Understanding." *Theological Studies* 51 (1990): 389-416.

Discusses the recent debate over premoral norms, the direct/indirect distinction, exceptionless norms, intrinsic evil, and moral authority in terms of procedural criteria for data selection, classification, and values-prioritization in the empirical methods of moral theology. Author teaches moral theology at St. Paul University in Ottawa.

Murtagh, James. *Intrinsic Evil: An Examination of This Concept and Its Place in Current Discussions on Absolute Moral Norms*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificae Universitatis Gregorianae. Roma, 1973.

Dissertation done under Josef Fuchs, S.J. Murtagh is a priest in Miami.

Porter, Jean. "The Moral Act in *Veritatis Splendor* and in Aquinas's *Summa Theologiae*: A Comparative Analysis." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 278-95. Kansas City: Sheed & Ward, 1995.

Excellent article which carefully analyzes the exposition of the moral act in the Encyclical against the various pertinent texts of Thomas Aquinas. Porter concludes that in some critical areas the Encyclical is either misleading in its presumed interpretation of Thomas, or departs significantly from that tradition. The major area of difficulty concerns the interpretation given to "intrinsically evil acts" in the Encyclical. Porter is professor of theology at the University of Notre Dame.

Quay, Paul, S.J. "The Disvalue of Ontic Evil." *Theological Studies* 46 (1985): 262-286.

Quay, who was trained as a professor of physics, was a particularly strong critic of revised moral theology and proportionalism in particular.

Rhonheimer, Martin. "'Intrinsically Evil Acts' and the Moral Viewpoint: Clarifying a Central Teaching of *Veritatis Splendor*." *The Thomist* 58 (1994): 1-39.

The article's central purpose is to give an exposition of the notion of intrinsically evil acts in such a way as to deny theories of proportionalism. References to *Veritatis Splendor* are used in a rather proof-texting fashion. Rhonheimer teaches at the Roman Athenaeum of the Holy Cross (Opus Dei).

Compromise, Cooperation, Minus Malum, Principle of Tolerance

Arnal, José Antonio. "¿Tolerancia o permisividad fiscal? Actitudes sociales de los españoles frente al fraude." *Moralia* 18, nos. 2-3 (abril-septiembre 1995): 203-18.

One of several articles in this issue dealing with the theme of tolerance.

Attard, Mark, O. Carm. *Compromise in Morality*. Rome, 1976.

Curran, Charles E. "Cooperation: Toward a Revision of the Concept and Its Application." *Linacre Quarterly* 41 (1974): 152-167.

Curran's position is critically discussed in Ronald Fabbro's PUG doctoral dissertation done under Klaus Demmer, *Cooperation in Evil: A Consideration of the Traditional Doctrine from the Point of View of the Contemporary Discussion About the Moral Act*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificae Universitatis Gregorianae. Roma, 1989. Gives an historical overview of the concept and its development in the manualist tradition, and then moves to address what Curran considers to be some missing elements in terms of the subjectivity and rights of conscience of the agent according to the traditional theory. Curran sets out his revision in terms of an understanding of the doctrine of religious freedom elaborated in *Dignitatis humanae*. The periodical also incorrectly lists Curran as being a Jesuit.

Fabbro, Ronald. *Cooperation in Evil: A Consideration of the Traditional Doctrine from the Point of View of the Contemporary Discussion About the Moral Act*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificae Universitatis Gregorianae. Roma, 1989.

Dissertation done under Klaus Demmer.

Fisher, Anthony, O.P. "Co-operation with Evil." *Catholic Medical Quarterly* 45 (February 1994): 15-22.

Rather conservative and manualistic presentation of various forms of cooperation with evil, using examples of cases involving workers in the health-care professions. Does include a good listing of some of the traditional examples given in the moral manuals for various types of "cooperation" with evil. Originally presented as a talk at the Catholic

Medical Guild's Seminar in Medical Ethics held in London. Fisher, an Australian bioethicist studying at Oxford, is a disciple of Finnis and Grisez.

Fuller, Jon D., S.J., and Keenan, James F. "Tolerant Signals: The Vatican's New Insights on Condoms for H.I.V. Prevention." *America* 183 (23 September 2000): 6-7.

Argues that the Vatican now accepts the "lesser of two evils" principle as applying in some cases to recommendation of condom usage for purposes of AIDS prevention. Fuller is professor medicine at Boston University and Harvard, and Keenan was professor of moral theology at the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

González, Ignacio. "La tolerancia, razones y sinrazones." *Moralia* 18, nos. 2-3 (abril-septiembre 1995): 143-72.

One of several articles in this issue dealing with the theme of tolerance.

Grecco, Richard. *A Theology of Compromise: A Study of Method in the Ethics of Charles E. Curran*. American University Studies: Series, 7, Theology and Religion, 104. New York: Peter Lang, 1991.

Grecco's 1982 doctoral dissertation from St. Michael's University (Toronto) in which he assesses Curran's four-step method in moral theology by applying it to Curran's "theology of compromise." Reviewed by Richard Gula, S.S. in *Theological Studies* 53 (1992): 788-789.

Harding, Carol, ed. *Moral Dilemmas*. Chicago: Precedent Publishing Co., 1985.

Healy, Gerald W., S.J. "Choosing the Lesser Evil: Use and Abuse." *Landas* 3 (1989): 199-225.

Excellent overview of the principle, as well as contemporary applications (though many of these are in the Philippine context). Healy (died 2004) taught moral theology and canon law at the Loyola School of Theology in Manila.

Heyd, David, ed. *Toleration: An Elusive Virtue*. Princeton NJ: Princeton University Press, 1996.

This collection contains original contributions to the ongoing debate on the nature of toleration, including its definition, historical development, justification, and limits.

Higginson, R. *Dilemmas: A Christian Approach to Moral Decision Making*. Louisville: Westminster/John Knox Press, 1989.

Kaczor, Christopher. "The Tragic Case of Jodie and Mary: Questions about Separating Conjoined Twins." *Linacre Quarterly* 70 (May 2003): 159-170.

Against Cardinal Cormac Murphy-O'Connor and William May, Kaczor argues that the separation of Jodie and Mary was morally licit, though not morally obligatory. Kaczor teaches philosophy at Loyola Marymount University in Los Angeles.

Kopfensteiner, Thomas. "The Meaning and Role of Duress in the Cooperation of Wrongdoing." *Linacre Quarterly* 70 (May 2003): 150-158.

Considers the impact of "duress" in reference to provisions for sterilizations in Catholic health care partnerships. Kopfensteiner, who is a priest of the Archdiocese of St. Louis, taught at Fordham University and did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

Long, Edward LeRoy. *Conscience and Compromise: An Approach to Protestant Casuistry*. Philadelphia: Westminster Press, 1954.

Morlino, Robert C. "The Principles of the Lesser of Evils in Today's Conflict Situations: New Challenges to Moral Theology from a Pluralistic Society." S.T.D. Dissertation: Pontifical Gregorian University, Rome, 1990.

Directed by Ivan Fucek, S.J. Discusses 20th century manualists (such as Hürth, Vermeersch, and Zalba), as well as papal and episcopal writings in areas of the principle of the lesser of evils, and makes some tentative illustrations in reference to contemporary moral issues such as condom education in the AIDS crisis and the acceptability of a national policy of nuclear deterrence. Morlino is now bishop of Madison, Wisconsin.

Moya, José, and Ana I. Cilleruelo. "Raíces psicosociales de la intolerancia." *Moralia* 18, nos. 2-3 (abril-septiembre 1995): 173-88.

One of several articles in this issue dealing with the theme of tolerance.

van Ouwerkerk, Conrad. "Gospel Morality and Human Compromise." *Concilium* 5 (1965): 5-12.

Palazzini, Cardinal Pietro. "Morale acculturata e compromesso etico." *Studi Cattolici* 21 (1977): 83-93.

The major scope of the article is to condemn the work of the Congress of Italian Moralists held at Padua from 31 March to 4 April 1970, and the subsequent book, edited by Tullo Goffi, *Problemi e Prospettive di Teologia Morale* (Brescia: Queriniana, 1976). In particular Palazzini condemns Goffi's article on "acculturated [inculturated] morality" and Helmut Weber's article on ethical compromise.

Quinn, Msgr. Francis. "The Church and AIDS Prevention." *Origins* 21 (5 March 1992): 635-636.

Argues against condom distribution in high schools, but does counsel condom use if one has the HIV virus and has already decided to engage in "sinful sexual activity." Quinn was at the time bishop of Sacramento, California.

Rigali, Norbert J., S.J. "Evil and Models of Christian Ethics." *Horizons* 8 (1981): 7-22.

Rigali is professor emeritus of moral theology at the University of San Diego.

Renick, Timothy M. "Charity Lost: The Secularization of the Principle of Double Effect in the Just-War Tradition." *The Thomist* 58 (1994): 441-462.

Smith, David H. *Health and Medicine in the Anglican Tradition: Conscience, Community and Compromise*. Health, Medicine, and the Faith Traditions. New York: Crossroad, 1986.

Traina, Cristina L.H. "Oh, Susanna: The New Absolutism and Natural Law." *Journal of the American Academy of Religion* 65 (1997): 371-401.

Taking up the ethical dilemma which faced Susanna in the Old Testament (Dn 13) which had been used by Pope John Paul II in his encyclical *Veritatis Splendor* to illustrate the notion of moral absolutes Traina critiques this a strong "absolutist" strain of natural law interpretation in the thought of Pope John Paul II, as well as moral philosophers such as Germain Grisez and John Finnis. Traina offers alternative solutions to the problem of relativism and consequentialism which so troubles moral absolutists by considering insights

from the tradition of cooperation with evil and the epistemological nature of moral norms.

Trevisi, Enrico. "Coscienza morale e obbedienza civile. Linee dell'attuale dibattito teologico." *Dissertatio ad Lauream apud Pontificia Universitas Gregoriana*. Roma, 1991.

Doctoral dissertation done under Klaus Demmer, M.S.C.

Velasco, Fernando. "La religión a prueba: tolerancia versus fanatismo." *Moralia* 18, nos. 2-3 (abril-septiembre 1995): 189-202.

One of several articles in this issue dealing with the theme of tolerance.

Weber, Helmut. "Il Compromesso Etico." Parte Secunda, Capitolo 6 in *Problemi e prospettive di teologia morale*, 199-219. A cura di Tullio Goffi. Brescia: Queriniana, 1976.

You, Alain. *La loi de gradualité: une nouveauté en morale? Fondements théologiques et applications*. Paris: Editions P. Lethielleux, 1991.

Analyzes the principle of gradualism in terms of the magisterial teaching as well as some of the debate around *Humanae vitae* and *Familiaris consortio*. Reviewed by Sabatino Majorano, C.Ss.R. in *Studia Moralia* 29 (1991): 488-492.

Proportionalism

Aquinas, Thomas. See Thomas Aquinas.

Barry, R. "A Clarification of the Double Effect." *Irish Theological Quarterly* 48 (1981).

Billy, Denis J., C.Ss.R. "Ontic Evil and Equivocation: Revising the Terms of the Discussion." *Studia Moralia* 30 (1992): 321-329.

Proposes a threefold categorization of *malum* of evil as a way of avoiding the problem of equivocation in the proportionalist use of the term "ontic evil." Billy grounds his terminology in an analogous understanding of evil plus a recognition of the tension between certain Thomistic and Personalist categories.

Bouscaren, T. Lincoln, S.J. *Ethics of Ectopic Operations*. 2nd ed. Milwaukee: Bruce, 1933, 1944.

Brody, Baruch. "The Problem of Exceptions in Medical Ethics." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 54-68. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

Cahill, Lisa Sowle. "Teleology, utilitarianism, and Christian ethics." *Theological Studies* 42 (1981): 601-629.

The article has for context a focus of the contemporary Catholic re-examination of moral norms: the principle of double effect, which some claim can be reduced to the criterion of proportion between an act's good and evil consequences. The article locates this claim within the teleological model of ethics, but distinguishes the theory from utilitarianism.

Cavanaugh, Thomas A. "Aquinas's Account of Double Effect." *The Thomist* 61 (1997): 107-121.

Thomas's account substantially differs from contemporary double-effect reasoning (DER) insofar as Thomas considers the ethical status of risking an assailant's life while contemporary accounts of DER focus on actions causing harm foreseen as inevitable.

_____. "Aquinas and the Historical Roots of Proportionalism." *Aquinas Review* 2 (1/1995): 31-44.

Clark, Peter A. S.J., *To Treat or Not to Treat: The Ethical Methodology of Richard A. McCormick, S.J. as Applied to Treatment Decisions for Handicapped Newborns*. Omaha, Creighton University, 2003.

Clark holds the John McShain Chair in Ethics at St. Joseph's University, Philadelphia.

Connery, John R., S.J. "Morality of Consequences: A Critical Appraisal." *Theological Studies* 34 (1973).

Also in *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, 244-266. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1979.

_____. "The Teleology of Proportionate Reason." *Theological Studies* 44 (1983): 489-596.

Critiques the use of proportionate reason.

Crosby, John F. "The Creaturehood of the Human Person and the Critique of Proportionalism." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 195-199. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Crosby is professor of philosophy at the University of Dallas.

Curran, Charles E. "Utilitarismo e teologia morale contemporanea. Per situare il dibattito." *Concilium* 12 (10/1976): 150-175.

DiIanni, Albert R., S.M. "The Direct/Indirect Distinction in Morals." *The Thomist* 41 (1977): 150-180.

Drane, James F. "Condoms, AIDS & Catholic Ethics: *Open to the Transmission of Death?*" *Commonweal* 118 (22 March 1991): 188-192.

Drane, a professor of clinical medical ethics at Edinboro University of Pennsylvania, shares difficulties on the application of the term "intrinsically evil" to any and all condom use. Drane suggests a more careful investigation of the moral issues involved, a full understanding of the natural law tradition, and the use of the principles of the double effect and counseling the lesser evil would all lead to a conclusion that in certain cases condom use in marriage would be morally licit.

Foot, Philippa. "The Problem of Abortion and the Doctrine of the Double Effect." In *Virtues and Vices and Other Essays in Moral Philosophy*, 19-32. Berkeley and Los Angeles: University of California Press, 1981.

Besides essays on the virtues, moral arguments and values, Foot includes treatment of abortion and the double effect, euthanasia, plus essays on Hume, Nietzsche, and a "Reply" to Frankena. Reviewed by B. Vermazen in *Nous* 17 (1983): 117-121.

Frankena, William K. "McCormick and the Traditional Distinction." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 145-164. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

Fuchs, Josef, S.J., "Christian Morality: Biblical Orientation and Human Evaluation." *Gregorianum* 67 (1986): 745-763.

Also found as Chapter 1 in *Christian Morality: The Word Became Flesh*, 1-18. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987. Towards the end of this article Fuchs addresses himself to some of the mistaken understandings of proportionalism, as well as indicating what a correct understanding involves.

In Italian: "Etica cristiana: orientamento biblico e valutazione umana." Capitolo primo in *Il Verbo si fa carne; teologia morale*, 7-30. Casale Monferrato: Piemme, 1989.

Gaffney, James. "The Pope on Proportionalism." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 60-71. Kansas City, M.O.: Sheed & Ward, 1995.

Gaffney is Professor of Christian Ethics at Loyola University, New Orleans.

Gaillardetz, Richard B. "John Finnis and the Proportionalism Debate: A Critique of a Critique." *Louvain Studies* 14 (1989): 125-142.

George, Robert P. "Liberty under the Moral Law: On B. Hoose's Critique of the Grisez-Finnis Theory of Human Good." *The Heythrop Journal* 34 (1993): 175-182.

Attacks Hoose's article, "Proportionalists, Deontologists and the Human Good," *The Heythrop Journal* 33 (1992): 175-191. Hoose has a response to George under the title "Basic Goods: Continuing the Debate." *The Heythrop Journal* 35 (1994): 58-63. George is at Princeton University.

Haber, Joram Graf, ed. *Absolutism and its Consequentialist Critics*. Lanham MD: University Press of America, 1994.

Is the judicial execution of the innocent permissible to deter crime? Some advocates of consequentialism would respond yes, while moral absolutists argue that certain kinds of conduct, including this one, are absolutely prohibited, no matter what the consequences. The 17 essays selected for

inclusion represent the major contributions to its defense and criticism, and define the contemporary discussion. In addition, Haber contributes an extensive bibliographic essay in which he defends his own version of moral absolutism.

Hallett, Garth L., S.J. *Greater Good: The Case of Proportionalism*. Washington, DC: Georgetown University Press, 1995.

Hallett proposes judging acts using a norm he calls Value Maximization. He defines this norm and offers a full response to such critics of all forms of proportionalism as Finnis and Grisez. Hallett is professor of philosophy at St. Louis University.

Hoose, Bernard. *Proportionalism: The American Debate and its European Roots*. Washington, D.C.: Georgetown University Press, 1987.

Revised doctoral dissertation done at the Pontifical Gregorian University under Josef Fuchs, S.J., tracing the development and theological issues contained in the moral theory of proportionalism, from the initial publication of Peter Knauer, S.J.'s 1965 article on a revised approach to the Principle of the Double Effect through subsequent writings and debate primarily in Germany and North America. Also contains a good bibliography of the relevant literature. Hoose is currently on the faculty of Heythrop College.

_____. "Proportionalism: A Right Relationship Among Values." *Louvain Studies* 24 (Spring 1999): 40-56.

_____. "Proportionalists, Deontologists and the Human Good." *The Heythrop Journal* 33 (1992): 175-191.

Discusses the theories of Germain Grisez in terms of the human good, and his extreme reluctance to accept even the hypothetical possibility of disagreeing with the Magisterium. Hoose goes on to clarify part of the problematic of the incommensurability of goods associated with the proportionalist school. See also the response by Robert P. George, "Liberty under the Moral Law: On B. Hoose's Critique of the Grisez-Finnis Theory of Human Good." *The Heythrop Journal* 34 (1993): 175-182. Hoose has a response to George under the title "Basic Goods: Continuing the Debate." *The Heythrop Journal* 35 (1994): 58-63.

Janssens, Louis. "Ontic Evil and Moral Evil." *Louvain Studies* 4 (1972): 115-156.

Also found in *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, 40-93. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1979.

Presents a careful reading of St. Thomas before moving on to developing the distinction between ontic evil and moral evil.

- . "Teleology and Proportionality: Thoughts about the Encyclical *Veritatis Splendor*." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 99-113. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

John Paul II, Pope. "Discourse to the International Congress of Moral Theology." Rome 10 April 1986. In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 11-14. Roma: Città Nuova Editrice, 1987.

In this discourse the Pope repeated the affirmation of immutable concrete moral norms, and gave as two examples the prohibition against contraception and direct killing of the innocent. The tone of the Pope's discourse is clearly that of the Caffarra-Grisez-Finnis line, and contains many thinly veiled negative references to the Proportionalist school. The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Pope John Paul II reigned from October, 1978 until April 2, 2005.

Johnson, Mark. "Proportionalism and a Text of the Young Aquinas: *Quodlibetum* IX, Q.7, A.2." *Theological Studies* 53 (1992): 683-699.

Johnson teaches philosophy and religion at St. Joseph's College in Rennselaer, IN.

Johnstone, Brian V., C.Ss.R. "The Meaning of Proportionate Reason in Contemporary Moral Theology." *The Thomist* 49 (1985): 223-247.

Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.

Kaczor, Christopher, ed. *Proportionalism: For and Against*. Marquette Studies in Philosophy, 19. Milwaukee: Marquette University Press, 1999.

Reviewed by Edward Vacek, S.J. in *Theological Studies* 63 (September 2002): 651.

Kaczor, Christopher. "Double-Effect Reasoning from Jean Pierre Gury to Peter Knauer." *Theological Studies* 59 (1998): 297-316.

Historical overview of the tradition of double effect reasoning from Thomas Aquinas to Peter Knauer, indicating important distinctions and developments made in this field. Kaczor teaches philosophy at Loyola Marymount University in Los Angeles.

Keenan, James F., S.J. "The Function of the Principle of Double Effect." *Theological Studies* 54 (1993): 293-315.

Questions the legitimacy of the present understanding of the application of the principle of the double effect in complicated cases, and argues instead that the principle should be interpreted primarily as being heuristic and confirming of prudential decisions, rather than as providing a justification for difficult moral decisions. Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York before joining the faculty of the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

Kelly, James. "Is Consequentialist Reasoning Really Teleological?" In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 813-822. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Kelly is professor of ethics at the Holy Cross (Santa Croce) Center in Rome.

Kiely, Bartholomew M., S.J. "The Impracticability of Proportionalism," *Gregorianum* 66 (1985): 655-686.

Negative view of proportionalism. Kiely is professor of psychology at the Pontifical Gregorian University in Rome, and consultor to the Congregation for the Doctrine of the Faith [CDF].

Knauer, Peter, S.J. "La détermination du bien et du mal par le principe du double effet." *Nouvelle Revue Theologique* 87 (1965): 356-376.

In English: "The Hermeneutic Function of the Principle of the Double Effect." In *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, 1-39. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1979. Also found in English in *Natural Law Forum* 12 (1967): 132-162.

In German: "Das rechverstandene Prinzip von der Doppeltwirkung als Grundnorm jeder Gewissensentscheidung." *Theologie und Glaube* 57 (1967): 107-133.

The German and English versions are a slightly reworked presentation of the French article, responding to certain criticisms the latter had evoked. In many ways this article can be taken as the beginning of the modern proportionalist debate.

Lowery, Mark. "A New Proposal for the Proportionalist/ Traditionalist Discussion." *Irish Theological Quarterly* 61 (1995): 115-24.

Argues that referring to the particular "specifications" of an act may be one way of resolving the impasse in the debate between the proportionalists and traditionalists concerning the concept of intrinsically evil acts.

McCormick, Richard A., S.J., and Ramsey, Paul, eds. *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*. Chicago: Loyola University Press, 1978.

Includes essays by Baruch Brody, William K. Frankena, Bruno Schüller, S.J., as well as contributions by Ramsey and McCormick, all of which deal in some way with McCormick's reformulation of the principle of the double effect, given as the 1973 Père Marquette Lecture, delivered at Marquette University in Milwaukee, Wisconsin (and which is included in this volume as well).

McCormick, Richard A., S.J. "Ambiguity in Moral Choice." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 7-53. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

McCormick's famous 1973 Père Marquette Lecture, delivered at Marquette University in Milwaukee, Wisconsin, on a reformulation of the principle of the double effect.

- _____. "A Commentary on the Commentaries." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 193-267. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

McCormick's evaluation of the essays included in this volume, all of which relate in some way to his own seminal work, "Ambiguity in Moral Choice."

- _____. "Il principio del duplice effetto." *Concilium* 12 (10/1976): 129-149.

- _____. "Proportionalism: Clarification Through Dialogue." In *The Historical Development of Fundamental Moral Theology in the United States: Readings in Moral Theology*, 11, 181-199. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1999.

Appeared originally in *Theological Studies* 43 (1982) and 44 (1983).

- McKeever, Paul E. "Proportionalism As a Methodology in Catholic Moral Theology." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 211-222. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

- McKinney, Ronald H., S.J. "The Quest for an Adequate Proportionalist Theory of Value." *The Thomist* 53 (1989): 56-73.

- Melchin, Kenneth R. "Revisionists, Deontologists, and the Structure of Moral Understanding." *Theological Studies* 51 (1990): 389-416.

Discusses the recent debate over premoral norms, the direct/indirect distinction, exceptionless norms, intrinsic evil, and moral authority in terms of procedural criteria for data selection, classification, and values-prioritization in the empirical methods of moral theology. Author teaches moral theology at St. Paul University in Ottawa.

- Montaldi, Daniel F. "A Defense of St. Thomas and the Principle of the Double Effect." *Journal of Religious Ethics* 14 (1986): 296-332.

- Murphy, Séamus, S.J. "Notes on Proportionality." *Milltown Studies* 39 (1997): 78-95.

Discusses the *jus ad bellum* criteria in terms of the moral theory of proportionality. Clearly written and helpful in articulating just war theory.

Odozor, Paulinus Ikechukwu, C.S.Sp. *Richard A. McCormick and the Renewal of Moral Theology*. Notre Dame, IN: University of Notre Dame Press, 1995.

Odozor is Nigerian and a Visiting Associate Professor of Christian Ethics at the University of Notre Dame.

Outka, Gene H. and Ramsey, Paul, eds. *Norm and Context in Christian Ethics*. London: SCM Press, 1968.

Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms and conflict situations.

van Ouwerkerk, Conrad, C.Ss.R. *Caritas et ratio: étude sur le double principe de la vie morale chrétienne d'après S. Thomas D'Aquin*. Nijmegen: Janssen, 1956.

From the author's doctoral dissertation completed in 1953 at the Angelicum in Rome.

____. "Gospel Morality and Human Compromise." *Concilium* 5 (1/1965): 5-12.

Pinckaers, Servais, O.P. "The New Law in *Veritatis Splendor*." *Josephinum Journal of Theology* 3 (2/1996): 47-63.

Argues that the New Law, especially the Thomistic exposition of this, is at the cornerstone of Catholic moral theology outlined in *Veritatis Splendor*, and that the moral theory of proportionalism is incompatible with an ethics grounded in Scripture, and therefore ultimately inimical to Catholic moral theology.

Porter, Jean. "'Direct' and 'Indirect' in Grisez's Moral Theory." *Theological Studies* 57 (1996): 611-632.

Porter is professor of theology at the University of Notre Dame.

Quirk, Michael J. "Why the Debate on Proportionalism Is Misconceived." *Modern Theology* 13 (October 1997): 501-524.

Ramsey, Paul. "Incommensurability and Indeterminacy in Moral Choice." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 69-144. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

Here Ramsey develops his own position of indeterminacy and incommensurability in moral conflict situations. Primarily he dialogues with the positions of Richard McCormick and Bruno Schüller, though others are mentioned as well.

Rhonheimer, Martin. "Intentional Actions and the Meaning of Object: A Reply to Richard McCormick." *The Thomist* 59 (April 1995): 279-311.

Critiques McCormick's own critique of an earlier article by Rhonheimer, as well as proportionalist theory in regards to the disputed point over moral intentionality and intrinsically evil acts.

Schüller, Bruno, S.J. "The Double Effect in Catholic Thought: A Reevaluation." In *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, 165-192. Edited by Richard A. McCormick, S.J. and Paul Ramsey. Chicago: Loyola University Press, 1978.

Selling, Joseph A. "The Problem of Reinterpreting the Principle of Double Effect." *Louvain Studies* 8 (1980): 47-62.

Smith, Janet E. "Veritatis Splendor, Proportionalism, and Contraception." *Irish Theological Quarterly* 63 (1998): 307-326.

Theron, Stephen. "Consequentialism and Natural Law." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 177-193. Roma: Città Nuova Editrice, 1987.

Critique of proportionalist theory, especially the distinction of moral and non-moral good/evil.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Thomas Aquinas. *Summa Theologiae* II-II, q. 64, n. 7

On killing the unjust aggressor Thomas maintains that one can never *intend* to kill the aggressor, rather the killing must always be indirect.

Tuohey, John F. "The Principle of Totality: A Reassessment of the Content of *II-IIq.65,a.1* and Its Role in Ethics." *Irish Theological Quarterly* 61 (1995): 294-311.

Ugorji, L.I. *The Principle of Double Effect: A Critical Appraisal of its Traditional Understanding and its Modern Reinterpretation*. Eur. Univ. Stud., 23. Frankfurt-am-Main: Peter Lang, 1985.

Uniacke, Suzanne M. "The Doctrine of the Double Effect." *The Thomist* 48 (1984): 188-218.

Vacek, Edward, S.J. "Proportionalism: One View of the Debate." *Theological Studies* 46 (1985): 287-314.

Vacek is Professor of Moral Theology at the Weston Jesuit School of Theology.

Van Der Poel, Cornelius J. "The Principle of Double Effect." In *Absolutes in Moral Theology?*, 186-210. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

In Spanish: *¿Principios Absolutos en Teología Moral?* «Teología y Mundo Actual», 24. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

Discernment in Moral Living and Decision-Making

Articles on Moral Discernment

Brown, Alexandra. "The Cross and Moral Discernment--I." *Doctrine and Life* 47 (1997): 196-205.

Dussel, Enrique. "Discernment: A Question of Orthodoxy or Orthopraxis?" *Concilium* 119 (1978): 47-60.

Floristán, Casiano and Duquoc, Christian, O.P. "Discernment of the Spirit and of Spirits," *Concilium* 119 (1978).

Gustafson, James M. "Moral Discernment in the Christian Life." In *Norm and Context in Christian Ethics*, 17-36. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

Also found as "Moral Discernment in the Christian Life," Chapter 5 in Gustafson's *Theology and Christian Ethics*. Philadelphia: Pilgrim Press, 1974. Gustafson is one of the leading Protestant ethicists in America. He did his work under H. Richard Niebuhr at Yale, and taught there for some years before moving to the University of Chicago and finally to Emory University in Atlanta. He has trained many of the leading Protestant and Catholic ethicists and his work has had a very wide influence throughout the world.

Keane, Philip, S.S.. "Discernment of Spirits: A Theological Reflection." *American Ecclesiastical Review* 168 (1974): 43.

Keane is professor of moral theology at St. Mary's Seminary in Baltimore.

Magill, Gerard. "Imaginative Moral Discernment: Newman on the Tension between Reason and Religion." *The Heythrop Journal* 32 (1991): 493-512.

Magill teaches theology at St. Louis University.

Porter, Jean. "Moral Rules and Moral Actions: A Comparison of Aquinas and Modern Moral Theology." *Journal of Religious Ethics* 17 (1989): 123-149.

Compares Aquinas' understanding of the precepts of justice with various views on proportionalism held by contemporary moralists. Porter contends that both sides of this debate oversimplify Aquinas with the result that he is misread. Porter argues that Aquinas' account, which reflects a better sense

of the communal context for moral discernment is superior to both traditionalism and proportionalism. Porter is professor of theological ethics at the University of Notre Dame.

- . "Natural Law, Moral Discernment, and Authority of the Church." Paper presented at the Catholic Theological Society of America Annual Convention, Miami, June 1999.

Taken from her book, *Natural and Divine Law: Reclaiming the Roots of Christian Ethics*. Ontario: Novalis, and Grand Rapids: Eerdmans, 2000.

Simon, René. "The Moral Law and Discernment." *Concilium* 119 (1978): 74-83.

Spohn, William C. "The Reasoning Heart: An American Approach to Christian Discernment." *Theological Studies* 44 (1983): 30-52.

Also found in *The Reasoning Heart: Toward a North American Theology*, ed. by Frank M. Oppenheim, S.J., (Washington, D.C.: Georgetown University Press, 1986): 51-72. Approach to Christian discernment based on the thinking of some American theologians which stresses the normative contribution of biblical symbols and distinctive Christian affectivity in guiding moral evaluation. Spohn was Professor of Theological Ethics at Santa Clara University at his death in 2005.

Books on Moral Discernment

Dunstan, Gordon R., ed. *Duty and Discernment*. London: SCM Press, 1975.

Collection of essays by an ecumenical group of scholars who attempt to discover a common good for a moral theology among different Christian religions.

Gula, Richard M., S.S. *Moral Discernment*. New York: Paulist Press, 1997.

Would be helpful and appropriate for use in adult education groups, RCIA, and as a good non-technical and quite readable introduction to conscience and moral decision-making in the Roman Catholic tradition.

Keane, Philip S., S.S. *Christian Ethics and Imagination: A Theological Inquiry*. New York and Ramsey: Paulist Press, 1984.

Kelsey, Morton. *Discernment: A Study in Ecstasy and Evil*. New York: Paulist Press, 1978.

Lesnick, Howard. *Listening for God: Religion and Moral Discernment*. New York: Fordham U. Press, 1998.

Reviewed, somewhat negatively, by Darlene Fozard Weaver in *The Journal of Religion* 80 (April 2000): 356-357.

Loder, James E. *The Transforming Moment: Understanding Convictional Experiences*. San Francisco: Harper and Row, 1981.

Loder uses a near-death traffic accident he experienced to reflect on how key experiences can be transformative in one's life.

McCarthy, Jeremiah. "A Discernment Model for the Ethics of Birth Control: An Application of a Narrative Method with Critical Observations." PhD Dissertation. Graduate Theological Union, Berkeley, 1985.

McCarthy was rector and professor of moral theology at St. John's Seminary in Camarillo, California (Archdiocese of Los Angeles).

Poorman, Mark L., C.S.C. *Interactional Morality: A Foundation for Moral Discernment in Catholic Pastoral Ministry*. Washington, D.C.: Georgetown University Press, 1993.

Revised version of Poorman's dissertation, "Pastoral Moral Discernment in the Roman Catholic Tradition," done under William C. Spohn at the Graduate Theological Union.

Vidal, Marciano, C.Ss.R. *El discernimiento ético. Hacia una estimativa moral cristiana*. Madrid: Ediciones Cristiandad, 1980.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Distinctiveness (*Proprium*) of Christian Ethics

Articles on the Specificity of Christian Ethics

Angelini, Giuseppe. "Fede e morale. Riflessione in margine ai dibattiti recenti della teologia morale fondamentale." *Teologia* 8 (1983): 211-228.

Anatolios, Khaled. "Christian ethics and Christian faith." *Communio* 22 (1995): 242-264.

Argues for a strong *proprium* of Christian ethics inasmuch that the fundamental content and essential character of each moral act is doxological.

Aubert, Jean-Marie. "Débats autour de la morale fondamentale." *Studia Moralia* 20 (1982): 195-222.

———. "La morale catholique est-elle évangélique?" In *La loi de la liberté: E'vangile et morale*, 119-158. Christos Yannaras, Roger Mehl, and Jean-Marie Aubert. Maison Mame, 1972.

Italian translation: *La legge della libertà: evangelo e morale*. Milano: Jaca Book, 1973.

Aubert's contribution to this collaborative effort representing Orthodox, Protestant, and Roman Catholic theological points of view.

Azpitarte, Eduardo Lopez, S.J. "Etica humana y moral cristiana." *Studia Moralia* 15 (1977): 41-55.

Published on the occasion of the *Festschrift* given to Häring in this volume of *Studia Moralia*.

Beemer, Theo. "The Interpretation of Moral Theology." *Concilium* 5 (5/1969): 62-72.

Deals with the hermeneutical question of the relation between the language and categories of ethical awareness and those of Christian proclamation.

Böckle, Franz. "Fede e azione." *Concilium* 12 (10/1976): 79-96.

The late Franz Böckle was a Swiss theologian who taught at the University of Bonn.

———. "Was ist das Proprium einer christlichen Ethik?" *Zeitschrift für evangelische Ethik* 11 (1967): 148-159.

Capaldi, Nicholas. "From the Profane to the Sacred: Why We Need to Retrieve Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 65-83.

One of several articles on the theme of a specific *Christian* approach to bioethics.

Carney, Frederick S. "Accountability in Christian Morality." *Journal of Religion* 53 (1973): 309-329.

Investigates the conditions and justifications for holding someone accountable in Christian morality for his action and person. Carney delineates three levels of such accountability: "The first pertains to actions (including forbearances) that are ordinarily required of all persons in general, or of persons who assume socially defined roles (wife, doctor, club treasurer). The second refers to actions for which only those persons are held accountable who have voluntarily accepted a commitment (covenant, compact) to a way of life that requires them. The third level encompasses responsibility not for one's actions but for one's person (character, virtue, moral competency)" pp. 311-312. Carney is professor of Christian ethics at Perkins School of Theology, Southern Methodist University.

Chadwick, Henry. "The Originality of Early Christian Ethics." James Bryce Memorial Lecture. Somerville College, Oxford, 1990.

Chiavacci, Enrico. "La fondazione della norma morale nella riflessione teologica contemporanea." *Rivista di Teologia Morale* 37 (1978): 9-38.

In English: "The Grounding for the Moral Norm in Contemporary Theological Reflection." In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 270-304. New York: Paulist Press, 1980.

Congar, Yves, O.P. "Réflexion et propos sur l'originalité d'une éthique chrétienne." *Studia Moralia* 15 (1977): 31-40.

Argues for the specificity of a Christian ethics, based on an exegetical overview of relevant New Testament passages, coupled with a theological anthropology which sees Christian ethics as indicating more than Josef Fuchs' notion of "intentionality," but rather pointing to a Christian ontology.

Published on the occasion of the *Festschrift* given to Bernard Häring, C.Ss.R. in this volume of *Studia Moralia*.

Curran, Charles E. "Is There a Catholic and/or Christian Ethic? *Proceedings of the Catholic Theological Society of America* 29 (1974): 125-154.

Originally given as an address to the 1974 CTSA convention, which had as its organizational theme the question, "Is There a Catholic Theology?" Curran's address is followed by two responses (found in the same volume of the CTSA Proceedings): the first by James Gustafson, pp. 155-160; and the second by Richard McCormick, S.J., pp. 161-164. Also found in Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 60-89. New York: Paulist Press, 1980.

Dautzenberg, G. "Neutestamentliche Ethik und autonome Moral." *Tübinger Theologische Quartalschrift* 161 (1981): 43-55.

Delhay, Philippe. "La mise en cause de la spécificité de la morale chrétienne." *Revue Theologique de Louvain* 4 (1973): 308-339.

In English: "Questioning the Specificity of Christian Morality." In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 234-269. New York: Paulist Press, 1980.

Delkeskamp-Hayes, Corinna. "Towards a Non-Ecumenical Interchange: Engelhardt, Hauerwas, and Ramsey on Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 48-64.

One of several articles on the theme of a specific *Christian* approach to bioethics.

Demmer, Klaus, M.S.C. "Il nuovo nell'attuale problematica intorno allo specifico dell'etica cristiana." In *Il Problema del nuovo nella teologia morale*, 79-98. A cura di Lorenzo Alvarez-Verdes. Questiones Morales, 2. Roma: Editrice Rogate, e Editrice Accademia Alfonsiana, 1986.

The term "newness" in Christian ethics is a complex discussion. Rather than referring to "new" moral norms, the "newness" relates to the faith dimension which brings one to fulfill what human moral reason discovers through its exercise.

"Il termine 'nuovo', in quanto collocato ed adoperato nel contesto dello specifico dell'etica cristiana, si caratterizza per la sua immanente complessità. Preclude la supposizione di esclusività a livello di contenuti categoriali. Parte, invece, da una specie di precomprensione già esistente ed operante nel fenomeno etico universale. Spetta conseguentemente alla fede--ecco il significato appropriato di novità--di portare a compimento tale precomprensione universale tramite la summenzionata triplice funzione ['esercitata dalla fede al riguardo della ragione morale: stimolante, criticante ed integrante', p. 84]." p. 98.

Engelhardt, H. Tristram, Jr. "Moral Content, Tradition, and Grace: Rethinking the Possibility of a Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 29-47.

One of several articles on the theme of a specific *Christian* approach to bioethics.

_____. "Towards a Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 1-10.

One of several articles on the theme of a specific *Christian* approach to bioethics.

Gaffney, James. "On Paranesis and Fundamental Moral Theology." *The Journal of Religious Ethics* 11 (1983): 24-34.

Also found as Chapter 10 in Gaffney's *Matters of Faith and Morals*, 134-151. Kansas City: Sheed and Ward, 1987. A response and challenge to Bruno Schüller's article "The Debate on the Specific Character of a Christian Ethics: Some Remarks" (listed separately in this bibliography).

Gustafson, James M. "Can Ethics be Christian? Some Conclusions." In *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 20-59. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1980.

Is also found as the concluding chapter, pp. 169-179 in Gustafson's own book, *Can Ethics be Christian?* Chicago and London: The University of Chicago Press, 1975. Gustafson is one of the leading Protestant ethicists in America. He did his work under H. Richard Niebuhr at Yale, and taught there for some years before moving to the University of Chicago and finally to Emory University in Atlanta. He has trained many of the leading

Protestant and Catholic ethicists and his work has had a very wide influence throughout the world.

Häring, Bernard, C.Ss.R. "Avenir de la théologie morale, avenir de la morale." *Lumière & vie* 39 (décembre, 1990): 105-16.

Argues for an adult morality of responsibility, while refuting "moralism." Also underscores pre-eminent place of grace in any understanding of the ethics of the New Testament, as well as the importance of the role of the Holy Spirit as Paraclete to encourage us, and therefore the importance of paracletic over paranetic in our moral theology.

Hauerwas, Stanley. "How Christian Ethics Became Medical Ethics: The Case of Paul Ramsey." *Christian Bioethics* 1, no. 1 (March 1995): 11-28.

One of several articles on the theme of a specific *Christian* approach to bioethics.

Herruzo, Antonio Quirós. "La ley de Cristo, verdad del hombre." *Scripta Theologica*. 26 (1994): 155-169.

Khushf, George. "Illness, the Problem of Evil, and the Analogical Structure of Healing: On the Difference Christianity Makes in Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 102-120.

One of several articles on the theme of a specific *Christian* approach to bioethics.

Langan, John, S.J. "The Christian Difference in Ethics." *Theological Studies* 49 (1988): 131-150.

de Locht, Pierre. "The Role and Limits of Personal and Communal Ethical Practices in Establishing Christian Identity." *Concilium* 196 (1988): 107-115.

Macquarrie, John. "Rethinking Natural Law." In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 121-145. New York: Paulist Press, 1980.

Also found in *Three Issues in Ethics*, 82-110. New York: Harper and Row, 1978. Argues for a reformulated natural law theory which could "make a vital contribution toward solving three major problems--the linking of Christian and non-Christian morals, the shape of a contemporary Christian ethic, and the relation between faith and morals." (p. 121). Macquarrie

considers the *proprium* of Christian ethics to be the distinctive Christian *context* in which the moral life is perceived.

McCormick, Richard A., S.J. "Does Christianity Make a Difference?" *Christian Bioethics* 1, no. 1 (March 1995): 97-101.

One of several articles on the theme of a specific *Christian* approach to bioethics.

———. "Does Religious Faith Add to Ethical Perception?" In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 156-173. New York: Paulist Press, 1980.

Originally appeared in his *Personal Values and Public Policy*, 155-173. New York: Paulist Press, 1979.

McGrath, Alister E. "In What Way Can Scripture Be a Moral Example for Christians?" *Journal of the Evangelical Theological Society* 34 (1991): 289-298.

Failure to grasp Jesus Christ's gospel relevance results in the acceptance of worldly standards for human behavior. A proper Christian doctrine also will preserve Christian distinctiveness so that it not be lost in the liberal American culture.

McKenny, Gerald P. "Whose Tradition? Which Enlightenment? What Content? Engelhardt, Hauerwas, Capaldi, and the Future of Christian Bioethics." *Christian Bioethics* 1, no. 1 (March 1995): 84-96.

One of several articles on the theme of a specific *Christian* approach to bioethics.

McMahon, Kevin A. "Josef Fuchs and the Question of a Distinctly Christian Morality." In *Faith Seeking Understanding: Learning and the Catholic Tradition*, 235-245. Edited by George C. Berthold. Manchester: St. Anselm College Press, 1991.

One of a series of papers from a symposium held in April, 1989 to mark the centennial of St. Anselm College. McMahon teaches theology at St. Anselm College.

Meilaender, Gilbert. "The Singularity of Christian Ethics." *Journal of Religious Ethics* 17 (1989): 95-120.

A revised version of this essay is found as Chapter 1 in Meilaender's *Faith and Faithfulness: Basic Themes in Christian Ethics*, (Notre Dame: University of Notre Dame, 1991): 1-34. After considering the particularity of Christian ethics, Meilaender argues for the importance of the Christian life as a tradition of conduct and vision in our culture. Meilaender teaches religion at Oberlin College in Ohio.

Melina, Livio. "Moral theology and the ecclesial sense: Points for a theological 're-dimensioning' of morality." *Communio* 29 (1992): 67-93.

According to Melina, moral theology needs a re-dimensioning which would reestablish the bonds between moral theology and other key branches of theology, specifically Christology, theological anthropology, and ecclesiology. Melina argues that the Eucharist is the locus *par excellence* of the moral life, and that a strong trust in, and reliance on the Magisterium is the only sure guarantee of following the promptings of the Holy Spirit in the moral life. In terms of the specificity of Christian ethics Melina seems to recast the issue. No longer does the discussion revolve around the question "Is there a specific Christian ethics?" but implicitly, following Melina's view, one is led to the conclusion that there is no authentic morality which is not rooted in the Catholic Church, and especially in the Eucharist. Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

Milbank, John "Can Morality Be Christian?" *Studies in Christian Ethics* 8 (1995): 45-59.

Milbank is a University Lecturer at the University of Cambridge.

Moreno, M. "Moral autónoma y ética de la fe: conclusiones a proposito de un debate." *Proyección* 36 (1989): 199-214.

O'Neill, William, S.J. "The Distinctiveness of Christian Morality: A Dispute Revisited." *Philosophy and Theology* 7 (1994): 405-423.

Discusses Barth, Fuchs, Schüller, etc., in terms of linguistic analysis of the term "Christian intentionality." O'Neill teaches Christian social ethics at the Jesuit School of Theology-at-Berkeley.

Ouellet, Marc, S.S., and Russell Hittinger, Edward T. Oakes, S.J., and Angelo Scola. "Discussion: *The foundations of Christian ethics according to Hans Urs von Balthasar*." *Communio* 17 (1990): 375-438.

Papers presented at a small symposium held on the ethical thought of Hans Urs von Balthasar held at the University of Notre Dame in March, 1990.

Pinckaers, Servais, O.P. *Les Sources de la Morale Chrétienne: Sa méthode, son contenu, son histoire*. Etudes D'Ethique Chrétienne, 14. Paris: Editions du Cerf, 1985, 1990, 1993.

In English: *The Sources of Christian Ethics*. Translated by Sr. Mary Thomas Noble, O.P. Washington, D.C.: Catholic Univ. of America Press, 1995.

In Spanish: *Las fuentes de la moral cristiana. Su metodo, su contenido, su historia*. Colección Teologica, 60. Pamplona: Publ. de la Facultad de Navarra.

In Italian: *Le fonti della moral cristiana. Metodo, contenuto, storia*. Ragione e Fede, 14. Milano: Edizioni Ares, 1992.

Ratzinger, Josef. "Kirchliches Lehramt, Glaube, Moral." In Id., Hrsg. *Prinzipien Christlicher Moral*, 41-66. Einsiedeln, 1975.

In English: "The Church's Teaching Authority--Faith--Morals." In *Principles of Christian Morality*, 47-73. Translated by Graham Harrison. San Francisco: Ignatius Press, 1986. Also found under the title, "Magisterium of the Church, Faith, Morality," in *Readings in Moral Theology*, No. 2, 174-189. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1980. Initial English version appeared in *Problems of the Church Today*, 74-83, (Washington, D.C.: U.S. Catholic Conference).

In Italian: In *Prospettive di morale cristiana*. Contributi di teologia, 3. Ed. Joseph Cardinal Ratzinger. Roma: Città Nuova Editrice, 1986.

In French: In Joseph Ratzinger et Philippe Delhay, ed., *Principes d'éthique chrétienne*. Le Sycomore. Paris: Editions Lethielleux, 1979.

Rigali, Norbert J., S.J. "Christ and Morality." In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology*, No. 2: *The Distinctiveness of Christian Ethics*, 111-120. New York: Paulist Press, 1980.

Originally appeared in *Concilium* 110 (1978). Rigali is professor emeritus of moral theology at the University of San Diego.

_____. "Christian Morality and Universal Morality: The One and the Many." *Louvain Studies* 19 (1994): 18-33.

Responds to Charles Currans' critique of Rigali's position, made in Currans' "Catholic Social Teaching and Human Morality" (in *One Hundred Years of Catholic Social Thought: Celebration and Challenge*, ed. John A. Coleman, S.J., Maryknoll: Orbis Books, 1990) Rigali in turn further elaborates his original position on the relationship between universality and particularity in Christian morality, which position critiques that of Fuchs, Curran, and others of the moral autonomy school.

- . "The Uniqueness and the Distinctiveness of Christian Morality and Ethics." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 74-93. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Following up on James Walter's distinction between "specific" and "distinctive" in regards to Christian ethics., Rigali gives a brief and useful history of the use of the terminology in recent literature, with special attention given to the positions of Josef Fuchs and Charles Curran. Rigali concludes that the debate ultimately rests on a classicist world view, and that from a world view of historical consciousness "the debate question is resolved by being dissolved." (p. 90).

- Riley, Lawrence T. "Is there Really a Christian Morality? -- A Response to Pierre de Lochet." *Eglise et Théologie* 4 (1973): 105-109.

Critiques the moral autonomy position expressed by de Lochet in his *Et pourtant, je crois!* (Tournai: Casterman, 1970).

- Schüller, Bruno, S.J. "Zur Discussion über das Proprium einer christlichen Ethik." *Theologie und Philosophie* 51 (1976): 321-343.

Also found in: *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral.* Düsseldorf: Patmos Verlag, 1982.

In English: "The Debate on the Specific Character of a Christian Ethics: Some Remarks." Chapter 1 of *Wholly Human: Essays on the Theory and Language of Morality*, 15-42. Translated by Peter Heinegg. Dublin: Gill and Macmillan; Washington, D.C.: Georgetown University Press, 1986. Also found in Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 207-233. New York: Paulist Press, 1980.

Italian translation: "Il dibattito sullo specifico dell'etica cristiana," nel suo libro, *L'uomo veramente uomo. La dimensione teologica dell'etica nella*

dimensione etica dell'uomo, 161-191. *Collectio-Etica*, 3. A cura di S. Privitera. Palermo: Edi Oftes, 1987.

See also James Gaffney's article, "On Paranesis and Fundamental Moral Theology," *The Journal of Religious Ethics* 11 (1983): 24-34, for a response and challenge to Schüller's article. (Also found as Chapter 10 in Gaffney's *Matters of Faith and Morals*, 134-151. Kansas City: Sheed and Ward, 1987).

Spohn, William C. "Jesus and Christian Ethics." *Theological Studies* 56 (1995): 92-107.

Part of the annual "Notes on Moral Theology" in which Spohn examines three themes which have had an important impact in recent theological literature: the shift from history to ethics, Jesus as subversive sage versus eschatological prophet debate, and the use of analogical reasoning in addressing the normativity of Jesus for Christian ethics. Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught at the University of Santa Clara at his death in 2005.

———. "Jesus and Ethics." *Catholic Theological Society of America Proceedings* 49 (1994): 40-57.

Presented as a Plenary Address at the 1994 CTSA Convention.

Stoeckle, Bernhard, O.S.B.. "Evidence." In *Concise Dictionary of Christian Ethics*, 90-93. Edited by Bernhard Stoeckle. New York: Seabury Press, 1979.

Good presentation of some of the major considerations for the philosophical presuppositions of the Faith-Ethic (*Glaubensethik*) position, and an indication of some of the weak premises of the moral autonomy position.

Tettamanzi, Dionigi Cardinal. "Esiste un'etica cristiana?" *Scuola Cattolica* 99 (1971): 163-193.

In English: "Is There a Christian Ethics?" In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 20-59. New York: Paulist Press, 1980.

Cardinal Tettamanzi did his doctorate in moral theology under Josef Fuchs at the Pontifical Gregorian University and now is Archbishop of Milan and Secretary for the *Conferenza Episcopale Italiana*.

Torre, Joseph M. "Moral y Moral Cristiana." *Scripta Theologica* 26 (1994): 249-262.

Tremblay, Réal, C.Ss.R. "Approche pour fonder la morale chrétienne sur le mystère de Jesus le Christ." *Studia Moralia* 19 (1981): 213-230.

Within the context of a Christology 'from below', the author shows how Jesus unites, restores, and establishes human anthropology, by endowing it with an absolute value which, as such, is the foundation of human moral action. In this view, Jesus is seen as the ultimate foundation of the moral life of the believer. Tremblay teaches at the Alphonasianum in Rome.

_____. "Par-delà la «Morale Autonome» et l'«Ethique de la Foi». A la recherche d'une «Via media». *Studia Moralia* 20 (1982): 223-237.

_____. "Pour un approfondissement de la loi naturelle." *Studia Moralia* 40 (December 2002): 403-424.

Discusses Christ's role in confirming the particular quality of the natural law and opens it to perspectives which would have been otherwise impossible to discover alone.

Urs von Balthasar, Hans. "Neuen Sätze zur christlichen Ethik." In Josef Ratzinger, Hrsg. *Prinzipien Christlicher Moral*, 67-93. Einsiedeln, 1975.

In English: "The Church's Teaching Authority--Faith--Morals." In *Principles of Christian Morality*, 47-73. Translated by Graham Harrison. San Francisco: Ignatius Press, 1986.

Italian translation: In *Prospettive di morale cristiana*. Contributi di teologia, 3. Ed. Joseph Cardinal Ratzinger. Roma: Città Nuova Editrice, 1986.

In French: In Joseph Ratzinger et Philippe Delhay, ed., *Principes d'éthique chrétienne*. Le Sycomore. Paris: Editions Lethielleux, 1979.

See the four essays under the name of Marc Ouellet, et. al, in *Communio* 17 (3:1990) for a discussion of Urs von Balthasar's Christian ethics.

Walter, James J. "Christian Ethics: Distinctive and Specific?" In Charles E. Curran and Richard A. McCormick, S.J., eds., *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*, 90-110. New York: Paulist Press, 1980.

Originally appeared in *American Ecclesiastical Review* 169 (1975): 470-489. Employs a semantic distinction between the terms "specific" and "distinctive" to address the question on nature of the *proprium* of Christian ethics.

———. "The Foundation of Christian Moral Experience." *Eglise et Théologie* 16 (1985): 169-184.

Books on the Specificity of Christian Ethics

Banner, Michael. *Christian Ethics and Contemporary Moral Problems*. Cambridge: Cambridge University Press, 1999.

Treats euthanasia, environment, biotechnology, abortion, family, sexual ethics and argues for an approach based on the distinctiveness of Christian ethics.

Bastianel, Sergio, S.J. *Il carattere specifico della morale cristiana: una riflessione dal dibattito italiano*. Quaderni di teologia morale. Assisi: Cittadella Editrice, 1975.

Bastianel's S.T.L. *tessina* (thesis). He currently teaches moral theology at the Pontifical Gregorian University in Rome.

Curran, Charles E. and McCormick, Richard A., S.J., eds. *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*. New York: Paulist Press, 1980.

Demmer, Klaus, M.S.C.; Fraling, Bernhard; Furger, Franz; Rotter, Hans. *Heilsgeschichte und ethische Normen*. Quaestiones Disputatae, no. 99. Freiburg: Herder, 1984.

Demmer, Klaus, M.S.C.; Schüller, Bruno, S.J. et al. *Christlich glauben und handeln: Fragen einer fundamentalen Moraltheologies in der Diskussion*. Dusseldorf: Patmos Verlag, 1977.

Italian translation by Giuliano Riva: *Fede cristiana e agire morale*. Assisi: Cittadella, 1980.

A *Festschrift* for Josef Fuchs' 65th birthday.

Dillmann, Rainer. *Das Eigentliche der Ethik Jesu. Ein exegetischer Beitrag zur moraltheologischen Diskussion um das Proprium einer christlichen Ethik.* Tübingen theologische Studien, 23. Mainz: Matthias-Grünwald Verlag, 1984.

Gaziaux, Eric. *Morale de la foi et morale autonome: Confrontation entre P. Delhaye et J. Fuchs.* Bibliotheca Ephemeridum Theologicaum Lovaniensium. Leuven: Peeters, 1995.

Reviewed by James Keenan in *Theological Studies* 57 (1996): 385.

Gustafson, James M. *Can Ethics Be Christian?* Chicago and London: The University of Chicago Press, 1975.

Gustafson is one of the leading Protestant ethicists in America. He did his work under H. Richard Niebuhr at Yale, and taught there for some years before moving to the University of Chicago and finally to Emory University in Atlanta. He has trained many of the leading Protestant and Catholic ethicists and his work has had a very wide influence throughout the world.

_____. *Ethics from a Theocentric Perspective.* 2 vols. Chicago: University of Chicago Press, 1981 and 1984.

Volume 1: *Theology and Ethics.* Oxford: Basil Blackwell, 1981.

Volume 2: *Ethics and Theology.* Chicago: University of Chicago Press, 1984.

Halter, Hans. *Taufe und Ethos. Paulinische Kriterien für das Proprium Christlicher Moral.* FreibThSt, 106. Freiburg i. B.: Herder, 1977.

Häring, Bernard, C.Ss.R. *Free and Faithful in Christ: Moral Theology for Priests and Laity. Volume I: General Moral Theology.* Middlegreen, Slough: St. Paul Publications, 1978.

See especially Introduction and Chapter 1, "Biblical Perspectives: Vision of Wholeness," pp. 1-27. Häring was one of the leading Catholic moral theologians of the last half of the twentieth century. He taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Italian translation: *Liberi e fedeli in Cristo. Teologia morale per preti e laici.* Alba, 1981.

Løgstrup, Knud E. *The Ethical Demand*. Translated by Theodor I. Jensen. Philadelphia: Fortress Press, 1971.

Considers what the adjective "Christian" represents in two main aspects of ethics: first, the basic ethical stance, and second, judgments about particular moral actions which embody that stance. Reviewed by Joseph L. Allen in *Journal of Religion* 53 (1973): 239-246.

MacNamara, Vincent. *Faith and Ethics*. Dublin: Gill and Macmillan; and Washington, D.C.: Georgetown University Press, 1985.

Good theological discussion of the major developments in the renewal of Roman Catholic moral theology from the end of the 19th century up to the present. Treats especially well the contemporary debate between the "Moral Autonomy School" (e.g. Alfons Auer, Josef Fuchs, Bruno Schüller, etc.) and the "Faith Ethics School" ([*Glaubensethik*], e.g. Joseph Ratzinger, Heinz Schürmann, etc.).

_____. *Love, Law and Christian Life: Basic Attitudes of Christian Morality*. Wilmington: Michael Glazier, 1988.

Same book as *The Truth in Love: Reflections on Christian Morality*. Dublin: Gill and Macmillan, 1988.

Markham, Ian S. *Plurality and Christian Ethics*. New Studies in Christian Ethics. New York: Cambridge University Press, 1994.

Discusses key issues raised by plurality and secularism in complex modern societies and critiques some of the British attempts to come to terms with plurality--particularly the so-called Christendom Group. Contrasted with this group Markham then praises the "public philosophy" of Richard John Neuhaus as a better approach to meeting the challenges of pluralism in secular society. Markham's overall thesis is that "Christian ethics and theological vision have something distinctive and rational to say which goes beyond the contentions of secular plurality" (p. x). Reviewed by James T. Bretzke, S.J. in *Theological Studies* 56 (1995): 805-807. Markham is Lecturer in Theology at the University of Exeter. This is his first book.

Miller, Mark C., C.Ss.R. *Living Ethically in Christ: Is Christian Ethics Unique?* American University Studies, Series 7 Theology and Religion, vol. 173.

A 1992 doctoral dissertation done under David Burrell at the University of Notre Dame. Miller argues for the distinctiveness of Christian ethics,

focusing on ethical activity (as opposed to ethical systems), and uses Lonergan's turn to the human subject as a foundational point for understanding ethical reasoning.

Mitchell, Basil. *How To Play Theological Ping-Pong: Essays on Faith and Reason*. Grand Rapids: William B. Eerdmans, 1991.

Discusses theological argumentation, the possibility of a distinctive Christian ethics, the place of symbols in Christianity, and contemporary challenges to Christian apologetics. Mitchell teaches philosophy at Oxford.

Richard, Lucien, O.M.I. *Is There a Christian Ethic?*. New York: Paulist Press, 1988.

Succinctly rehearses positions taken by various Catholic and Protestant theologians. Richard taught systematic theology for many years at the Weston Jesuit School of Theology in Cambridge, Massachusetts.

Schürmann, Heinz. *Studien zur neutestamentlichen Ethik*. Stuttgarter biblische Aufsatzbände, 7. Herausgegeben von Thomas Söding. Stuttgart: Verlag Katholisches Bibelwerk, 1990.

See especially Part I: "Zur Frage nach dem Erkenntnisgrund und der Proprietät der neutestamentlichen Ethik." Reviewed (in Italian) by Giuseppe Segalla in *Studia Patavina* 37 (1990): 401-403.

Stoeckle, Bernhard, O.S.B. *Grenzen der autonomen Moral*. München: Kösel Verlag, 1974.

Stoeckle is a proponent of the Faith-Ethic (*Glaubensethik*) position (in opposition to the Moral Autonomy position).

Wiemeyer-Faulde, Cornelia. *Ethik und christlicher Glaube: Beiträge zur Diskussion um das Proprium einer christlichen Ethik von Basil Mitchell, Keith Ward und John Macquarrie*. Münsteraner Theologische Abhandlungen, 11. Altenberge: Telos Verlag, 1990.

Doctoral dissertation done under Bruno Schüller.

Wogaman, J. Philip. *Christian Moral Judgment*. Louisville: Westminster, John Knox Press, 1989.

Revised and enlarged from his *A Christian Method of Moral Judgment*, SCM Press, 1976. Wogaman is professor of Christian Social Ethics at the Wesley

Theological Seminary in Washington, D.C. He is the author of *The Great Economic Debate: An Ethical Analysis*.

Ecumenical Ethics: Protestant, Catholic, Orthodox

Articles on Ecumenical Ethics

AA.VV. "Theology in a Pluralistic Setting: Report on Adolescent Pregnancy." *Journal of Ecumenical Studies* 27 (1990): 1-100.

Series of reports, background, theological methodology, and current discussion by representatives from the Protestant, Roman Catholic, Orthodox, and Jewish traditions.

Allik, Tiina. "Nature and Spirit: Agency and Concupiscence in Hauerwas and Rahner." *Journal of Religious Ethics* 15 (1987): 14-32.

Allik taught theology at this time at Loyola Marymount in Los Angeles.

Ansaldi, Jean. "Réactions d'un théologien réformé: *Ethique et ruptures*." *Le Supplément* 147 (1983): 535-547.

Reaction of Ansaldi a professor of theology at Montpellier, to the articles by the Catholics, René Simon and Pierre Rémy, "Approche théologique de la morale: *Point de vue catholique*," and the Protestants, Eric Fuchs, and Pierre Gisel, "Les Fondements théologiques de la morale: *Point de vue protestant*," published in the same issue of *Le Supplément*.

Bayer, Oswald. "Freiheit im Konflikt: Evangelische Sozialethik als Verantwortungsethik." *Evangelische Kommentare* 24 (1991): 522-526.

Bayer originally presented these remarks in the context of his analysis of the Roman Catholic natural law tradition at a conference on the 100th anniversary of *Rerum novarum* held by the Catholic Theological Faculty of Tübingen. Bayer, a Protestant, is Professor of Theology at Tübingen.

Beestermöller, Gerhard. "Lex naturalis--Stolperstein einer ökumenischen Ethik?" *Theologie und Philosophie* 71 (1996): 47-62.

_____. "Ökumenische Sozialethik: Konfessionelle Plurität in der Einheit einer Theologie der Menschenwürde und rechte? Ein Projektresümee." *Catholica* 76 (1992): 273-280.

van der Bent, Ans. "The Concept of Conversion in the Ecumenical Movement: A Historical and Documentary Survey." *The Ecumenical Review* 44 (1992): 380-390.

Lead article in an issue devoted to various aspects of the theme of Christian conversion.

Bertalot, Renzo. "Fondazione biblico-teologica dell'etica: *Prospettiva protestante*." In *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 57-70. Napoli: Edizioni Dehoniane Napoli, 1986.

Speech give at a congress held at La Mendola (Trento) 27 July-- 4 August 1985.

Birch, Charles. "The Scientific-Environmental Crisis: Where Do the Churches Stand?" *The Ecumenical Review* 40 (1988): 185-193.

Bonino, José Míguez. "Social Doctrine as a Locus for Ecumenical Encounter." *The Ecumenical Review* 43 (1991): 392-400.

One of several articles in this issue evaluating, from various perspectives, the last hundred years of Roman Catholic Social thought.

Braaten, Carl E. "The Two Kingdoms Principle." Chapter 7 in *Principles of Lutheran Theology*, 123-139. Philadelphia: Fortress Press, 1983.

Responding to Jürgen Moltmann's challenge to Christian ethicists to develop an ecumenical theology of human rights, presented in the latter's article "Christian Faith and Human Rights" in *How Christian Are Human Rights?*, ed. by Eckehart Lorenz, (Geneva: Lutheran World Federation, 1981), Braaten seeks to delineate such a theology in the context of the Lutheran Two Kingdoms Principle, interpreted in an ecumenical manner which would include both the Reformed and Roman Catholic traditions.

Bretzke, James T., S.J. "Ecumenical Ethics in the Historical Context of Vatican II Moral Theology." *Josephinum Journal of Theology* 6 (Summer/Fall 1999): 18-38.

This article considers the historical context and continued prospects, principally from the Roman Catholic perspective, for the possibility of ecumenical collaboration in the field of Christian ethics. Vatican II is taken as a watershed period for a backward and forward look at such ecumenical efforts. Before Vatican II the atmosphere was marked among both Catholics and Protestants more by polemics and mutual misunderstanding. However, the Council itself, as well as several of its key documents, indicate a paradigm shift in the whole attitude toward ecumenism in general, as well as

in the particular approaches Roman Catholic moralists take to their elaboration of fundamental Christian ethics. Several Conciliar documents are briefly analyzed, and a number of other key paradigm shifts in Roman Catholic moral theology are discussed in order to describe a more positive future agenda for continued efforts in ecumenical Christian ethics.

Brosseder, Johannes. "In che modo il mondo cattolico recepisce Lutero?" *Concilium* 12 (8/1976): 124-140.

Brown, Raymond E., S.S. "The Contribution of Historical Biblical Criticism to Ecumenical Church Discussion." In *Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church*, 24-49. Encounter Series. Grand Rapids: Eerdmans, 1989.

In German: *Schriftauslegung im Widerstreit*. Quaestiones Disputatae, 117. Hsgr. Joseph Ratzinger. Freiburg: Herder, 1989.

Paper presented at an ecumenical conference sponsored by the Rockford Institute Center on Religion and Society held in New York in January 1988, and attended by Joseph Cardinal Ratzinger. For an extended analytic review of this Conference see Jared Wicks, S.J.'s article, "Biblical Criticism Criticized," in *Gregorianum* 72 (1991): 117-128.

Bubmann, Peter. "Naturrecht und christliche Ethik." *Zeitschrift für Evangelische Ethik* 37 (1993): 267-280.

Considers the position of two German Catholic moral theologians, Wilhelm Korff and Klaus Demmer, and contrasts this with Karl Barth.

Cahill, Lisa Sowle. "Ethical issues in medicine: Catholic, Lutheran, and Reformed perspectives." *Second Opinion* 2 (1986): 138-149.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

Cereti, Giovanni. "La Teologia morale nel dialogo ecumenico attuale." Capitolo 5 in Tullo Goffi--Giannino Piana, edd., *Corso di Morale. Vol. 5: Liturgia (Etica della religiosità)*, 515-535. Brescia: Queriniana, 1986.

Brief overview of Protestant, Anglican, Orthodox and Roman Catholic moral theology. Indicates some theological premises for cooperation and

ecumenical, though this essay is rather sketchy and superficial from the point of view of moral theology.

Clague, Julie. "On Agreeing to Differ: Some Reflections on the ARCIC Statement on Morals in Light of *Veritatis Splendor*." *Irish Theological Quarterly* 62 (1/1996): 70-74.

Cocks, Nancy L. "Ecumenical Social Thought: A Christian Feminist Voice." *The Ecumenical Review* 43 (1991): 341-348.

Discusses the feminist theological method, as well as the impact and contributions of various feminist theologians and ethicists, such as Mary Daly, Carol Gilligan, Beverly Harrison, Margaret Farley, Karen Lebacqz, Sallie McFague, and Letty Russell. Cocks is associate general secretary of the Canadian Council of Churches, and was a member of the WCC Faith and Order Commission.

Comité mixte catholique-protestant en France. *Choix éthiques et communion ecclésiale*, (*Documents des Eglises*). Paris: Editions du Cerf, 1992.

Demmer, Klaus, M.S.C. "Vernunftbegründung und biblische Begründung in der Ethik." *Zeitschrift für Evangelische Ethik* 37 (1993): 10-21.

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics. Demmer was Professor of Moral Theology at the Pontifical Gregorian University in Rome.

Desseaux, Jacques-Elisée. "La théologie morale dans le dialogue oecuménique." *Le Supplément* 147 (1983): 459-471.

Dillon, Michele. "Religion and Culture in Tension: The Abortion Discourse of the U.S. Catholic Bishops and the Southern Baptist Convention." *Religion and American Culture* 5 (Summer 1995): 159-180.

Döring, Heinrich. "Lebensgefühl und Weltverhältnis bei Protestanten und Katholiken." In *Zwei Kirchen--eine Moral?*, 193-234. Oswald Bayer, et al. Regensburg: Friedrich Pustet Verlag, 1986.

Dudley, Martin, and Pinnock, Jill. "Rites of Penance and Reconciliation." In *Confession and Absolution*, 181-205. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

Compares different Christian liturgies of Penance. One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Dumas, André. "A Chaud et a Froid: *L'accentuation de certaines de nos divergences morales.*" *Le Supplément* 147 (1983): 473-482.

Dumas is professor on the Faculty of Protestant Theology at the University of Paris.

Ede, Alfred J. "Revelation and Relativism in the Theology of H. Richard Niebuhr." *Horizons* 4 (1977): 27-42.

Discusses Roman Catholic theology of Revelation, *Dei verbum*, etc. in light of H. Richard Niebuhr.

———. "The Social Theories of Walter Rauschenbusch and Vatican II in Dialogue." *Foundation* 18 (1975): 198-208.

While the Roman Catholic Church seemed wary of social reform during Rauschenbusch's life (1861-1918), Vatican II, and especially *Gaudium et spes*, indicate a shift in the Catholic position towards one which has definite parallels with the Baptist Rauschenbusch's thought, especially in its optimistic tone while recognizing of the need to overcome social justice.

Eid, Volker. "Kirchenstruktur und «christliche Moral»." *Zeitschrift für Evangelische Ethik* 37 (1993): 59-69.

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics. Eid is Professor at the University of Bamberg.

"Ethics and Ecumenism." *Studies in Christian Ethics* 1 (1988).

Several articles on this theme.

Fasching, Darrell J. "Faith and Ethics after the Holocaust: What Christians Can Learn from the Jewish Narrative Tradition of *Hutzpah*." *Journal of Ecumenical Studies* 27 (1990): 453-479.

The dominant model of faith in Judaism has been based on the dialectic of trust and questioning (*hutzpah*), whereas in Christianity faith tended to be reduced to unquestioning obedience. These differences account in part for

the moral resistance of evil for Jews and the Christian propensity to compromise and accommodate Christian morality to political and social orders such as Nazi Germany.

Forte, Bruno. "Fondazione biblico-teologica dell'etica: *Prospettiva cattolica*." In *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 40-56. Napoli: Edizioni Dehoniane Napoli, 1986.

Speech given at a congress held at La Mendola (Trento) 27 July-- 4 August 1985.

Frey, Christoffer. "Vernunftbegründung in der Ethik. Eine protestantische Sicht. *Zeitschrift für Evangelische Ethik* 37 (1993): 22-32.

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics.

Frey is Professor on the Evangelisch-Theologische Fakultät of the Ruhr-Universität in Bochum.

Fuchs, Eric, and Gisel, Pierre. "Les Fondements théologiques de la morale: *Point de vue protestant*." *Le Supplément* 147 (1983): 503-522.

At the time of this article both authors were members of the theology faculty of the University of Lausanne.

Fuchs, Eric. "Sociological and Theological Differences in 'Catholic' and 'Protestant' Morality as Seen in their Confrontation in a Denominationally Mixed Country (Switzerland)." *Concilium* 150 (1981): 23-29.

Presents the author's (Protestant) perception of the main lines of approach to morality by Roman Catholics (authority and obedience to the Magisterium), and Protestants (individual obedience to conscience), and how this theology translates into politics in Switzerland. Catholics are allied more with Christian Democrats and conservatism, whereas Protestants support a diversity of non-denominational parties such as Radicals, Liberals or Socialists. Rather simplistic, but informative as to a Protestant perception of the Roman Catholic moral ethos.

Gherardini, Bruno. "L'uomo in San Tommaso ed in Martin Lutero: un confronto." *Divinitas* 37 (1993): 225-258.

Girault, Réne. "La collaborazione ecumenica in campo etico: alcuni esempi dalla Francia." In *Questione etica e impegno ecumenico delle Chiese. Atti dell'23a sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 94-106. Napoli: Edizioni Dehoniane Napoli, 1986.

Paper given at a conference held at La Mendola (Trento) 27 July-4 August 1985.

Gremmels, Christian. "Bonhoeffer, the Churches and Jewish-Christian Relations." *Union Seminary Quarterly Review* 46 (1992): 295-306.

One of a series of articles in this issue devoted to Dietrich Bonhoeffer.

Gründel, Johannes. "Zwei Kirchen--eine Moral? *Akzentsetzungen katholischer Moral und ihre Auswirkungen auf das sittliche Verhalten.*" In *Zwei Kirchen--eine Moral?*, 77-103. Oswald Bayer, et al. Regensburg: Friedrich Pustet Verlag, 1986.

Günthor, Anselm, O.S.B. "Katholische Moral und protestantische Ethik." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 763-778. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Günthor is Professor Emeritus of moral theology at San Anselmo in Rome.

Gustafson, James M. "Christian Ethics." In *Religion*, 285-354. Edited by Paul Ramsey. The Princeton Studies. Englewood Cliffs: Prentice-Hall, 1965.

Essay is divided into four parts: 1) Background of the Contemporary Period, 2) Issues in Theological Ethics in the Contemporary Period; 3) Christian Ethics in Relation to Other Fields; and 4) Christian Ethics and Moral Problems. Good overall discussion of the positions of a number of individual Protestant theologians, plus some mention of Roman Catholic trends in moral theology as well. Gustafson is an ordained minister in the United Church of Christ, and was Henry R. Luce Professor of Humanities and Comparative Studies at Emory University. Previously he taught at Yale and the University of Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr. Gustafson has directed the doctoral work of a number of Roman

Catholic moral theologians, including Lisa Sowle Cahill and William C. Spohn.

- _____. "The Focus and Its Limitations: Reflections on Catholic Moral Theology." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 179-190. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Good overview of a Protestant's perceptions of Roman Catholic moral theology, including both positive and negative elements.

- _____. "A Protestant Ethical Approach [to Abortion]." In *The Morality of Abortion: Legal and Historical Perspectives*, 101-122. Edited by John T. Noonan, Jr. Cambridge: Harvard University Press, 1970.

Gustafson first delineates what he calls the "salient features" of a traditional Roman Catholic approach to a moral issue like abortion, and then proposes what he considers to be a better alternative approach.

- _____. "Studies in Religious Ethics: Taking Human Life." *Horizons* 3 (1976): 65-74.

Gustafson discusses how he presents a course on this issue from the perspective of Jewish, Protestant, and Roman Catholic perspectives. Contains course readings and examination questions.

- Haight, Roger, S.J., and Langan, John, S.J. "Recent Catholic Social and Ethical Teaching in the Light of the Social Gospel." *Journal of Religious Ethics* 18 (1990): 103-128.

Authors argue that among the social of the U.S. Roman Catholic bishops, the Protestant social gospel tradition, and Latin American liberation theologies, in spite of differences, there is a common "theological logic" grounding conceptions of the church's role in social reconstruction.

- Häring, Bernard, C.Ss.R. "Faith and Ecumenism." Chapter 6 in *Free and Faithful in Christ: Moral Theology for Priests and Laity. Volume 2: The Truth Will Set You Free*, 275-333. Middlegreen, Slough: St. Paul Publications, 1979.

Good theological overview from a Roman Catholic point of view of some of the key issues connected with ecumenical ethics. Häring (1912-1998) was one of the leading Catholic moral theologians of the last half of the twentieth century. He taught primarily in Rome at the Alphonsianum, but lectured

throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Hasler, August. "Lutero nei testi scolastici di teologia cattolica." *Concilium* 12 (8/1976): 143-152.

Hauerwas, Stanley. "In Praise of *Centesimus Annus*." *Theology* 95 (1992): 416-431.

Ronald H. Preston, an Anglican, does a similar evaluation in the same issue.

Hendrix, Scott. "Lutero e il papato." *Concilium* 12 (8/1976): 69-80.

Honecker, Martin. "Die Zukunft der Ökumene: *Verbunden im Glauben getrennt im Handeln?*" In *Zwei Kirchen--eine Moral?*, 275-302. Oswald Bayer, et al. Regensburg: Friedrich Pustet Verlag, 1986.

Johnson, James Turner. "Aquinas and Luther on War and Peace: Sovereign Authority and the Use of Armed Force." *Journal of Religious Ethics* 31 (Spring 2003): 3-20.

Kress, Robert. "Simul Justus et Peccator: Ecclesiological and Ecumenical Perspectives." *Horizons* 11 (1984): 255-275.

Though this classic Lutheran formula is usually understood to apply to the individual Christian, Kress argues that it can also be applied to the ecclesial community of believers, and that this then will highlight certain ecumenical dimensions, which he investigates in light of some of the ecclesiological discussion arising from Vatican II. Kress teaches Religious Studies at the University of Illinois at Urbana-Champaign.

Küng, Hans, and Moltmann, Jürgen, eds. "The Ethics of World Religions and Human Rights." *Concilium* April, 1990.

Entire April issue dedicated to this theme. Articles on the 1789 French Constitution, the 1948 United Nations Declaration of Universal Rights, Europe and the Gospel, The Torah, etc.

Lindbeck, George. "Scripture, Consensus, and Community." In *Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church*, 74-101. Encounter Series. Grand Rapids: Eerdmans, 1989.

In German: *Schriftauslegung im Widerstreit*. Quaestiones Disputatae, 117. Hsgr. Joseph Ratzinger. Freiburg: Herder, 1989.

Paper presented at an ecumenical conference sponsored by the Rockford Institute Center on Religion and Society held in New York in January 1988, and attended by Joseph Cardinal Ratzinger. For an extended analytic review of this Conference see Jared Wicks, S.J.'s article, "Biblical Criticism Criticized," in *Gregorianum* 72 (1991): 117-128.

Marko, Robert. "Early Protestant Readings of *Veritatis Splendor*: Implications for Christian Ethics." *Josephinum Journal of Theology* 3, no. 1 (Winter/Spring 1996): 22-27.

Mason, John R. "Seven Theses toward an Ecumenical Economic Ethic for the 1990s." *Pro Ecclesia* 3 (1994): 68-88.

Mason is a Washington, D.C. based attorney and consultant in religion, ethics and public policy.

McSorley, Harry, C.S.P. "Luther and Trent on the Faith needed for the Sacrament of Penance." In *Sacramental Reconciliation*, 89-98. Edited by Edward Schillebeeckx. Concilium, 61. New York: Herder and Herder, 1971.

Mieth, Dietmar. "Norm und Erfahrung. Die Relevanz der Erfahrung für die ethische Theorie und die sittliche Praxis." *Zeitschrift für Evangelische Ethik* 37 (1993): 33-45.

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics. Mieth is Professor of Catholic theological ethics at Tübingen.

Mouw, Richard J. and Yoder, John Howard. "Evangelical Ethics and the Anabaptist Reformed Dialogue." *Journal of Religious Ethics* 17 (1989): 121-137.

Argues against the "received wisdom" that there is a strict polarity between the Anabaptist and Reformed perspectives; the differences emerge instead out of "intra-family" commonalities, which need to be further explored.

Murray, Donal. "Is Ecumenical Consensus Possible on Moral Questions?" *Doctrine and Life* 50 (March 2000): 132-143.

Discusses the split between the churches in Ireland on socio-moral issues, e.g. bioethical issues, public policy and legislation issues and so on, and tries to offer some general comments about a guiding Christian moral vision. Murray is Bishop of Limerick, Ireland.

Mützenberg, Gabriel. *L'éthique sociale dans l'histoire du mouvement oecuménique*. Genève: Labor et Fides, 1992.

Neuhaus, Richard John. "The Future of the Reformation." *America* 164 (2 February 1991): 78-82.

Address originally delivered by Neuhaus, a former Lutheran minister and recent Roman Catholic convert, to a conference of Lutheran clergy and laity of the New York area, sponsored by the Lutheran Forum, on 3 November 1990 in which he explains his theological journey from Lutheranism to Roman Catholicism.

Niles, D. Preman. "How Ecumenical Must the Ecumenical Movement Be? *The Challenge of JPIC to the Ecumenical Movement*." *The Ecumenical Review* 43 (1991): 451-458

Paper originally given at a faculty colloquium at the Iliff School of Theology in Denver in November, 1990. Niles was former director of the WCC's "Justice, Peace and the Integrity of Creation" [JPIC] program, and currently is general secretary of the Council for World Mission in London.

Nobuhara, Tokiyuki. "Toward a Global Hermeneutic of Justification in Process Perspective: Luther and Shinran Comparatively Considered." *Buddhist-Christian Studies* 12 (1992): 103-120.

Noonan, John T., Jr., ed. *The Morality of Abortion: Legal and Historical Perspectives*. Cambridge: Harvard University Press, 1970.

Includes essays by Noonan, Paul Ramsey, James Gustafson, Bernard Häring, George Hunston Williams, John Finnis, and David Louisell.

O'Donovan, Oliver. "A summons to reality." *The Tablet* 247 (27 November 1993).

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. O'Donovan is an Evangelical Anglican ethicist and Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford.

—. "John Finnis on Moral Absolutes." *Studies in Christian Ethics* 6 (2/1993): 50-66.

An overall most sympathetic consideration of Finnis' polemic against proportionalist theory. John Finnis is a conservative Roman Catholic whose training is in law and who teaches at Oxford.

Oliver, Daniel. "Perché Lutero non è stato capito? Risposta cattolica." *Concilium* 12 (8/1976): 29-38.

Panagopoulos, Johannes. "Lutero al di fuori del luteranesimo. Punto di vista ortodosso." *Concilium* 12 (8/1976): 81-90.

Pesch, Otto Hermann. "Kontroverstheologische Ethik? Überlegungen zur Zukunft der Ökumene im Blick auf kirchliche Stellungnahmen zu ethischen Fragen." In *Zwei Kirchen--eine Moral?*, 235-273. Oswald Bayer, et al. Regensburg: Friedrich Pustet Verlag, 1986.

Peters, Ted. "Feminist and Catholic: The Family Ethics of Lisa Sowle Cahill." *Dialog* 35 (1996): 269-277.

Peters, a Lutheran who teaches at the Pacific Lutheran Theology School in Berkeley, California, assesses the family ethics of Lisa Sowle Cahill, a Roman Catholic who herself teaches theological ethics at Boston College. Peters draws primarily on Cahill's work, *Sex, Gender, and Christian Ethics* (New York: Cambridge University Press, 1996).

Petrà, Basilio. "L'etica ortodossa: alcune fondamentali caratteristiche." *Studia Moralia* 43/1 (June 2005): 153-180.

Gives a brief historical overview of the development of Christian ethics in the contemporary Orthodox tradition, including how the roles of Tradition (especially the Patristic sources) and the Magisterium are employed (using a discussion on marriage as an example). Petrà also makes some comparative remarks to the Protestant and Roman Catholic traditions. Ample footnotes give references to many other helpful sources in Orthodox ethics.

Pinckaers, Servais, O.P. "Morale catholique et éthique protestante." *Nova et Vetera* 53 (1978): 81-95.

English digested version: "Catholic moral and Protestant ethic." *Theology Digest* 27 (1979): 135-139.

Poundstone, Tom. "Ecumenical Ethics: Authoritative Catholic Teaching Confronts the Principles of Vatican II." In *Theology: Expanding the Borders*, 240-255. The Annual Publication of the College Theology Society, 43. Edited by

Maria Pilar Aquino and Roberto S. Goizueta. *Mystic CT: Twenty-Third Publications*, 1998.

Preston, Ronald H. "Centesimus Annus: An Appraisal." *Theology* 95 (1992): 405-415.

Stanley Hauerwas, a Methodist, does a similar evaluation in the same issue.

Rahner, Karl, S.J. "Justification and World Development from a Catholic Viewpoint." In *Theological Investigations*, vol. 18, 259-273. New York: Crossroad, 1984.

———. "Justified and Sinner at the Same Time [Simul Justus et Peccator]." In *Theological Investigations. Vol. 6: Concerning Vatican Council II*, 218-230. Translated by Karl-H. and Boniface Kruger. London: Darton, Longman and Todd; Baltimore: Helicon Press, 1969.

Discusses the Reformation formula *Simul justus et peccator*, the Catholic rejection of the formula as well as a properly understood positive acceptance of the formula.

———. "Law and Righteousness in the Catholic Understanding." In *Theological Investigations*, vol. 18, 274-287. New York: Crossroad, 1984.

———. "Zur 'Situationsethik' aus ökumenischer Sicht." In *Schriften zur Theologie*. Band IV. Einsiedeln: Benzinger Verlag, 1965.

In English: "Situation Ethics in an Ecumenical Perspective." In *The Christian of the Future*, 39-48. *Questiones Disputatae*, 18. New York: Herder and Herder; London: Burns & Oates, 1967.

Though Protestant and Roman Catholic moral theology have traditionally approached the role of moral norms in a different way, in the contemporary world which grows increasingly more complex both the individual and the church will have greater difficulty in deducing with certainty concrete applications from universal moral principles. As this is an historical challenge faces both Catholic and Protestant moral theology their traditional theoretical disputes over each other's theology will have diminishing practical value in responding to this common challenge.

Raiser, Konrad. "Reflections about Social Justice within the Ecumenical Movement." In *Justice and Righteousness: Biblical Themes and their*

Influence, 154-162. Edited by Henning Graf Reventlow and Yair Hoffman. Sheffield: JSOT Press, 1992.

Rausch, Thomas P., S.J. "Ethical Issues and Ecumenism." *America* 160 (21 January 1989): 30-33.

Rausch teaches theology at Loyola Marymount University in Los Angeles.

Reumann, John, and Fitzmeyer, Joseph A., S.J. "Scripture as Norm for Our Common Faith." *Journal of Ecumenical Studies* 30 (1993): 81-107.

Discusses the function of Scripture in Lutheran--Roman Catholic Dialogue from 1965 to 1992.

Rigali, Norbert J., S.J. "Models of the Person in Moral Theology." *Chicago Studies* 32 (1993): 177-185.

Discusses Bonhoeffer, Kant, Situation Ethics, Häring, and Covenantal Ethics (using Joseph Allen). Rigali's thesis is that different models of the person make for important differences in the way moral problems are viewed and solved. Rigali is professor emeritus moral theology at the University of San Diego.

Salmonsens, Peter J. "Ecumenical Dimensions of the JPIC Process: World and Pacific Responses from a Roman Catholic Perspective." *The Ecumenical Review* 44 (1992): 350-362.

Salmonsens, a New Zealander, is secretary for justice, peace and development with the Pacific Conference of Churches in Fiji.

Sartori, Luigi. "La tematica etica nel cammino ecumenico." In *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 92-93. Napoli: Edizioni Dehoniane Napoli, 1986.

Paper given at a congress held at La Mendola (Trent) 27 July-- 4 August 1985.

Schlögel, Herbert, O.P. "Ökumenisches in der evangelischen Ethik. Eine Momentaufnahme." *Catholica* 76 (1992): 253-272.

Shupack, Martin. "The Churches and Human Rights: Catholic and Protestant Human Rights Views as Reflected in Church Statements." *Harvard Human Rights Journal* 6 (1993): 127-157.

Schwab, C. "Morale protestante et morale catholique d'après Paul Tillich." *Etudes Théologiques et Religieuses* 64 (1989): 225-234.

Examines the position of Paul Tillich on the natural law, bringing into the conversation some contemporary Catholic texts taken *Humanae vitae*.

Simon, René, and Rémy, Pierre. "Approche théologique de la morale: *Point de vue catholique*." *Le Supplément* 147 (1983): 483-501.

Both authors are moralists at the Institut Catholique de Paris. See the article by Jean Ansaldi, "Réactions d'un théologien réformé: *Ethique et ruptures*." *Le Supplément* 147 (1983): 535-547; and by Xavier Thévenot, S.D.B. "Réactions d'un théologien catholique: *Loi rationnelle et ecclésialité*." *Le Supplément* 147 (1983): 523-533.

Stackhouse, Max L. "A Protestant Perspective on the Woodstock Human Rights Project." In *Human Rights in the Americas: The Struggle for Consensus*, 142-158. Edited by Alfred Hennelly and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Thévenot, Xavier, S.D.B. "Réactions d'un théologien catholique: *Loi rationnelle et ecclésialité*." *Le Supplément* 147 (1983): 523-533.

Reaction of Thévenot, a professor of moral at the Institut Catholique de Paris, to the articles by the Catholics, René Simon and Pierre Rémy, "Approche théologique de la morale: *Point de vue catholique*," and the Protestants, Eric Fuchs, and Pierre Gisel, "Les Fondements théologiques de la morale: *Point de vue protestant*," published in the same issue of *Le Supplément*.

Valadier, Paul, S.J. and Collange, Jean-François. "La morale dan le dialogue catholique-protestant: *Terrain d'entente ou de division?*" *Etudes* 360 (1984): 241-254.

Valadier is editor of the French Jesuit periodical *Etudes* and Collange is a Protestant on the theological faculty of the University of Strasbourg.

Valdman, Traian. "Fondazione biblico-teologica dell'etica: *Prospettiva ortodossa*." *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 71-81. Napoli: Edizioni Dehoniane Napoli, 1986.

Speech given at a congress held at La Mendola (Trento) 27 July-- 4 August 1985.

Weber, Helmut. "Il Compromesso Etico." Parte Secunda, Capitolo 6 in *Problemi e prospettive di teologia morale*, 199-219. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

Discusses the concept of moral compromise in terms of both Protestant and Roman Catholic approaches and theological understandings.

West, Charles C. "Ecumenical Social Ethic Beyond Socialism and Capitalism." *The Ecumenical Review* 43 (1991): 329-340.

West's thesis is that ecumenical social ethics in the twentieth century has been formed by two interacting forces: the demands of Christian mission in response to the gospel, and the challenge of Marxism, especially seen in the so-called "hermeneutics of suspicion" brought to bear on class consciousness and conflict. West is professor of social ethics at Princeton Theological Seminary.

Books on Ecumenical Ethics

AA.VV. *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*. Napoli: Edizioni Dehoniane Napoli, 1986.

Congress held at La Mendola (Trent) 27 July to 4 August 1985, with the emphasis on the use of Scripture in Christian ethics.

Ahearn, David Oki and Gathje, Peter R., eds. *Doing Right and Being Good. Catholic and Protestant Readings in Christian Ethics*. Collegeville: Liturgical Press, 2005.

Chapters are: "The Moral Person," "Sources of Christian Ethics," "Interpretations of Love and Justice," "Marriage, Family, and Sexuality," "Political Life and the Problem of Violence," "Stewardship: Work, Property, and the Environment," "Christian Love at the Margins of Life."

Anderson, H. George, et al. *Justification by Faith: Lutherans and Catholics in Dialogue*. Minneapolis: Augsburg Press, 1985.

Anderson, H. George, and Crumley, James R., Jr. *Promoting Unity: Themes in Lutheran-Catholic Dialogue*. Minneapolis: Augsburg Press, 1989.

Essays, written in honor of Johannes Cardinal Willebrands, explore recent trends and progress in Lutheran-Catholic ecumenical dialogue. Themes treated include Luther as a theologian, justification in theology, and reflections on current dialogue.

Bayer, Oswald, et al. *Zwei Kirchen--eine Moral?*. Regensburg: Friedrich Pustet Verlag, 1986.

Protestant and Roman Catholic theologians on various aspects of moral theology. Authors include Protestants Oswald Bayer, Martin Honecker, Manfred Jacobs, Hans-Richard Reuter, and Catholics Heinrich Döring, Antonellus Elsässer, Johannes Gründel, and Otto Hermann Pesch.

Beck, Nestor. *The Doctrine of Faith: A Study of the Augsburg Confession and Contemporary Ecumenical Documents*. St. Louis: Concordia Publishing House, 1987.

Beckley, Harlan. *Passion for Justice: Retrieving the Legacies of Walter Rauschenbusch, John A. Ryan, and Reinhold Niebuhr*. Louisville: Westminster/John Knox Press, 1992.

Comparative analysis of the theological, ethical and policy components in the understanding of these three thinkers, all of whom were at one time seminary professors, concerned with the injustices in American capitalism, and yet considered themselves to be loyal U.S. citizens. Beckley is professor of religion at Washington and Lee University in Lexington, Virginia.

Bennett, John Coleman, ed. *Christian Social Ethics in a Changing World: An Ecumenical Theological Inquiry*. New York: Association Press, 1966.

Working papers prepared under the sponsorship of the Department on Church and Society of the World Council of Churches for the 1966 world conference.

In French: *L'éthique sociale chrétienne dans un monde en transformation: une enquête théologique et oecuménique*. Eglise et société. Genève: Editions Labor et Fides, 1966.

Bertalot, Renzo. "Fondazione biblico-teologica dell'etica: Prospettiva protestante." In *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione*

di formazione ecumenica del Segretariato Attività Ecumeniche (SAE), 57-70. Napoli: Edizioni Dehoniane Napoli, 1986.

Speech given at a congress held at La Mendola (Trento) 27 July-- 4 August 1985.

_____. *Per dialogare con la riforma*. Biblioteca di «Studi Ecumenici», 2. Vicenza: L.I.E.F., 1989.

Böckle, Franz. *Gesetz und Gewissen: Grundfragen theologischer Ethik in ökumenischer Sicht*. Luzern und Stuttgart: Räper Verlag.

In English: *Law and Conscience*. Translated by M. James Donnelly. New York: Sheed and Ward, 1966.

Italian translation: *Legge e Coscienza: Problemi fondamentali di etica teologica in prospettiva ecumenica*. Giornale di teologia, no. 26. Brescia: Queriniana, 1968.

Bretzke, James T., S.J. *Ecumenical Ethics Online Bibliography*. <http://www.usfca.edu/fac-staff/bretzkesj/EcumenicalEthicsBibliography.pdf>

This bibliography of over 250 pages contains both classical and contemporary sources and authors from the Catholic, Protestant, and Orthodox traditions, arranged both by topic and by author.

Chiba, Shin, George R. Hunsberger, and Lester Edwin J. Ruiz, eds. *Christian Ethics in Ecumenical Context: Theology, Culture, and Politics in Dialogue*. With a Foreword by Thomas W. Gillespie. Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Produced in honor of Charles C. West. The authors explore a wide range of topics: epistemological questions concerning Christian truth; Christianity and the eclipse of authority and morality in secular society; the ecological crisis; gender; social justice; and the peaceful coexistence among different religious, cultural, and political communities and traditions.

Cleve, Walter Theodor. *Evangelisch und Katholisch: Die wesentliche Unterscheidung zwischen römischem Katholizismus und evangelischem Christentum*. Witten: Luther Verlag, 1960.

Colsen, Charles, and Richard John Neuhaus, eds. *Evangelicals & Catholics Together: Toward a Common Mission*. Dallas: Word Publishing, 1995.

Curran, Charles E. *The Church and Morality: An Ecumenical and Catholic Approach*. Minneapolis: Fortress Press, 1993.

Originated as part of the Hein/Fry Lectures of 1991-1992.

———. *Politics, Medicine, and Christian Ethics: A Dialogue with Paul Ramsey*. Philadelphia: Fortress Press, 1973.

Curran, a well-known Roman Catholic moral theologian, analyses the work of Protestant ethician Paul Ramsey on a wide range of issues in the political sphere and bioethics.

Daiber, Karl-Fritz, ed. *Religion und Konfession. Studien zu politischen, ethischen und religiösen Einstellungen von Katholiken, Protestanten und Konfessionslosen in der Bundesrepublik Deutschland und in den Niederlanden*. Hannover: Lutherisches Verlagshaus, 1989.

Davidson, James D., C. Lincoln Johnson, and Alan K. Mock. *Faith and Social Ministry: Ten Christian Perspectives*. Values and Ethics Series, 1. Chicago: Loyola University Press, 1990.

Articles by a cross-section of Protestants and Roman Catholics on the theme of faith and social ministry.

De Santa Ana, J. *Ecumenismo e liberazione. Riflessioni sulla relazione tra unità cristiana e regno di Dio*. Teologia e liberazione, Serie 4, vol. 14. Assisi: Cittadella, 1989.

Dominian, Jack, and Montefiore, Hugh. *God, Sex, and Love: An Exercise in Ecumenical Ethics*. London: SCM Press; Philadelphia: Trinity Press International, 1989.

Ellingsen, Mark. *The Cutting Edge: How Churches Speak on Social Issues*. Grand Rapids: William B. Eerdmans, 1993.

Considers nine topics: apartheid and racism; economic development and unemployment; ecology; nuclear armaments; divorce, remarriage and polygamy; abortion; genetic engineering; social justice; and socio-political ideologies. A 200 page appendix lists church statements and church organizations under these headings. Ellingsen is a Lutheran pastor and teaches church history at the Interdenominational Theological Center in Atlanta.

Fahey, Michael A., S.J., comp. *Ecumenism: A Bibliographical Overview. Bibliographies and Indexes in Religious Studies*, 23. Westport CT: Greenwood Publishing Group, 1992.

Contains a discussion of ecumenical ethics, cf. especially pp. 23-26 and pp. 315-326.

Forte, Bruno. "Fondazione biblico-teologica dell'etica: *Prospettiva cattolica*." In *Questione etica e impegno ecumenico delle Chiese. Atti dell'23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 40-56. Napoli: Edizioni Dehoniane Napoli, 1986.

Speech given at a congress held at La Mendola (Trento) 27 July-- 4 August 1985.

Girault, René. "La collaborazione ecumenica in campo etico: *Alcuni esempi dalla Francia*." In *Questione etica e impegno ecumenico delle Chiese. Atti dell'23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*. Napoli: Edizioni Dehoniane Napoli, 1986.

Paper given at a conference held at La Mendola (Trento) 27 July-- 4 August 1985.

Greenspahn, Frederick E., ed. *Contemporary Ethical Issues in the Jewish and Christian Traditions*. Hoboken: Ktav Publishing House, 1986.

Contributions by Jewish, Protestant and Roman Catholic theologians on ethical issues grouped in three headings: Science and Technology, Sexuality, and Social Justice. Each heading contains one essay each from these three religious traditions.

Greenspahn, Frederick E., ed. *Scripture in the Jewish and Christian Traditions: Authority, Interpretation, Relevance*. Nashville: Abingdon, 1982.

Contributions by Jewish, Protestant and Roman Catholic theologians on the place of Scripture in their respective religious traditions.

Gustafson, James M. *Protestant and Roman Catholic Ethics: Prospects for Rapprochement*. Chicago and London: The University of Chicago Press, 1978.

Gustafson is an ordained minister in the United Church of Christ, and was Henry R. Luce Professor of Humanities and Comparative Studies at Emory

University. Previously he taught at Yale and the University of Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr. Gustafson has directed the doctoral work of a number of Roman Catholic moral theologians, including Lisa Sowle Cahill and William C. Spohn, S.J.

Hagen, Kenneth, Daniel J. Harrington, S.J., Grant Osborne, Joseph A. Burgess. *The Bible in the Churches: How Different Christians Interpret the Scriptures*.

Biblical scholars from the Lutheran, Roman Catholic, and Evangelical Churches discuss how Scripture is viewed in their respective traditions.

Häring, Bernard, C.Ss.R. *Prospettive e problemi ecumenici di teologia morale*. Teologia Morale Oggi. Roma: Edizioni Paoline, 1973.

Häring (1912-1998) was one of the leading Catholic moral theologians of the last half of the twentieth century. He taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Highfield, Ronald. *Barth and Rahner in Dialogue: Toward an Ecumenical Understanding of Sin and Evil*. American University Studies: Series 7, Theology and Religion, 62. Frankfurt-am-Main, Bern, New York, Paris: Peter Lang, 1989.

Hütter, Reinhard, and Dieter, Theodor, eds. *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals*. Grand Rapids: Wm. B. Eerdmans, 1998.

Response to John Paul II's *Veritatis splendor* and *Evangelium vitae* written by ten Protestants and two Catholics. Reviewed by Charles E. Curran in *Horizons* 26 (Spring 1999): 164-165.

Little, David, and Twiss, Sumner B. *Comparative Religious Ethics*. New York: Harper & Row, 1978.

McDonnell, John J. *The World Council of Churches and the Catholic Church*. Toronto Studies in Theology, 21. New York: E. Mellen Press, 1985.

Contains a twenty page bibliography.

Mehl, Roger. *Ethique catholique et éthique protestante*. Cahiers théologique, 61. Neuchâtel/Paris: Delachaux et Niestlé, 1970.

In English: *Catholic Ethics and Protestant Ethics*. The Warfield Lectures, Princeton Theological Seminary, 1968. Translated by James H. Farley. Philadelphia: Westminster Press, 1971.

Italian translation: *Morale cattolica e morale protestante*. Sola Scriptura, 5. Torino: Editrice Claudiana, 1973.

In Spanish: *Ética católica y ética protestante*. Barcelona, 1973.

Mehl, from the faculty of Protestant theology of Strasbourg, presents three chapters: the first treats the theological-historical background of the Reformation and the Roman Catholic tradition; the second outlines "permanent" divergences; and the third discusses certain "convergences" such as the renewal of Scripture and its influence on ethics, and the renewal of social ethics.

Melton, J. Gordon, ed. *The Churches Speak On: Abortion*. The Churches Speak Series. Detroit: Gale Research, 1989.

Contains statements and background notes from major churches: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.

_____. *The Churches Speak On: AIDS*. The Churches Speak Series. Detroit: Gale Research, 1989.

Contains an introductory essay on the historical background of AIDS, plus discussion of reasons for divergent religious positions on the issue, followed by a collection of unabridged statements and background notes from 45 major churches or religious groups: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.

_____. *The Churches Speak On: Capital Punishment*. The Churches Speak Series. Detroit: Gale Research, 1989.

_____. *The Churches Speak On: Euthanasia*. The Churches Speak Series. Detroit: Gale Research, 1991.

_____. *The Churches Speak On: Homosexuality*. The Churches Speak Series. Detroit: Gale Research, 1991.

_____. *The Churches Speak On: Pornography*. The Churches Speak Series. Detroit: Gale Research, 1989.

_____. *The Churches Speak On: Sex and Family Life*. The Churches Speak Series. Detroit: Gale Research, 1991.

_____. *The Churches Speak On: Women's Ordination*. The Churches Speak Series. Detroit: Gale Research, 1991.

Moran, John W. *Catholic Faith and Modern Theologies: The Theology of Emil Brunner*. Worcester: Herrernan Press, 1948.

Neuhaus, Richard John, and Cromartie, Michael, eds. *Piety and Politics: Evangelicals and Fundamentalists Confront the World*. Washington, D.C.: Ethics and Public Policy Center, 1987.

Essays by a wide range of religious leaders, theologians and others, ranging from William F. Buckley, Jr. and Jerry Falwell to Ronald J. Sider and Jim Wallis.

Neuhaus, Richard John, ed. *Biblical Interpretation in Crisis: The Ratzinger Conference on Bible and Church*. Encounter Series. Grand Rapids: Eerdmans, 1989.

In German: *Schriftauslegung im Widerstreit*. Quaestiones Disputatae, 117. Hsgr. Joseph Ratzinger. Freiburg: Herder, 1989.

Essays by Joseph Cardinal Ratzinger, Raymond E. Brown, S.S., William H. Lazareth, George Lindbeck, and Paul T. Stallsworth, based on an ecumenical conference sponsored by the Rockford Institute Center on Religion and Society held in New York in January 1988. For an extended analytic review of this Conference see Jared Wicks, S.J.'s article, "Biblical Criticism Criticized," in *Gregorianum* 72 (1991): 117-128.

Neuhaus, Richard John. *The Catholic Moment: The Paradox of the Church in the Postmodern World*. San Francisco: Harper & Row, 1987, 1990.

Neuhaus argues that the Catholic moment (*kairos*) is now: a critical turning point for all Christians. Neuhaus sees this especially in the "dangers" of Liberation and Feminist theology which face the Church. The 1990 paperback edition contains some additional material on Neuhaus' discussion of post-liberalism.

Reviewed by John C. Cooper in *Journal of Ecumenical Studies* 26 (1989):395.

Outka, Gene H. and Ramsey, Paul, eds. *Norm and Context in Christian Ethics*. London: SCM Press, 1968.

Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms.

Palazzini, Msgr. [later Cardinal] Pietro. *Morale cattolica e morale protestante*. «Ut unum sint», 14. Roma: Edizioni Paoline, 1961.

Palazzini, who later went on to become a cardinal, was a well-known Italian manualist of the mid-twentieth century. He states his thesis in these terms: "The lack of solid morals and the inadequacy of [Protestant] moral teaching has one single cause: the perversion of dogma and the same fundamental bases of natural morality found in Protestantism." ("La carenza di una solida morale, l'insufficienza dell'insegnamento morale ha una sola causa: il pervertimento del dogma e delle stessi basi fondamentali della morale naturale, attuata nel Protestantesimo"), pp. 1-2.

Peschke, Karl Heinz. *Naturrecht in der Kontroverse. Kritik evangelischer Theologie an der katholischen Lehre in Naturrecht und natürlicher Sittlichkeit*. Salzburg: Otto Müller, 1967.

Preston, Ronald H. *Confusions in Christian Social Ethics: Problems for Geneva and Rome*. Grand Rapids MI: Wm. B. Eerdmans Publishing Company, 1995.

In the first part of the book, after a preliminary portrait of the World Council of Churches for those unfamiliar with its work, Preston gives a history of the WCC's activities in social ethics from the 1925 Stockholm Conference to the present day. The second part examines responses in Christian social ethics to the collapse of the Soviet Union, discusses the possibility of sustaining economic growth in a global context, and considers the themes of technology, humanity, and the environment. The final chapter looks at the future in ecumenical social ethics and outlines a new program for reform.

Privitera, Salvatore. *Temi etici di dialogo ecumenico. Sull'universalità dell'esigenza dialoga dell'etica*. Collectio Moralit, 2. Palermo: EDI OFTES, 1992.

Reviewed by James T. Bretzke, S.J. in *Gregorianum* 75 (1994): 178-179.

Reumann, John. *Righteousness in the New Testament: "Justification" in the United States Lutheran-Roman Catholic Dialogue. With Responses by Joseph A. Fitzmeyer and Jerome D. Quinn*. Philadelphia: Fortress Press, and New York: Paulist Press, 1982.

Reumann's essay is entitled "'Justification by Grace through Faith' as Expression of the Gospel: The Biblical Witness to the Reformation Emphasis."

Russell, Letty M., ed. *The Church with AIDS: Renewal in the Midst of Crisis*. Louisville: Westminster/John Knox Press, 1990.

Reflections from Catholic and Protestant participants in a National Council of Churches study group.

Sartori, Luigi. "La tematica etica nel cammino ecumenico." In *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 82-93. Napoli: Edizioni Dehoniane Napoli, 1986.

Paper give at a conference held at La Mendola (Trent) 27 July--4 August 1985.

Schlossberg, Terry, and Elizabeth Achtemeier. *Not My Own: Abortion and the Marks of the Church*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Written from an ecumenical perspective. Looks at the traditional "marks" of the church--the Word and sacraments--and asks what difference the church, living out its life in the world, can make in the lives of human beings affected by abortion. The authors argue that the church will minister most effectively by remembering and preserving its own distinctiveness.

Strain, Charles R., ed. *Prophetic Visions and Economic Realities: Protestants, Jews, and Catholics Confront the Bishops' Letter on the Economy*. Grand Rapids: William B. Eerdmans, 1989.

Strain, a Roman Catholic, teaches religious studies at De Paul University.

Strickland, Wayne G., ed. *The Law, the Gospel, and the Modern Christian: Five Views*. Grand Rapids: Zondervan Publishing House, 1993.

This volume seeks to present an objective and well-argued "presentation of major alternatives regarding the Mosaic Law, its relationship to the Gospel, and the role it plays in personal sanctification as well as in ethical systems." Willem A. VanGemenen presents a non-theonomic Reformed view of the use of the Law. Greg L. Bahnsen argues for a theonomic Reformed approach. Walter C. Kaiser, Jr., maintains that the weightier matters of the Law of

Moses are binding on believers today. Wayne G. Strickland treats the dispensational view of the Law-Gospel question. Douglas J. Moo proposes a modified Lutheran approach with a clear antithesis between Law and Gospel. Each author's presentation is followed by responses from the other four contributors.

Subilia, Vittorio. *La nuova cattolicità del Cattolicesimo: Una valutazione protestante del Concilio Vaticano II*. Sola Scriptura, 1. Torino: Claudiana.

Tropman, John E. *The Catholic Ethic in American Society: An Exploration of Values*. With a Foreword by Rembert G. Weakland, O.S.B., Archbishop of Milwaukee. San Francisco: Jossey-Bass, 1995.

Tropman outlines the key features that distinguish the Catholic ethic from its Protestant counterpart, including perspectives of each ethic on the value of money and work, the importance of family and community, and the individual. The Protestant ethic--first articulated by sociologist Max Weber in the early 1900s--is rooted in the values of work, wealth, and achievement whereas the Catholic ethic is firmly based on longstanding traditions and beliefs of sharing.

Valdman, Traian. "Fondazione biblico-teologica dell'etica: Prospettiva ortodossa." *Questione etica e impegno ecumenico delle Chiese. Atti dell 23e sessione di formazione ecumenica del Segretariato Attività Ecumeniche (SAE)*, 71-81. Napoli: Edizioni Dehoniane Napoli, 1986.

Speech given at a congress held at La Mendola (Trento) 27 July-- 4 August 1985.

Williams, Bruce, O.P. *American Protestantism and Homosexuality: Recent Neo-Traditional Approaches*. Dissertatio ad lauream in Facultate S. Theologiae apud Pontificiam Universitatem S. Thomae de Urbe. Romae, 1981.

Williams teaches moral theology at the Angelicum in Rome.

Yannaras, Christos; Mehl, Roger; Aubert, Jean-Marie. *La loi de la liberté: E'vangile et morale*. Maison Mame, 1972.

Italian translation: *La legge della libertà: evangelio e morale*. Milano: Jaca Book, 1973.

Contributions each from an Orthodox, Protestant, and Roman Catholic theologian.

Feminist Ethics

Articles on General Feminist Ethics

Andolsen, Barbara Hilkert. "Selected Topics in Feminist and Womanist Ethics: Introduction." In *The Annual of the Society of Christian Ethics*. 257-260. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Baker-Fletcher, Karen. "Dusting Off the Texts: Historical Resources for Womanist Ethics." In *The Annual of the Society of Christian Ethics*. 291-298. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Bird, Phyllis A. "'Male and Female He Created Them': Gen. 1:27b in the Context of the Priestly Account of Creation." *Harvard Theological Review* 74 (1981): 129-159.

Bretzke, James T., S.J. "Sexual Ethics and/or Gender Issues." In Id. *Bibliography on Scripture and Christian Ethics*. Studies in Religion and Society, 39. Lewiston NY: Edwin Mellen Press, 1997.

Listing of biblically-related writings on feminist issues.

Cahill, Lisa Sowle. "Abortion, Sex and Gender: The Church's Public Voice." *America* 168 (22 May 1993): 6-11.

Article adapted from Cahill's John Courtney Murray Forum lecture delivered at Fordham University Law School on 5 May 1993. Good nuanced, pro-life, examination of the wide range of issues connected with the abortion debate. Argues that a simplistic "single-issue" approach to pro-life arguments will be ultimately counter-productive. Cahill is professor of theological ethics at Boston College.

_____. "Feminist Ethics." *Theological Studies* 51 (1990): 49-64.

Part of a four section offering for the annual "Notes on Moral Theology."

_____. "Feminist Ethics and the Challenge of Cultures." *CTSA Proceedings* 48 (1993): 65-83.

Cahill's Presidential Address given at the 1993 Catholic Theological Society of America (CTSA) Convention.

- _____. "Is Catholic Ethics Biblical? The Example of Sex and Gender." *Warren Lecture Series in Catholic Studies* 20 (1992).

Using the example of sexual ethics, Cahill gives an overview of the traditional approaches of Roman Catholic moral theology, contrasts these with various Protestant usages of Scripture in ethics, and then concludes by outlining a revised approach to sexuality and gender issues which would be more sensitive to the creative use of the Bible. Lecture presented at the University of Tulsa on 15 March 1992.

- _____. "On Being A Catholic Feminist." *Santa Clara Lectures* 27 April 2003.

Available online at:

<http://www.scu.edu/bannancenter/eventsandconferences/lectures/archives/cahill.cfm> [HTML]

<http://www.scu.edu/bannancenter/eventsandconferences/lectures/loader.cfm?url=/commonspot/security/getfile.cfm&PageID=6449> [PDF]

- _____. "Sex and Gender: Catholic Teaching and the Signs of Our Times." *Milltown Studies* 34 (1994): 31-52.

Discusses how Roman Catholic sexual ethics has, and has not, engaged the modern world with its teaching. Cahill delineates changes already made, and suggests further developments and ramifications which should flow from these changes, especially in more nuanced understanding of what constitutes a woman's proper gender-based roles.

- _____. "Sexual Ethics: A Feminist Biblical Perspective." *Interpretation* 49 (1995): 5-16.

Callahan, Sidney. "Abortion and the Sexual Agenda: A Case for Prolife Feminism." In *Readings in Moral Theology No. 9: Feminist Ethics and the Catholic Moral Tradition*, 422-433. Edited by Charles E. Curran, Margaret A. Farley, R.S.M., and Richard A. McCormick, S.J. New York: Paulist Press, 1996.

Carr, Anne, and Elisabeth Schüssler-Fiorenza, eds. "Motherhood: Experience, Institution, Theology." *Concilium* 206 (1989).

Clooney, Francis X., S.J. "Finding One's Place in the Text: A Look at the Theological Treatment of Caste in Traditional India." *Journal of Religious Ethics* 17 (1989): 1-29.

Consideration of various Hindu evaluations of caste are examined in an attempt to illuminate issues in the non-native observer's own culture, thus widening the scope and value of comparison. Also draws some parallels between the debate over caste in India and women's ordination in the Roman Catholic Church. Clooney teaches at Harvard University.

Daly, Lois K. "Ecofeminism and Ethics." In *The Annual of the Society of Christian Ethics*. 285-290. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Daly, Mary. "Personal History: Sin Big." *The New Yorker: Special Women's Issue*, 26 February and 4 March 1996, 76.

General overview of Daly's development of her feminist ethics.

Dowell, Susan. "A Feminist Critique." *The Way Supplement* 77 (1993): 76-86.

One of several articles in the number of the issue devoted to the theme of celibacy.

Farley, Margaret A., R.S.M. "Feminism and Universal Morality." In *Prospects for a Common Morality*, 170-190. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Farley is professor of Christian ethics at Yale.

_____. "Feminist Ethics in the Christian Ethics Curriculum." *Horizons* 11 (1984): 361-372.

_____. "Sources of Sexual Inequality in the History of Christian Thought." *Journal of Religion* 56 (1976): 162-176.

"Feminism and Christian Ethics." *Studies in Christian Ethics* 5 (1992).

Several articles on this theme.

Frazer, Elizabeth and Lacey, Nicola. "MacIntyre, Feminism and the Concept of Practice." In *After MacIntyre: Critical Perspectives on the Work of Alasdair MacIntyre*, 265-282. Edited by John Horton and Susan Mendus. Notre Dame: University of Notre Dame Press, 1994.

Fulkerson, Mary McClintock. "Sexism as Original Sin: Developing a Theacentric Discourse." *Journal of the American Academy of Religion* 39 (1991): 653-675.

Furman, Frida Kerner. "Women, Aging, and Ethics: Reflections on Bodily Experience." In *The Annual of the Society of Christian Ethics*. 229-256. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Furnish, Victor Paul. "Women in the Church." Chapter 4 in idem. *The Moral Teaching of Paul: Selected Issues*, 83-114. 2nd ed. Nashville: Abingdon, 1985.

Gatens-Robinson, Eugenie. "A Defense of Women's Choice: Abortion and the Ethics of Care." *Southern Journal of Philosophy* 30 (1992): 39-66.

Argues that the usual way of forming the abortion debate in terms of "rights" of the woman vs. those of the fetus represents an inappropriate model. Gatens-Robinson argues for a "paradigm shift" to an ethics of care in which the emphasis is placed on responsibility rather than rights. In this paradigm, "the thinking is contextual or situated rather than universalizing. Such thinking involves a well-honed imaginative capacity to put oneself in the place of another, rather than an emphasis on a capacity to abstract from individual situations to unexceptional principles" (pp. 39-40). Gatens-Robinson teaches philosophy at Southern Illinois University in Carbondale. She also holds a master's degree in cell biology.

Giblin, Marie J. "The Prophetic Role of Feminist Bioethics." *Horizons* 24 (Spring 1997): 37-49.

Gilligan, Carol. "Moral Orientation and Moral Development." In *Women and Moral Theory*, 19-33. Edited by Eva Feder Killay and Diana T. Meyers. Savage MD: Rowman & Littlefield, 1987.

Glendon, Mary Ann. "A Glimpse of the New Feminism," *America* Vol. 175, No. 1 (July 6-13, 1996): 10-15.

Glendon teaches law at Harvard University and is the first female president of the Pontifical Academy of Social Sciences.

Gonzalez, Michelle. "Hans Urs von Balthasar and Contemporary Feminist Theology." *Theological Studies* 65 (September 2004): 566-595.

Gottlieb, Roger S. "Ethics and Trauma: Levinas, Feminism, and Deep Ecology." *Cross Currents* 44 (1994): 222-240.

Haney, Eleanor Humes. "What Is Feminist Ethics?" *The Journal of Religious Ethics* 9 (1981): 69-83.

Harding, Sandra. "The Curious Coincidence of Feminine and African Moralities: Challenges for Feminist Theory." In *Women and Moral Theory*, 296-315. Edited by Eva Feder Killay and Diana T. Meyers. Savage MD: Rowman & Littlefield, 1987.

Article which came out of a conference on Women and Moral Theory held at The State University of New York, Stony Brook in March 1985. The work of Carol Gilligan is the main reference point for most of the papers. Harding is professor of philosophy and Director of Women's Studies at the University of Delaware.

Hogan, Linda. "A Woman's Right to Choose." *Doctrine and Life* 42 (1992): 410-416.

Hunt, Mary E. "Shifting Spiritual Authorities for Feminist Ethics." In *The Annual of the Society of Christian Ethics*. 267-274. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

———. "Transforming Moral Theology: A Feminist Ethical Challenge." *Concilium* 182 (1985): 84-90.

One of a series of articles on feminist theology.

Iyori, Naoko, MMB. "Testimoniza di Suor Naoko Iyori." (Given at the WCC 1990 Assembly in Seoul: 5-12 March 1990). *Il Regno* 35 (1 giugno 1990): 358-359.

A moving and graphic account of one Philippine girl's entrapment in the Asian sex industry in Japan and the Philippines.

Lauritzen, Paul. "A Feminist Ethic and the New Romanticism--Mothering as a Model of Moral Relations." *Hypatia* 4 (2/1989): 29-44.

Lauritzen is Associate Professor of Religious Ethics at John Carroll University.

_____. "Reflections on the Nether World: Some Problems for a Feminist Ethic of Care and Compassion." *Soundings* 75 (1992): 383-402.

Lamoureux, Patricia A. "Deadly Vices and Redeeming Virtues: A Feminist Perspective." *New Theology Review* 8, no. 2 (May 1995): 6-20.

Maguire, Daniel C. "The Feminist Turn in Ethics." *Horizons* 10 (1983): 341-347.

Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

McGuire, Anne. "Equality and Subordination in Christ: Displacing the Powers of the Household Code in Colossians." In *Religion and Economic Ethics*, 65-86. The Annual Publication of the College Theology Society, 31 (1985). Lanham MD: University Press of America, 1990.

McGuire teaches New Testament at Haverford College.

McMillan, Elizabeth. "Voices speak out of fertile silence." In *Where can we find her: searching for women's identity in the new church*, 68-79. Edited by Marie-Eloise Rosenblatt. New York: Paulist Press, 1991.

Discusses gendered moral reasoning effects on Roman Catholic women's dialogue with the Church.

Meltzer, Tova. "Ethics and Dialogue Among the World Religions: Some Observations on Gender-Based Dialogue." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 184-190. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Mowrey, Merlyn E. "Feminist Ethics and the "Postmodernist Debates." In *The Annual of the Society of Christian Ethics*. 275-284. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

National Council of Catholic Bishops, Committee on Marriage and Family Life, and Committee on Women in Society and in the Church. "When I Call for Help: A Pastoral Response to Domestic Violence against Women." Washington, DC: United States Catholic Conference, 1992.

Okin, Susan Moller. "Political Liberalism, Justice, and Gender." *Ethics* 105 (1994): 23-43.

Parsons, Susan. "Feminist Ethics." In *Christian Ethics: An Introduction*, 135-148. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Parson is Principal of the East Midlands Ministry Training Course.

———. "Feminist Ethics after Modernity: Towards an Appropriate Universalism." *Studies in Christian Ethics* 8 (1995): 77-94.

A chapter taken from Parsons' *Feminism and Christian Ethics*, (Cambridge: Cambridge University Press, 1996).

———. "Feminist Reflections on Embodiment and Sexuality." *Studies in Christian Ethics* 4 (2/1991): 16-28.

One of a series of articles devoted to the general theme of sexual ethics.

Patrick, Anne E. "Inculturation, Catholicity, and Social Justice." *Catholic Theological Society of America Proceedings* 45 (1990): 41-55.

This was Patrick's Presidential Address for the annual CTSA Convention. She focuses mainly on feminist issues, and treats a large portion of recent literature in that field.

Pellauer, Mary. "Understanding Sexism." In *Issues of Justice: Social Sources and Religious Meanings*, 127-152. Edited by Warren R. Copeland and Roger D. Hatch. Macon GA: Mercer University Press, 1988.

Pellauer is from the Commission for Women, Evangelical Church in America.

Porter, Jean. "At the Limits of Liberalism: Thomas Aquinas and the Prospects for a Catholic Feminism." *Theology Digest* 41 (1994): 315-330.

Delivered as the 13th Annual Aquinas Lecture at the Aquinas Institute of Theology at St. Louis University, Porter presents a positive evaluation of Thomas Aquinas' thought in reference to many of the concerns of feminist theology. Porter is professor of theology at the University of Notre Dame.

Powers, John, and Curtin, Deane. "Mothering: Moral Cultivation in Buddhist and Feminist Ethics." *Philosophy East and West* 44 (1994): 1-18.

Purvis, Sally B. "Lines and Textures: Authoritative Sources for Contemporary Christian Feminist Ethics." In *The Annual of the Society of Christian Ethics*.

261-266. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Robb, Carol S. "A Framework for Feminist Ethics." In *Women's Consciousness, Women's Conscience: A Reader in Feminist Ethics*. Edited by Barbara Hilkert Andolsen; Christine E. Gudorf, and Mary D. Pellauer. New York: Harper & Row, 1985.

Originally published in *The Journal of Religious Ethics* 9 (1981): 48-66. Robb teaches at San Francisco Theological Seminary in San Anselmo, California.

Rooke, Margaret. "Beyond the Bible." *Faith and Freedom* 41 (1988): 73-82.

Examines sexual ethics in biblical times and the double-standards that existed against women. Simple recourse to biblical injunctions will not solve the problems connected with sexual ethics, and in this sense the Christian community must go "beyond the Bible" for its norms and laws.

Ross, Susan A. "Can God Be a Bride? Some Problems with an Ancient Metaphor." *America* (1 November 2004): 12-15.

Ross is professor of theology at Loyola University, Chicago.

———. "Women, Beauty, and Justice: Moving Beyond von Balthasar." *Journal of the Society of Christian Ethics* 25/1 (Spring/Summer 2005): 79-98.

Considers the possible contributions of feminist thought to theological aesthetics by comparing the work of the Swiss theologian Hans Urs von Balthasar (1905-1988) with that of American feminist theologians Elisabeth Johnson and Sallie McFague.

Rousseau, Mary F. "Pope John Paul II's Letter on the Dignity and Vocation of Women." *Communio* 16 (1989): 212-232.

Ryan, Maura. "The Argument for Unlimited Procreative Liberty: A Feminist Critique." In *Bioethics*, 81-96. Edited by Thomas A. Shannon. 4th Edition. New York: Paulist Press, 1993.

This article first appeared in *Hastings Center Report* 20 (July/August 1990): 6-12.

Ryan teaches Christian ethics at the University of Notre Dame.

Sanders, Cheryl J. "Womanist Ethics: Contemporary Trends and Themes." In *The Annual of the Society of Christian Ethics*. 299-306. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Schneider, Laurel C. "From New Being to Meta-Being: A Critical Analysis of Paul Tillich's Influence on Mary Daly." *Soundings* 75 (1992): 421-439.

Schüssler Fiorenza, Elisabeth. "Commitment and Critical Inquiry." *Harvard Theological Review* 82 (1989): 1-11.

———. "The Ethics of Decentering Biblical Scholarship." *Journal of Biblical Literature* 107 (1988): 3-17.

———. "Toward a Feminist Biblical Hermeneutics: Biblical Interpretation and Liberation Theology." in *Readings in Moral Theology No. 4*. pp. 354-382. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York and Ramsey: Paulist Press, 1984.

Secker, Susan L. "Human Experience and Women's Experience: Resources for Catholic Ethics." In *Readings in Moral Theology No. 8: Dialogue About Catholic Sexual Teaching*, 577-599. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1993.

Secker's essay first appeared in *The Annual of the Society of Christian Ethics* in 1991.

Segers, Mary C. "Feminism, liberalism, and Catholicism." In *Catholicism and Liberalism: Contributions to American Public Philosophy*, 242-268. Edited by R. Bruce Douglass and David Hollenbach. Cambridge: Cambridge University Press, 1994.

Sherwin, Susan. "Abortion Through a Feminist Ethics Lens." *Dialogue* 30 (1991): 327-342.

Sichol, Marcia, S.H.C.J. "Women and the New Casuistry." *Thought* 67 (1992): 148-157.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry."

Sinton, Vera. "Feminist Ethics: Bridging the Gap between Ethics and Pastoral Theology." *Anvil* 10 (1993): 225-232.

Smith, Ruth L. "Moral transcendence and moral space in the historical experiences of women." *Journal of Feminist Studies in Religion* 4 (Fall, 1988): 21-37.

Steinfels, Margaret O'Brien. "Obstacles to the New Feminism: Look Before You Leap," *America* 175 (July 6-13, 1996): 16-21.

Steinfels is the former editor of *Commonweal*.

Thickstun, Margaret Olofson. "Writing the Spirit: Margaret Fell's Feminist Critique of Pauline Theology." *Journal of the American Academy of Religion* 63 (Summer 1995): 269-79.

Vacek, Edward Collins, S.J. "Feminism and the Vatican." *Theological Studies* 66 (2005): 159-177.

Reflections on the Congregation for the Doctrine of the Faith's 2004 "Letter on the Collaboration of Men and Women." Vacek is professor of moral theology at the Weston Jesuit School of Theology.

Welch, Sharon D. "Biblical Interpretation in Christian Feminist Ethics." *Studia Theologica* 51 (1997): 30-43.

One of several articles in this issue on scriptural ethics.

Books on General Feminist Ethics

Addelson, Kathryn Pyne. *Impure Thoughts: Essays on Philosophy, Feminism, and Ethics*. Philadelphia: Temple University Press, 1991.

Throughout these interdisciplinary pieces, Addelson draws examples from the feminist, civil rights, and antiwar movements to offer a different way of approaching philosophical ethics.

Andolsen, Barbara Hilkert; Gudorf, Christine E., and Pellauer, Mary D., eds. *Women's Consciousness, Women's Conscience: A Reader in Feminist Ethics*. New York: Harper & Row, 1985.

Ashley, Benedict M., O.P. *Justice in the Church: Gender and Participation*. Washington, D.C.: Catholic University of America, 1996.

Gives an apologia for the Vatican's policy of non-ordination of women and their continued exclusion from leadership roles in the Church. His basic thesis is that which "appears" as an "injustice" is a legitimate distinction between personal equality and functional difference. This distinction is grounded in the hierarchical nature of the order of creation, grounded in the natural law, and furthermore positively willed by Jesus himself. Critically reviewed by Mary Hines in *Theological Studies* 59 (June 1998): 354-355.

Ballou, Patricia K. *Women: A Bibliography of Bibliographies*. Boston: G.K. Hall, 1980.

Baruch, Elaine Hoffman; D'Adamo, Amadeo F., Jr.; and Seager, Joni, eds. *Embryos, Ethics, and Women's Rights: Exploring the New Reproductive Technologies*. Binghamton NY: The Haworth Press, 1988.

Also published as a monograph in *Women and Health* 13 (1/2 1988).

Becher, Jeanne, ed. *Women, Religion and Sexuality: Studies on the Impact of Religious Teachings on Women*. Philadelphia: Trinity Press International, 1991.

Twelve papers from the WCC multi-faith study on "Female Sexuality and Bodily Functions in Different Religions" which present Jewish, Hindu, Islamic, Akan, Buddhist, Orthodox, Roman Catholic, and Anglican perspectives. Becher is assistant to the director of the World Council of Churches' Subunit on Women.

Bell, Linda A. *Text! Rethinking Ethics in The Midst of Violence: A Feminist Approach to Freedom*. Lanham MD: University Press of America, 1993.

Moving beyond the traditional feminist ethics of care, Linda A. Bell places an existentialist conception of liberation at the heart of ethics and argues that only an ethics of freedom sufficiently allows for feminist critique and opposition to a status quo imbued with violence. She offers a critique of Aristotelian, utilitarian, and Kantian ethics, analyzing each approach from feminist perspectives and showing how each fails women and others who resist oppression. Drawing upon Sartre's works, Bell also develops the ideas of freedom, love, and playfulness. She proposes a theory of ethics that affirms freedom and its value against claims concerning happiness, universalizability, and the determinism of nature, natures, and needs while postulating ideals in such a way that they do not easily become co-opted as supports for oppression.

Bell, Linda A. and Blumenfeld, David, eds. *Overcoming Racism and Sexism*. Lanham MD: University Press of America, 1995.

This collection of new essays, by scholars from a multiplicity of intellectual perspectives and ethnic backgrounds, explores practical as well as theoretical aspects of racism and sexism while probing the connections and differences between them. Practical aspects examined include racism and sexism in the women's movement, hidden nature of privilege and the challenges feminists face for the 21st century. Theoretical issues addressed include the viability of the very concept of race and the significance of concepts like whiteness, ethnicity, and gender-identity.

Benhabib, Seyla, and Cornell, Drucilla, eds. *Feminism as Critique: On the Politics of Gender*. Feminist Perspectives. Minneapolis: University of Minnesota Press, 1987.

Brubaker, Pamela K., ed. *Women Don't Count: The Challenge of Women's Poverty to Christian Ethics*. American Academy of Religion Academy Series, 87. Atlanta: Scholars Press, 1994.

Bushnell, Dana E, ed. *"Nagging" Questions: Feminist Ethics in Everyday Life*. Lanham MD: University Press of America, 1995.

In this anthology of new and classic articles, fifteen noted feminist philosophers explore contemporary ethical issues that uniquely affect the lives of women. These issues in applied ethics include autonomy, responsibility, sexual harassment, women in the military, new technologies for reproduction, surrogate motherhood, pornography, abortion, coerced birth control, cosmetic surgery, anorexia nervosa, in vitro fertilization, feminist masochism and nonfeminist women.

Cahill, Lisa Sowle. *Between the Sexes: Foundations for a Christian Ethics of Sexuality*. New York: Paulist Press; and Philadelphia: Fortress Press, 1985.

Cahill did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She professor of theological ethics at Boston College.

_____. *Sex, Gender and Christian Ethics*. New Studies in Christian Ethics. New York: Cambridge University Press, 1996.

_____. *Women and Sexuality*. New York: Paulist Press, 1992.

The 1992 Madeleva Lecture in Spirituality. Contains a chapter on the "Development of the Natural Law Approach" and "Biblical Sources of Ethics."

Card, Claudia, ed. *Feminist Ethics*. Lawrence: University of Kansas Press, 1991.

Carmody, Denise Lardner. *Caring for Marriage: Feminist and Biblical Reflections*. New York: Paulist Press, 1985.

Carmody is Professor in the Department of Religious Studies and Provost at the University of Santa Clara.

_____. *The Double Cross: Ordination, Abortion, and Catholic Feminism*. New York: Crossroad, 1986.

Clanton, Jann Aldredge. *In Whose Image? God and Gender*. New York: Crossroad Publishing, 1990.

Cooly, Paula M.; Eakin, William R.; and McDaniel, Jay B., eds. *After Patriarchy: Feminist Transformations of the World Religions*. Maryknoll: Orbis Books, 1991.

Cooper-White, Pamela. *The Cry of Tamar: Violence against Women and the Church's Response*. Minneapolis: Augsburg Fortress, 1995.

Curran, Charles E., Farley, Margaret A., McCormick, Richard A., S.J., eds. *Readings in Moral Theology No. 9: Feminist Ethics and the Catholic Moral Tradition*. New York: Paulist Press, 1996.

Daly, Lois K., ed. *Feminist Theological Ethics: A Reader*. Louisville: Westminster/John Knox Press, 1994.

Daly, Mary. *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Boston, Beacon Press, 1973, 1977.

Daly was Associate Professor of Theology at Boston College until her retirement.

_____. *The Church and the Second Sex*. New York: Harper & Row, 1968.

_____. *The Church and the Second Sex*. With a new feminist postchristian introduction by the author. New York: Harper & Row, 1975.

- _____. *The Church and the Second Sex*. With a new feminist postchristian introduction and new archaic afterwords by the author. Boston: Beacon Press, 1985.
- _____. *Gyn/ecology, The Metaethics of Radical Feminism*. Boston: Beacon Press, 1978.
- _____. *Outercourse: The Bedazzling Voyage*. San Francisco: HarperSanFrancisco, 1992.
- _____. *Pure Lust: Elemental Feminist Philosophy*. Boston: Beacon Press, 1984.
- Decrane, Susanne M.. *Aquinas, Feminism, and the Common Good*. Baltimore: Georgetown University Press, 2004.
- DeVitis, Joseph L., ed. *Women, Culture, and Morality: Selected Essays*. American University Studies, Series 11, Anthropology/sociology, 10. New York: Peter Lang, 1987.
- Donaldson, Laura E. *Decolonizing Feminisms: Race, Gender, and Empire-Building*. Chapel Hill: University of North Carolina Press, 1992.
- By juxtaposing women's autobiographical narratives with film representations of women, Donaldson exposes the variable roles of gender in discourses conditioned by Western patriarchal and colonial conventions and argues that feminist interests often underplay the importance of race and class in structures of oppression. She attends to various forms by which women are opposed and ways in which women can become implicated in them. Donaldson particularly resists depictions of women as contraries of men because such depictions both obscure race and class in forming identity and relate gender to biology.
- Elshtain, Jean Bethke. *Women and War*. New York: Basic Books, 1987.
- Fabella, Virginia and Park, Sun-Ai. *We Dare to Dream: Doing Theology as Asian Women*. Hong Kong: Asian Women's Resource Center for Culture and Theology, 1989.
- Fabella, Virginia and Oduyoye, Mercy Amba, eds. *With Passion and Compassion: Third World Women Doing Theology. Reflections from the Women's Commission of the Ecumenical Association of Third World Theologians*. Maryknoll: Orbis, 1988.

Farley, Margaret, R.S.M. . *Just Love: A Framework for Christian Sexual Ethics*. New York: Continuum Books, 2006.

Looks at justice as the key criterion for all loving. Farley begins with a historical and cross-cultural overview before moving to questions of embodiment, gender, and sexuality. She also addresses issues of same-sex relationships, marriage, family, divorce, second marriage, celibacy, and the "negativities" of sex. Farley is a past-president of the Society of Christian Ethics, President of the Catholic Theological Society of America, and professor of ethics at Yale University.

———. *Just Love: New Perspectives in Christian Sexual Ethics*. New York : Crossroad, 1993.

———. *Personal Commitments: Beginning, Keeping, Changing*. San Francisco : Harper & Row, 1986.

Fowler, Richard A., and House, H. Wayne. *Civilization in Crisis: A Christian Response to Homosexuality, Feminism, Euthanasia, and Abortion*. 2nd ed. Grand Rapids: Baker Book House, 1988.

Gilligan, Carol, Janie Victoria Ward, and Jill McLean Taylor, eds. *Mapping the Moral Domain: A Contribution of Woman's Political Thinking to Psychological Theory and Education*. Cambridge: Center for the Study of Gender, Education and Human Development (Harvard University Press), 1988.

Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge MA and London: Harvard University Press, 1982.

In German: *Die andere Stimme*. München--Zürich, 1988.

See Carol Nagy Jacklin, ed. "On *In a different voice*: an interdisciplinary forum" in *Signs: Journal of Women in Culture and Society* 11 (1986): 304-333, for 4 review articles plus a reply by Carol Gilligan.

Harrison, Beverly Wildung. *Making the Connections: Essays in Feminist Social Ethics*. Edited by Carols S. Robb. Boston: Beacon Press, 1985.

Reviewed by Christine Firer Hinze in *Journal of Religion* 66 (1986): 465-466.

_____. *Justice in the Making: Feminist Social Ethics*. Louisville: Westminster/John Knox Press, 2005.

_____. *Our Right to Choose: Toward a New Ethic of Abortion*. Boston: Beacon Press, 1983.

Reviewed by Jean Lambert in *Journal of Religion* 66 (1986): 90-91.

Hartel, Joseph Francis. *Femina ut imago Dei: In the Integral Feminism of St. Thomas Aquinas*. Analecta Gregoriana, vol. 260. Roma: Ed. Pontificia Università Gregoriana, 1993.

Femina Ut Imago Dei develops the positive philosophy of woman which Thomas held. This philosophy, seen as a specification of integral humanism, is termed integral feminism. The work dispels many misconceptions about Aquinas' view of women, including the idea that woman: is a *mas occasionatus*, has no equality with man, is a slave, and is not by nature an *imago Dei*.

Hekman, Susan J. *Moral Voices, Moral Selves: Carol Gilligan and Feminist Moral Theory*. University Park PA: Pennsylvania State University Press, 1995.

Argues that following Gilligan town a "discursive morality" involves affirming multiple moral voices, multiple moral selves, and multiple moralities.

Held, Virginia, ed. *Justice and Care: Essential Readings in Feminist Ethics*. Boulder, CO: Westview Press, 1995.

Held, Virginia. *Feminist Morality: Transforming Culture, Society, and Politics*. Women in Culture and Society. Chicago: University of Chicago Press, 1993.

Hewitt, Marsha Aileen. *Critical Theology of Religion: A Feminist Analysis*. Minneapolis: Augsburg Fortress, 1994.

Heyward, Carter. *Staying Power: Reflections on Gender, Justice, and Compassion*. Cleveland: Pilgrim Press, 1995.

Holmes, Helen Bequaert, and Purdy, Laura M., eds. *Feminist Perspectives in Medical Ethics*. Bloomington: Indiana University Press, 1992.

Most of the essays appeared in the 1989 issues of *Hypatia: A Journal of Feminist Philosophy*.

Jaggar, Alison M. *Living with Contradictions: Controversies in Feminist Social Ethics*. Boulder CO: Westview Press, 1994.

Kelly, Gary. *Revolutionary Feminism: The Mind and Career of Mary Wollstonecraft*. New York: St. Martin's Press, 1992.

Mary Wollstonecraft's response to the cultural revolutions of the late 18th and early 19th centuries lead her to formulate a feminism for her time. This book examines Wollstonecraft's writings in terms of her evolving philosophy.

King, Ursula, ed. *Feminist Theology from the Third World: A Reader*. Maryknoll: Orbis Books, 1994.

Contributors include Chung Hyun Kyung, Ivone Gebara, Maria Clara Bingemer, Delores S. Williams, Mercy Amba Oduyoye, and Nobel-Prize-winner Rigoberta Menchu.

Kittay, Eva Feder, and Meyers, Diana T., ed. *Women and Moral Theory*. Savage MD: Roman and Littlefield, 1987.

Most of the articles come from papers delivered at a conference on Women and Moral Theory held at The State University of New York, Stony Brook in March 1985. The work of Carol Gilligan is the main reference point for most of the papers.

Kroker, Arthur and Kroker, Marilouise, eds. *The Hysterical Male: New Feminist Theory*. New York: St. Martin's Press, 1991.

Feminist theorists from around the globe, including Diane Rubenstein and Lorraine Gauthier, explore the new feminism of the 1990s.

Kroker, Arthur and Kroker, Marilouise, eds. *The Last Sex: Feminism and Outlaw Bodies*. New York: St. Martin's Press, 1993.

The Last Sex is a theoretical examination of the "new" feminism which aims to broaden the traditional feminist debate to include contributions from transsexuals writing about their transsexuality, as well as gay and lesbian reflections on the major shifts taking place in feminist theory.

Larrabee, Mary Jeanne. *An Ethic of Care: Feminist and Interdisciplinary Perspectives*. London: Routledge, 1993.

Loades, Ann, ed. *Feminist Theology: A Reader*. Louisville: Westminster/John Knox, 1991.

Long, Grace D. Cumming. *Passion and Reason: Women's views of Christian life*. Louisville: Westminster/John Knox Press, 1993.

Manning, Rita C. *Speaking From The Heart: A Feminist Perspective on Ethics*. Lanham MD: University Press of America, 1992.

Manning presents an original and ambitious study of the moral practice and moral intuitions which are infused by a commitment to an ethic of care. In doing so, she challenges the received wisdom about moral philosophy—that to reason morally one must appeal to underlying principles rather than one's own experience. In its place, she sets out both a statement and a defense of an ethic of care taken as a morality and a normative ethic, and an ethic of care as meta-morality. Though women are arguably more often committed to this ethic than men, it is an ethic that has universal appeal.

Murphy, Cornelius F., Jr. *Beyond Feminism: Toward a Dialogue on Difference*. Washington, D.C.: Catholic University of America Press, 1995.

Discussions feminism in light of a consideration of the ideal of manhood.

Nothwehr, Dawn M. *Mutuality: A Formal Norm for Christian Social Ethics*. San Francisco: Catholic Scholars Press, 1998.

Doctoral dissertation done at Marquette University which considers the notion of mutuality as a norm for Christian ethics, primarily within the feminist context, but also by using the work of H. Richard Niebuhr, Martin Buber, and work of moral normativity drawn from Josef Fuchs, Timothy O'Connell, and Lisa Sowle Cahill.

Nussbaum, Martha C. *Sex and Social Justice*. New York: Oxford University Press, 1999.

Series of essays on feminist ethics.

Reviewed by Rosemarie E. Gorman in *Religious Studies Review* 26 (October 2000): 362.

_____. *Women and Human Development: The Capabilities Approach*. New York: Cambridge University Press, 2000.

Reviewed by Rosemarie E. Gorman in *Religious Studies Review* 26 (October 2000): 363.

Okin, Susan Moller. *Justice, Gender, and the Family*. New York: Basic Books, 1989.

Critiques current theories of distributive justice while arguing for a radical program for social change.

Osiek, Carolyn, R.C.S.J. *Beyond Anger: On Being a Feminist in the Church*. New York: Paulist Press, 1986.

A good analysis of causes and stages of feminist anger in and with the Church. Osiek also suggests some important pastoral considerations on dealing with and moving through this anger, as well as some strategies for continuing to live in a Church whose reality will continue to be very painful for committed feminists.

Paglia, Camille. *Sexual Personae: Art and Decadence from Nefertiti to Emily Dickinson*. New Haven: Yale University Press, 1990; New York : Vintage Books, 1991.

Parsons, Susan Frank. *Feminism and Christian Ethics*. New Studies in Christian Ethics. Cambridge: Cambridge University Press, 1996.

The author describes the diversity of moral thinking within contemporary feminism by giving an overview and analysis of the major themes of feminist ethics. Parson is Principal of the East Midlands Ministry Training Course. Somewhat critically reviewed by Marsha Aileen Hewitt in *Theological Studies* 58 (1997): 566-568.

Patrick, Anne E. *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*. New York: Continuum, 1996.

Feminist condemnation of patriarchy, especially as manifested in the Roman Catholic Magisterium, and often rather polemical.

Praetorius, Ina. *Anthropologie und Frauenbild: In der deutschsprachigen protestantischen Ethik seit 1949*. Gutersloh: Gutersloher Verlagshaus Gerd Mohn, 1993.

Originally presented as the author's doctoral thesis at the Universitat Heidelberg, 1992.

Purvis, Sally B. *The Power of the Cross: Foundations for a Christian Feminist Ethic of Community*. Nashville: Abingdon Press, 1993.

Reardon, Betty. *Sexism and the War System*. Foreword by Patricia Schroeder. New York: Teachers College Press, 1985.

———. *Women and Peace: Feminist Visions of Global Security*. Albany: State University of New York Press, 1993.

Riley, Maria, O.P. *Transforming Feminism*. Washington, D.C.: Center of Concern, 1989.

Investigates justice issues in feminism in light of Catholic social thought.
Provides both history and analysis in terms of human liberation.

Robb, Carol S. *Equal Value: An Ethical Approach to Economics and Sex*. Boston: Beacon Press, 1995.

Discusses the connections among economics, gender, and sex, focusing on questions such as women's inferior treatment in the economic section, sexual harassment, domestic violence, and inequitable responsibility for child-bearing. Robb is Professor of Christian Ethics at the San Francisco Theological Seminary and the Graduate Theological Union in Berkeley, California.

Rosenblatt, Marie-Eloise. *Where Can We Find Her: Searching for Women's Identity in the New Church*. New York: Paulist Press, 1991.

Ruddick, Sara. *Maternal Thinking: Toward a Politics of Peace*. Boston: Beacon Press, 1989.

Ruether, Rosemary Radford. *Contemporary Roman Catholicism: Crises and Challenges*. Kansas City: Sheed & Ward, 1987.

———. *Gaia & God: An Ecofeminist Theology of Earth Healing*. San Francisco: HarperSanFrancisco, 1992.

———. *Mary, the Feminine Face of the Church*. Philadelphia: Westminster Press, 1977.

———. *Sexism and God-talk: Toward a Feminist Theology*. Boston: Beacon Press, 1983, 1993.

_____. *Womanguides: Readings toward a Feminist Theology*. Boston: Beacon Press, 1985.

_____. *Women-church: Theology and Practice of Feminist Liturgical Communities*. San Francisco: Harper & Row, 1985.

Russell, Letty M. *Church in the Round: Feminist Interpretation of the Church*. Louisville: Westminster/John Knox, 1993.

Sanday, Peggy Reeves. *Female Power and Male Dominance: On the Origins of Sexuality Inequality*. New York: Cambridge University Press, 1981.

Discussed by Mary Douglas in her review essay "Morality and Culture" *Ethics* 93 (1983): 786-791.

Sanders, Cheryl J., ed. *Living the Intersection: Womanism and Afrocentrism in Theology*. Minneapolis: Augsburg Fortress, 1994.

Schlaef, Anne Wilson. *Women's Reality: An Emerging Female System in a White Male Society*. San Francisco: Harper and Row, 1981.

Schottroff, Luise. *Let the Oppressed Go Free: Feminist Perspectives on the New Testament*. Louisville: Westminster/John Knox Press, 1993.

These exegetical studies are contributions to feminist liberation theology. They treat Freedom and Liberation According to Biblical Evidence; How Justified Is the Feminist Critique of Paul?; "Leaders of the Faith" or "Just Some Pious Women-folk"?; Women as Disciples of Jesus; Lydia: A New Quality of Power; The Woman Who Loved Much and the Pharisee Simon; The Virgin Birth; Mary Magdalene and the Women at Jesus' Tomb. Schottroff is a German Liberation theologian.

Schüssler Fiorenza, Elisabeth. *Bread Not Stone*. Boston: Beacon Press, 1984.

Briefly discussed by Lisa Sowle Cahill in her article "The New Testament and Ethics: Communities of Social Change," *Interpretation* 44 (1990): 383-395.

_____. *Discipleship of Equals: A Critical Feminist Ekklesia-Logy of Liberation*. New York: Crossroad, 1993.

_____. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroad, 1985.

Italian translation: *In memoria di lei: Una ricostruzione femminista delle origini cristiane*. Edizione italiana a cura di M. Corsani Comba. Torino: Claudiana, 1990.

Reviewed by Alessandra Deoriti in *Il Regno: Attualità*. 36 (15 febbraio 1991): 123-125

In French: *En mémoire d'elle. Essai de Reconstruction des origines chrétiennes selon la théologie féministe*. Paris: Editions du Cerf, 1986.

Stabile, Carol A. *Feminism and the Technological Fix*. New York: St. Martin's Press, 1994.

Stabile argues that the traditional responses of technophobia or technomania are simply inadequate for the choices facing us today. She charts the development of these two responses to women and nature, discussing fetal imaging, struggles over women and the military, and the advent of cyborg politics. Stabile argues that feminism cannot turn away from technology but must harness its social and political potential.

Staggenborg, Suzanne. *The Pro-Choice Movement: Organization and Activism in the Abortion Conflict*. New York: Oxford University Press, 1991.

Steichen, Donna. *Ungodly Rage: The Hidden Face of Catholic Feminism*. San Francisco: Ignatius Press, 1991.

Highly critical account of the feminist movement.

Tetlow, Elisabeth M. *Women and Ministry in the New Testament*. New York: Paulist Press, 1980.

Tong, Rosemarie. *Feminine and Feminist Ethics*. Belmont CA: Wadsworth Pub. Co., 1993.

Traina, Cristina L.H. *Feminist Ethics and Natural Law: The End of the Anathemas. Moral Traditions and Moral Arguments*. Washington, D.C.: Georgetown University Press, 1999.

Reviewed by Patricia Beattie Jung in *Theological Studies* 61 (December 2000): 780-782.

Tribble, Phyllis. *God and the Rhetoric of Sexuality*. Philadelphia: Fortress Press, 1978.

____. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. Overtures to Biblical Theology. Philadelphia: Fortress Press, 1984.

Welch, Sharon D. *A Feminist Ethic of Risk*. Minneapolis: Augsburg, 1990.

Uses American literature to present a picture of feminist resistance. Author is on the faculty of Harvard Divinity. Reviewed by Lisa Sowle Cahill in *Theology Today* 47 (1991): 458-460.

Wollstonecraft, Mary, [1759-1797]. *A Vindication of the Rights of Women: With Strictures on Political and Moral Subjects*. London: Printed for J. Johnson, 1792.

See also *A Critical Edition of Mary Wollstonecraft's A Vindication of the Rights of Women: With Strictures on Political and Moral Subjects*. Edited by Ulrich H. Hardt. Troy NY: Whitston Pub. Co., 1982.

Young, Serinity, ed. *An Anthology of Sacred Texts by and About Women*. N.Y.: Crossroad, 1993.

This sourcebook contains texts from the principal world religions and from the ancient Near East, Greece and Rome, Northern European paganism, shamanism, and contemporary movement such as neopaganism.

Feminist Ethics in Liberation Theology

Aquino, Maria Pilar. *Our Cry for Life: Feminist Theology from Latin America*. Maryknoll: Orbis Press, 1993.

de Gruchy, John W. *Liberating Reformed Theology: A South African Contribution to an Ecumenical Debate*. Grand Rapids: William B. Eerdmans, 1991.

Deals with the challenges of black, feminist, and Latin American liberation theologies. The author responds to those who believe that Calvinism is responsible for apartheid, and holds that "Reformed theology is best understood as a liberating theology that is catholic in its substance, evangelical in principle, and socially engaged and prophetic in its witness." Professor de Gruchy teaches Christian studies at the University of Cape Town.

King, Ursula, ed. *Feminist Theology from the Third World: A Reader*. Maryknoll: Orbis Books, 1994.

Contributors include Chung Hyun Kyung, Ivone Gebara, Maria Clara Bingemer, Delores S. Williams, Mercy Amba Oduyoye, and Nobel-Prize-winner Rigoberta Menchu.

Neuhaus, Richard John. *The Catholic Moment: The Paradox of the Church in the Postmodern World*. San Francisco: Harper & Row, 1987.

Neuhaus argues that the Catholic moment (*kairos*) is now: a critical turning point for all Christians. Neuhaus sees this especially in the "dangers" of Liberation and Feminist theology which face the Church. Reviewed by John C. Cooper in *Journal of Ecumenical Studies* 26 (1989):395.

Schottroff, Luise. *Let the Oppressed Go Free: Feminist Perspectives on the New Testament*. Louisville: Westminster/John Knox Press, 1993.

These exegetical studies are contributions to feminist liberation theology. They treat Freedom and Liberation According to Biblical Evidence; How Justified Is the Feminist Critique of Paul?; "Leaders of the Faith" or "Just Some Pious Women-folk"?; Women as Disciples of Jesus; Lydia: A New Quality of Power; The Woman Who Loved Much and the Pharisee Simon; The Virgin Birth; Mary Magdalene and the Women at Jesus' Tomb. Schottroff is professor of New Testament at the University of Kassel in Germany.

Schüssler Fiorenza, Elisabeth. "Toward a Feminist Biblical Hermeneutics: Biblical Interpretation and Liberation Theology." In *Readings in Moral Theology No. 4*, 354-382. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York and Ramsey: Paulist Press, 1984.

Tamez, Elsa. *The Amnesty of Grace: Justification by Faith from a Latin American Perspective*. Translated by Sharon H. Ringe. Nashville: Abingdon Press, 1993.

Spanish original: *Contra toda condena*.

Fundamental Christian Ethics and Moral Theology

Post Vatican II Manuals of Moral Theology

N.B. For Pre-Vatican II moral manuals see the History of Ethics section

Aubert, Jean-Marie. *Abrégé de la morale catholique*. Paris: Desclée, 1987.

Italian translation: *Compendio della Morale Cattolica*. Traduzione dal francese di Germano Garatto. Cinisello Balsamo: Edizioni Paoline, 1989.

Portuguese translation: *Manual da Moral Católica*. Lisboa: Edições Paulistas, 1991.

Böckle, Franz. *Grundbegriffe der Moral*. Aschaffenburg: Paul Pattloch Verlag.

In English: *Fundamental Concepts of Moral Theology*. Translated by William Jerman. New York: Paulist Press Exploration Books, 1967.

Italian translation: *I Concetti Fondamentali della Morale*. Guide di teologia, 2. Traduzione di Liborio Ascitutto. Brescia: Queriniana, 1968.

French translation: *Pour former la conscience chrétienne; principes d'une morale*. Gembloux: Duculot; Paris: Lethielleux, 1970.

Also in Korean translation.

_____. *Fundamentalmoral*. München: Kösel-Verlag, 1977.

In English: *Fundamental Moral Theology*. Translated by N.D. Smith. Dublin: Gill and Macmillan, 1980.

Italian translation: *Morale fondamentale*. Biblioteca di Teologia Contemporanea, 35. Brescia: Queriniana, 1979.

Bohr, David. *Catholic Moral Tradition: In Christ a New Creation*. Huntington IN: Our Sunday Visitor, 1990.

Divides his work into three sections: biblical foundations and history of Catholic moral teaching; fundamental elements, such as the person, conversion, conscience, etc.; and special questions in ethics. Intended as a college or seminary text. Msgr. Bohr is rector of St. Pius X Seminary in Dalton, PA.

Bretzke, James T., S.J. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004.

This book on fundamental moral theology is comprised of an Introduction plus seven chapters. Chapter One deals with the methodology for moral theology, Chapter Two treats the natural law and moral norms, Chapter Three discusses the interplay between Scripture and Christian ethics, Chapter Four turns to a consideration of conscience, Chapter Five takes up evaluative criteria and various modes of moral discourse, Chapter Six outlines how to approach a pastoral application of the principles of moral theology to concrete moral cases, and Chapter Seven looks at the realities of sin and moral failure. The book also includes an extensive glossary of moral terms used as well as a bibliography and index. Reviewed by Russell Connors in *America* (June 21-28, 2004): 25-26; Benjamin G. Defensor in *Business World* (Two part review in "Weekender" section of this Manila newspaper) Part One (18-19 June 2004): 39; and Part Two (25-26 June 2004): 43; Pasquale T. Giordano, S.J. in *Landas* 18 (1, 2004): 174-177.

Caffarra, Carlo. *Living in Christ: Fundamental Principles of Catholic Moral Teaching*. Translated by Christopher Ruff. San Francisco: Ignatius Press, 1987.

Italian original: *Viventi in Cristo*. Milano: Jaca, 1981.

Cahalan, Kathleen A. *Formed in the Image of Christ: The Sacramental-Moral Theology of Bernard Häring, C.Ss.R.* Collegeville: Liturgical Press, 2004.

Holds that Häring's basic moral theology is a sacramental theology which stresses that the Christian life is an imitation of Christ's own response to God's initiative and that we are called to make all of our own responses in both religious and moral acts as acts of worship and praise. Häring was one of the leading Catholic moral theologians of the last half of the twentieth century. He taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II. Cahalan is assistant professor of pastoral theology and ministry at St. John's University, School of Theology Seminary in Collegeville, Minnesota.

Cessario, Romanus, O.P. *Introduction to Moral Theology*. Washington, D.C.: Catholic University of America Press, 2001.

Chiavacci, Enrico. *Teologia morale*. 3. vol. Assisi: Cittadella, 1983-85.

Chiodi, Maurizio. *Morale fondamentale*. Manuali di base Piemme, 28. Casale Monferrato: Piemme, 1991.

Connors, Russell B., Jr., and McCormick, Patrick T. *Character, Choices and Community: The Three Faces of Christian Ethics*. New York: Paulist Press, 1998.

Designed for undergraduate and/or adult education use. Reviewed by Walter Conn in *Horizons* 26 (Spring 1999): 160-161.

Curran, Charles E. *The Catholic Moral Tradition Today: A Synthesis*. Moral Traditions and Moral Arguments Series. Washington, D.C.: Georgetown University Press, 1999.

Gallagher, John, C.S.B. *The Basis for Christian Ethics*. New York: Paulist Press, 1985.

Gallagher divides his work into four sections: 1) The Criteria for Moral Judgment: Human Reason and Experience; 2) The Criteria for Moral Judgment: Sacred Scripture; 3) Practical Moral Judgment; and 4) Individual Conscience and the Church.

García de Haro, Ramón. *Cristo. Fundamentos de la moral. Los conceptos básicos de la vida moral en la perspectiva cristiana*. Barcelona: EIUNSA, 1990.

Opus Dei theologian who teaches at the John Paul II Institute on the Family in Rome.

_____. *La vida cristiana*. Curso de Teología moral fundamental. Pamplona: EUNSA, 1992.

Reviewed by Carla Rossi Espagnet in *Divinitas* 37 (1992): 203-204; and by Marcelino Zalba, S.J. in *Gregorianum* 74 (1993): 378-379.

Gatti, Guido. *Temi di morale fondamentale. Corso di Teologia Morale/1*. Leumann (Torino): Editrice Elle Di Ci, 1988.

Goffi, Tullo, and Giannino Piana, eds. *Corso di Morale*. 5 volumes. Brescia: Queriniana, 1983-1986.

Grisez, Germain. *The Way of the Lord Jesus. Volume One: Christian Moral Principles; Volume Two: Living a Christian Life. Volume Three: Difficult Moral Questions*. Chicago: Franciscan Herald Press, 1983, 1993, 1997.

First three volumes of a projected four-volume work.

Grisez, Germain, and Shaw, Russell. *Fulfillment in Christ: A Summary of Christian Moral Principles*. Notre Dame: University of Notre Dame Press, 1991.

Intended as a sort of summary and simpler exposition of the moral theology set forth in Grisez's *The Way of the Lord Jesus*.

Gula, Richard M., S.S. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989.

Reviewed by Thomas R. Kopfensteiner in *Theological Studies* 51 (1990): 768-770.

Gula was professor of moral theology at St. Patrick's Seminary in Menlo Park, and now teaches at the Franciscan School of Theology in Berkeley.

Guzzetti, G.B. *Morale generale*. Nuova edizione. Leumann (Torino): Elle Di Ci, 1990.

Hamel, Ronald P. and Himes, Kenneth R., O.F.M., eds. *Introduction to Christian Ethics: A Reader*. New York: Paulist Press, 1989.

An anthology of generally excellent articles arranged topically on the major themes of fundamental moral theology. Well-known Catholic and Protestant authors are represented, though mainly Anglophone from the North Atlantic region.

Häring, Bernard, C.Ss.R. *Free and Faithful in Christ: Moral Theology for Priests and Laity*. 3 Volumes. Slough: St. Paul Publications, 1978, 1979, 1981.

Italian translation: *Liberi e fedeli in Cristo. Teologia morale per preti e laici*. Alba, 1981.

In Spanish: *Libertad y fidelidad en Cristo. Teología Moral para sacerdotes y seglares*. Barcelona: Herder, 1981.

Häring was one of the leading Catholic moral theologians of the last half of the twentieth century. He taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Lorenzetti, Luigi, ed. *Trattato di etica teologica*. 3 vol. Trattati di etica teologica. Bologna: Dehoniane, 1981, 1992.

Specially written for the laity.

May, William E. *Principles of Catholic Moral Life*. Chicago: Franciscan Herald Press, 1981.

In Spanish: *Principios de vida moral*. Barcelona: EIUNSA, 1990.

O'Connell, Timothy E. *Principles for a Catholic Morality*. Minneapolis: The Seabury Press, 1976, 1978. Revised edition, San Francisco: Harper and Row, 1990.

O'Connell is Director of the Institute of Pastoral Studies at Loyola University, Chicago.

Peschke, Karl Heinz. *Christian Ethics: Moral Theology in the Light of Vatican II*. 2 Volumes. Alcester and Dublin: C. Goodliffe Neale, 1985, 1986.

Italian translation: *Etica cristiana; teologia morale alla luce del Vaticano II*. 2 vol. Roma: Pontificia Universitas Urbaniana, 1985-1986.

In Korean: Volume 1

Rincón Orduña, Raimundo, Mora Bartrés, G., López Azpitarte, E. *Praxis Cristiana*. 3 vol. Madrid: Ediciones Paulinas, 1980.

Also translated into Portuguese.

Vidal, Marciano, C.Ss.R. *Moral de actitudes: 1, Moral fundamental*. Madrid: Editorial PS, 1976, 1990.

Italian translation: *L'atteggiamento morale: 1, moral fondamentale*. Orizzonti nuovi. Assisi: Citadella Editrice, 1990.

Vidal proposes as his organizing model or paradigm an ethics of autonomus theonomy reinterpreted by a theology of liberation. Vidal believes that this model best integrates two essential poles of morality, namely autonomy at the level of structure of human ethics, and that of theonomy at the level of the interpretation of the religious horizon through liberation theology. [From a review of the 6th edition (1990) by Raphael Gallagher, C.Ss.R. in *Studia*

Moralia 29 (1991): 455-461.] Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Weber, Helmut. *Allgemeine Moralthologie. Rufund Antwort*. Graz: Verlag Styria, 1991.

Weber teaches at Trier. The work has a significant section on Scripture and ethics.

Willems, Elizabeth, S.S.N.D. *Understanding Catholic Morality*. New York: Crossroad, 1997.

Would be appropriate for adult education, and/or possibly an undergraduate text on fundamental moral theology. Willems is Professor of Moral Theology, Director of Pastoral Field Education, and Director of the M.A. Program at Notre Dame Seminary in New Orleans.

Articles on Fundamental Christian Ethics

Beemer, Theo. "The Interpretation of Moral Theology." *Concilium* 5 (5/1969): 62-72.

Deals with the hermeneutical question of the relation between the language and categories of ethical awareness and those of Christian proclamation.

Bretzke, James T., S.J. "Life Matters: 6 'C's' of Moral Discourse" *New Theology Review* 15 (May 2002): 48-59.

One of the problems in establishing a common ground is the lack of evaluative criteria for moral discourse and dialogue for such hot-button issues. This article proposes six key evaluative criteria which can be applied to all of the various positions in the abortion debate, as well as other concrete moral issues. The article develops and tests each of these criteria, applying them to representative positions on both sides of the abortion debate and concludes by offering some concrete suggestions for better articulating a common ground position which must be used together in addressing concrete moral problems.

_____. "Moral Theology Out of East Asia." *Theological Studies* 61 (March 2000): 106-121.

Also digested version found in *Tinig Loyola* (Quezon City, Philippines) 2 (September 2000): 11-14; 29-29

Review of some of the main issues, recent developments and contributions of Christian ethicists and others working in East Asia. Special attention is paid to the recent Synod on Asia.

———. "Scripture and Ethics: *Core, Context, and Coherence*" Chapter 5 in *Moral Theology: New Directions and Fundamental Issues. Festschrift for James Hanigan*, 88-107. Edited by James Keating. New York: Paulist Press, 2004.

Though much work has been done on the overall understanding of the interplay between the Bible and Christian ethics nevertheless, one of persistent issues in Scripture and ethics is how *in the concrete* one considers the Bible to be "normative" for applied Christian ethics. Addressing this problem necessarily will involve various understandings of what constitutes normativity on one hand, and on the other hand, developing a proper methodology for bringing the biblical material to illuminate and guide individuals' responses to concrete moral dilemmas or situations. This chapter proposes a tri-partite template of context, core, and coherence for approaching moral normativity and as an aid to the methodological process for bring Scripture to bear on concrete moral situations. Finally, this template and methodology is used to discuss two recent articles connected with dealing with aspects of homosexuality in the Christian community.

"Scripture: the 'Soul' of Moral Theology? -- *The Second Stage.*" *Irish Theological Quarterly* 60 (1994): 259-271.

The initial response of Vatican II's call in *Optatam totius* for greater attention to Scripture in all moral theology, might be termed a "First Stage," in which both ethicists and exegetes tried to highlight better the ethical dimension of Scripture better in their respective disciplines and to allow Scripture as a whole to nourish theology more completely. However, now we need to move beyond this First Stage to a Second and Third Stage. This Second Stage, which is the focus of this article, suggests a reconsideration of some of the relevant documents from Vatican II, especially *Optatam totius* and *Dei verbum*, in order to ground better our reflections on the integration of Scripture with theology as whole, and moral theology in particular. The article concludes by outlining some of the issues, such as the authority of Scripture and the problematic of hermeneutics, which still need to be addressed if Scripture is truly to nourish our Roman Catholic moral theology. Finally, this Second Stage itself points to the necessity of a Third Stage in

which reflection will center development of a concrete and practical *methodology* for the use of Scripture in Christian ethics.

Cahill, Lisa Sowle. "Moral Methodology: A Case Study." *Chicago Studies* 19 (1980): 171-187.

Callahan, Michael. "The Changing of Catholic Moral Theology: From the Constitution De Ordine Morali to Gaudium et Spes." *Louvain Studies* 3 (1970-71): 41-50.

Discusses the changes from the pre-conciliar schema "De Ordine Morali" to the final version of *Gaudium et spes*, and thus evidences an important paradigm shift in the consideration of fundamental moral theology. Callahan was ordained in 1969 for the Detroit Archdiocese.

Curran, Charles. "Catholic Social and Sexual Teaching: A Methodological Comparison." *Theology Today* 45 (1988).

Also found as chapter 5 in Curran's *Tensions in Moral Theology*, 87-109. Notre Dame: University of Notre Dame Press, 1988. Contrasts the development, or lack thereof, of Roman Catholic social and sexual teaching by considering each in terms of three methodological issues: a shift from classicist to historical consciousness; a shift from abstract consideration of human nature to a personalist view, with concomitant stress on freedom, equality, and participation; and a shift from a legal ethical model to acceptance of a relationality-responsibility model. Curran's position is critiqued by John S. Grabowski and Michael J. Naughton in their article "Catholic Social and Sexual Ethics: Inconsistent or Organic?" *The Thomist* 57 (1993): 555-578.

Gallagher, Raphael, C.Ss.R. "Fundamental Moral Theology 1975-1979: A *bulletin-analysis of some significant writings examined from a methodological stance*." *Studia Moralia* 18 (1980): 147-192.

Looks at recent moral syntheses in terms of four basic and dominant methodologies for formulating moral theology, based on: 1) a consciously constructed system of adequately formulated material norms as the first and principle step; 2) an explicitly articulated system of a coherent Christian ethos; 3) giving coherence and continuity to moral analysis through a systematic reflection on morally relevant experiences; 4) searching for the historical continuity with past forms and placing a statement of contemporary moral theology in the context of present historical and cultural realities.

Harrington, Donal. "Moral Theology: A Critical Analysis." *Irish Theological Quarterly* 59 (1993): 1-21.

Good overall discussion the current state of moral theology.

Hollenbach, David, S.J. "Fundamental Theology and the Christian Moral Life." *In Faithful Witness: Foundations of Theology for Today's Church*, 167-184. Edited by Leo J. O'Donovan, S.J. and T. Howland Sanks, S.J. New York: Crossroad, 1989.

Honings, Bonifacio. "Morale e scienze umane nella prospettiva della formazione sacerdotale." *Lateranum*, n.s. 56 (1990): 703-718.

Janssens, Louis. "Artificial Insemination: Ethical Considerations." *Louvain Studies* 5 (1980): 3-29.

This article became foundational in the articulation of the methodological approach to fundamental moral theology that later was called personalism. Janssens claims there are eight fundamental dimensions of the human person: (1) subject; (2) embodied subject; (3) part of the material world; (4) interrelational with other persons; (5) an interdependent social being; (6) historical; (7) equal but unique; (8) called to know and worship God. Classic article for the expression of the principle of totality in the personalist model. Janssens' personalist moral system though is critiqued by Brian Johnstone, C.Ss.R. in the latter's "From Physicalism to Personalism," *Studia Moralia* 30 (1992): 71-96. Janssens taught moral theology for many years at Louvain, was perhaps the moral theologian most clearly identified with the personalist model in the development of Post-Vatican II moral theology.

_____. "Personalism in Moral Theology." *In Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 94-107. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Discusses four basic issues connected with personalist ethics: 1) the controlling totality; 2) the person's openness to God; 3) historicity; and 4) originality.

_____. "Personalist Morals." *Louvain Studies* 3 (1970-71): 3-16.

Translated from the French, "Morale Personaliste."

Johnstone, Brian V., C.Ss.R. "From Physicalism to Personalism." *Studia Moralia* 30 (1992): 71-96.

Analyzes the "paradigm-shift" in Roman Catholic moral theology from a physicalist understanding of human nature and moral reasoning to a personalist version and then discusses the origins of physicalism, its problematic features, and solutions proposed by personalism. Finally, Johnstone identifies and evaluates 3 basic personalist models. Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.

_____. "Objectivism', 'Basic Human Goods', and 'Proportionality', An Interpretation of the Contemporary History of Moral Theology." *Studia Moralia* 43 (2005): 97-126.

Looks at three contemporary moral theories in the context of Thomas Aquinas and the moral manuals, offering a balanced critique of both positive and negative elements in each.

_____. "A Proposal for a Method in Moral Theology." *Studia Moralia* 22 (1984): 189-212.

Discusses methodologies of Franz Böckle (based on ethical theory), Bernard Häring (based on Revelation), and René Simon (based on the interpretation of human experience), and then proposes his own approach based on a structured way of learning from experience.

Kaufman, Philip S., O.S.B. "Probabilism: The Right to Know Moral Options." Chapter Two in *Why You Can Disagree and Remain a Faithful Catholic*, 17-25. Bloomington (IN): Myer Stone Books, 1989.

This chapter outlines the theory of probabilism, while the remainder of the book discusses infallibility, divorce and remarriage, and many of the issues connected with the proclamation of the birth control teaching of the Church.

Kopfensteiner, Thomas R. "Globalization and the Autonomy of Moral Reasoning: An Essay in Fundamental Moral Theology." *Theological Studies* 54 (1993): 485-511.

Builds on recent interest in the globalization of ethics and Jürgen Habermas' theory of universal discourse to propose a hermeneutical theory for approaching fundamental moral theology. Refers considerably to the work of Klaus Demmer. Kopfensteiner, who is a priest of the Archdiocese of St. Louis, taught at Fordham University and did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

- . "Historical Epistemology and Moral Progress." *The Heythrop Journal* 33 (1992): 45-60.

Uses the concept of paradigm shift of Thomas Kuhn to discuss the notion of moral progress in conception and application of moral norms and the natural law. Also refers considerably to the work of Klaus Demmer.

- Korff, Wilhelm. "Empirical Social Study and Ethics." *Concilium* 5 (4/1968): 5-13.

- Lepenies, Wolf. "Difficulties of Basing Ethics on Anthropology." *Concilium* 5 (8/1972): 11-30.

- Mahoney, John, S.J. "The Challenge of Moral Distinctions." *Theological Studies* 53 (1992): 663-682.

Revised version of the First Annual Joseph B. Brennan Lecture in Applied Ethics, delivered at Georgetown University's Center for the Advanced Study of Ethics on 1 April 1992. Mahoney is Professor of Moral Theology at King's College, University of London.

- . "Reflections on Experience as a Source of Moral Theology." In *Personalist Morals: Essays in Honor of Professor Louis Janssens*, 25-44. Edited by Joseph A. Selling. Louvain: University of Leuven Press, 1988.

After considering the shift in various disciplines of theology from an approach "from above" to one "from below," Mahoney turns his attention to the significance of experience in moral theology. He contrasts a morality "from outside," based on external principles and/or authority, to a morality "from the inside," which, following the greater focus on the person (instead of "nature") will then accord greater importance to the relevance of experience.

- Marra, Bruno, S.J. "Esistenza ed etica." *Rassegna di Teologia* 32 (1991): 480-501.

The tension between conflict and participation can help orient the individual towards his/her existence and aid in self-understanding in meeting his/her life project.

La tensione fra conflittualità e partecipazione può determinare un'assunzione partecipata delle conflittualità, che presuppone un'integrazione, orientata al senso globale che l'individuo dà alla sua esistenza. E' questa tensione che rende dinamico l'essere-al-mondo del singolo che si apre a nuove esperienze e nuovi interrogativi in un processo di crescita e di autoconsapevolezza. E'

necessario che l'individuo aderisca al proprio progetto, pur non negando il significato di altri modi possibili di esistere.

McCormick, Richard A., S.J. "Exchanges on fundamental moral theology." *Theological Studies* 47 (1986): 69-88.

_____. "'Tradition in Transition'." In *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*, 17-33. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

Mieth, Dietmar. "Il Significato dell'esperienza esistenziale dell'uomo. Perorazione per una teoria del modello etico." *Concilium* 12 (10/1972): 34-62.

_____. "What Is Experience?" *Concilium* 113 (1978): 40-53.

Nolan, Martin. "The Principle of Totality in Moral Theology." In *Absolutes in Moral Theology?*, 232-248. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

In Spanish: ¿*Principios Absolutos en Teología Moral?* «Teología y Mundo Actual», 24. Traducción de José María Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

O'Connell, James. "The Sources of Morality: Function, Conformity and Aesthetics." *The Heythrop Journal* 19 (1994): 160-170.

Reynolds, Charles. "A Proposal for Understanding the Place of Reason in Christian Ethics." *Journal of Religion* 50 (1970): 155-168.

Investigates the differences in the place of reason in theological and philosophical ethics, and suggests that the philosophical theory based on the "ideal observer" may aid in sharpening the focus on the use of reason in theological ethics.

Rigali, Norbert J., S.J. "New Horizons in Moral Theology." In *New Horizons in Theology: College Theology Society Annual Volume 50* (2004), 40-55. Edited by Terrence W. Tilley. Maryknoll: Orbis Books, 2005.

Article gives an overview of the development of recent Catholic moral theology from pre-Vatican II to the present.

_____. "Models of the Person in Moral Theology." *Chicago Studies* 32 (1993): 177-185.

Discusses Bonhoeffer, Kant, Situation Ethics, Häring, and Covenantal Ethics (using Joseph Allen). Rigali's thesis is that different models of the person make for important differences in the way moral problems are viewed and solved. Rigali taught moral theology at the University of San Diego.

_____. "The Moral Act." *Horizons* 10 (1983): 252-266.

Discusses the revision in the understanding of the moral act based on personalist and relational anthropology. Argues that for this revision to occur successfully a holistic material understanding of the moral life must replace the manualist tradition.

Riordan, Patrick, S.J. "Can We Not Discuss Morals?" *Studies* 80 (1991): 377-387.

Argues that disagreement which exists between basic moral positions consists in diverse views on what constitutes a good life, individual and communitarian. Moreover, the Christian vision of such a good life is "one which is radically at variance with many contemporary views, including popular opinion."

Sala, Giovanni. "L'evoluzione delle intelligenze morali." *Concilium* 12 (10/1976): 63-78.

Selling, Joseph A. "The Fundamental Polarity of Moral Discourse." In *Method and Catholic Moral Theology: The Ongoing Reconstruction*, 21-43. Edited by Todd A. Salzman. Omaha: Creighton University Press, 1999.

_____. "The Human Person." In *Christian Ethics: An Introduction*, 95-109. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Vidal, Marciano, C.Ss.R. "Bernhard Häring: Intérprete y Acrecentador de la Tradición Teológico-Moral Alfonsiana." *Studia Moralia* 43 (2005): 127-152.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Walgrave, Jan H., O.P. "Is Morality Static or Dynamic?" *Concilium* 5 (1/1965): 13-22.

Allen, Joseph L. *Love and Conflict: A Covenantal Model of Christian Ethics*. Lanham MD: University Press of America, 1995.

Auer, Alfons. *Autonome Moral und christlicher Glaube*. 2. Auflage. Düsseldorf: Patmos Verlag, 1971, 1984.

Italian translation: *Morale autonoma e fede cristiana*. Versione dal tedesco di Maria Cristina Laurenzi. Cinisello Balsamo: Edizioni Paoline, 1991.

Berti, Enrico, ed. *Problemi di etica: fondazione, norme, orientamenti*. Padova: Fondazione Lanza-Gregoriana, 1990.

Contributions by Giuseppe Angelini, Francesco Cavalla, Eugenio Lecaldano, Antonino Poppi, Giuseppe Trenti, and Carmelo Vigna.

Böckle, Franz. *Grundbegriffe der Moral*. Aschaffenburg: Paul Pattloch Verlag.

In English: *Fundamental Concepts of Moral Theology*. Translated by William Jerman. New York: Paulist Press Exploration Books, 1967.

Italian translation: *I Concetti Fondamentali della Morale*. Guide di teologia, 2. Traduzione di Liborio Ascitto. Brescia: Queriniana, 1968.

In French: *Pour former la conscience chrétienne; principes d'une morale*. Gembloux: Duculot; Paris: Lethielleux, 1970.

Also available in Korean.

The late Franz Böckle was a Swiss theologian who taught at the University of Bonn.

Bresciani, Carlo. *Personalismo e morale sessuale: Aspetti teologici e psicologici*. Casale Monferrato: Piemme, 1983.

Caffarra, Carlo. *Living in Christ: Fundamental Principles of Catholic Moral Teaching*. Translated by Christopher Ruff. San Francisco: Ignatius Press, 1987.

Italian original: *Viventi in Cristo*. Milano: Jaca, 1981.

Caron, Judith. *Christian Ethics: Shaping Values, Vision, Decisions*. Mystic, CT: Twenty-Third Publications, 1995.

Caron details how contemporary Christian ethics and personal moral decision-making are affected and shaped by complex social, environmental, personal, physical, mental, emotional, and intellectual forces--as well as spiritual and religious beliefs. Caron focuses on understanding the relationship between one's ethical self, society's rules, and the consequences of one's actions. She operates from a Judeo-Christian perspective that also takes into account the ethical systems of the other major world religions.

Christie, Dolores L. *Adequately Considered: An American Perspective on Louis Janssens's Personalist Morals*. Louvain: Peeters Press, 1990.

Cowdell, Scott. *Atheist Priest? Don Cupitt and Christianity*. London: SCM, 1988.

First critical study of Cupitt's writings.

Cozzoli, Mauro. *Etica teologale: Fede Carità Speranza*. Cinisello Balsamo: Edizioni Paoline, 1991.

This volume looks at the notion of conscience in light of being a person in Christ as a motivating source for action. In this sense a Christian personalism is marked by the virtues of faith, hope and charity which provide the foundation of the person's relationship with God.

Questo volume è un contributo alla delineazione della coscienza assiologica dell'«essere persona in Cristo» come fonte di motivazione per l'agire. Vi è disegnato il personalismo etico cristiano, come essere e dover-essere di fede, carità, speranza, virtù che costituiscono i modi fondamentali della relazione con Dio. Non tre obblighi di vita cristiana e neppure tre atteggiamenti settoriali o categoriali, ma le tre espressioni strutturali della vita teologale: rivelative e decisive dell'essere e agire cristiano.

Crook, R.H. *An Introduction to Christian Ethics*. Englewood Cliffs: Prentice-Hall, 1990.

Cupitt, Don. *Long-legged Fly: The Theology of Longing and Desire*. London: SCM, 1987.

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Curran, Charles E., and McCormick, Richard A., S.J. *The Historical Development of Fundamental Moral Theology in the United States. Readings in Moral Theology, 11*. New York: Paulist Press, 1999.

Curran, Charles E., ed. *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.* New York: Paulist Press, 1990.

17 essays by as many authors, both Protestant and Catholic, divided into three principal sections: Fundamental Moral Theology; Sexual and Medical Ethics; and Social and Political Ethics.

Curran, Charles E. *The Catholic Moral Tradition Today: A Synthesis.* Moral Traditions and Moral Arguments Series. Washington, D.C.: Georgetown University Press, 1999.

Reviewed by Christine Gudorf in *Theological Studies* 61 (December 2000): 775-777; and Jean Porter in *The Tablet* (23 October 1999): 1432.

———. *Directions in Fundamental Moral Theology.* Notre Dame: University of Notre Dame Press, 1985.

———. *Themes in Fundamental Moral Theology.* Notre Dame and London: University of Notre Dame Press, 1977.

Demmer, Klaus, M.S.C.; Schüller, Bruno, S.J. et al. *Christlich glauben und handeln: Fragen einer fundamentalen Moralthologies in der Diskussion.* Dusseldorf: Patmos Verlag, 1977.

Italian translation by Giuliano Riva: *Fede cristiana e agire morale.* Assisi: Cittadella, 1980.

Demmer, Klaus, M.S.C. *Deuten und handeln: Grundlagen und Grundfragen der Fundamentalmoral.* Studien zur theologischen Ethik, no. 15. Freiburg: Verlag Herder, 1985.

Italian translation: *Interpretare e agire. Fondamenti della morale cristiana.* Traduzione di Mauro Pedrazzoli. Cinisello Balsamo: Edizioni Paoline, 1989.

Theological ethics is a "science" in an analogical sense, which has its object not static data but subjectivity open in liberty to transcendence. Conscience helps to clarify both the end of the human person and the corresponding actions which aim at instantiating goodness and rightness.

L'etica teologica è scienza per analogia. "Scienza del senso direttiva dell'azione," l'etica teologica ha per oggetto non un dato statico, ma la "soggettività aperta alla trascendenza" nella libertà. Aiuta la coscienza a chiarire a se stessa il fine (il senso) e a elaborare il contenuto della norma

facendo divenire "correttezza" la "bontà." Inserita nel conflitto storica fra bene e male, a volte ripercorre soluzioni già collaudate (le norme), a volte rischia la soluzione nuova, sapendo che ogni scelta non solo accresce il bene o il male della storia, ma si pone come possibilità ermeneutica per il prossimo. Persona e natura, persona e atto, antropologia e cristologia, peccato e conversione sono il luoghi dell'analisi, condotta con linguaggio assai oscuro. [dalla rivista pubblicata da *Il Regno* 35 (15 aprile 1990): 229-230.]

———. *Moraltheologische Methodenlehre. Studien zur theologischen Ethik*, 27. Freiburg: Universitätsverlag, 1989.

Dunn, Edmond J. *What is Theology? Foundational and Moral*. Mystic CT: Twenty-Third, 1997.

A combination approach to both fundamental and moral theology, with an emphasis on methodology. Reviewed by Edward J. Peck in *Horizons* 26 (Spring 1999): 145-146.

Dwyer, John C. *Foundations of Christian Ethics*. New York: Paulist Press, 1987.

Frame, J.M. *Perspectives on the Word of God: An Introduction to Christian Ethics*. Phillipsburgh NJ: Presbyterian and Reformed Publishing Co., 1990.

García de Haro, Ramón. *Cristo. Fundamentos de la moral. Los conceptos básicos de la vida moral en la perspectiva cristiana*. Barcelona: EIUNSA, 1990.

Opus Dei theologian who teaches at the John Paul II Institute on the Family in Rome.

Gatti, Guido. *Temi di morale fondamentale. Corso di Teologia Morale/1*. Leumann (Torino): Editrice Elle Di Ci, 1988.

Gill, Robin. *A Textbook of Christian Ethics*. Edinburgh: T. & T. Clark, 1985.

Gillemann, Gérard, S.J. *Le primat de la charité en théologie morale*. Brussels: Editions Desclée, 1954.

In English: *The Primacy of Charity in Moral Theology*. Translated by William F. Ryan, S.J. and André Vachon, S.J. from the second French edition. Westminster (MD): The Newman Press, 1959.

Hamel, Ronald P. and Himes, Kenneth R., O.F.M., eds. *Introduction to Christian Ethics: A Reader*. New York: Paulist Press, 1989.

An anthology of generally excellent articles arranged topically on the major themes of fundamental moral theology. Well-known Catholic and Protestant authors are represented, though mainly Anglophone from the North Atlantic region.

Hanigan, James P. *As I Have Loved You: The Challenge of Christian Ethics*. New York: Paulist Press, 1986.

This is essentially an undergraduate textbook on fundamental moral theology. Hanigan includes both study questions and supplementary annotated bibliography at the end of each chapter.

Hoose, Bernard, ed. *Christian Ethics: An Introduction*. Collegeville: Liturgical Press, 1998.

Series of articles on both fundamental and applied issues in Roman Catholic ethics.

Hughes, Gerard J., S.J. *Authority in Morals: An Essay in Christian Ethics*. Washington, D.C.: Georgetown University Press, 1978.

Good treatment of overall moral methodology, though Hughes gives a rather unsympathetic treatment to the place of Scripture with moral theology. Hughes teaches moral theology at Heythrop College, University of London. Reviewed by Thomas A. Byrnes in *Journal of Religion* 68 (1988): 321-322.

Keating, James, ed. *Moral Theology: New Directions and Fundamental Issues. Festschrift for James Hanigan*. New York: Paulist Press, 2004.

Keating is associate professor of moral theology at the Pontifical College Josephinum in Ohio. Hanigan taught moral theology at Duquesne University in Pittsburgh.

Kelly, Kevin. *New Directions in Moral Theology: The Challenge of Being Human*. London: Geoffrey Chapman, 1992.

Kelly is a diocesan pastor of a working class parish in Liverpool as well as lecturer in Christian ethics at Heythrop College in London. Reviewed by Charles E. Curran in *The Heythrop Journal* 34 (1993): 198-199.

Kopfensteiner, Thomas A. *Paradigms and Hermeneutics: The Essential Tension between Person and Nature in the Principle of Totality*. Excerpta ex dissertazione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregorianae. Roma: Pontificia Università Gregoriana, 1988.

Kopfensteiner is a priest of the Archdiocese of St. Louis and taught moral theology at Fordham University. He did his doctoral work under Klaus Demmer, M.S.C. at the Pontifical Gregorian University in Rome, of which this work is a published extract.

Layman, C. Stephen. *The Shape of the Good: Christian Reflections on the Foundation of Ethics*. Library of Religious Philosophy, 7. Notre Dame: University of Notre Dame Press, 1991.

Layman is Associate Professor of Philosophy in the School of Humanities at Seattle Pacific University.

Le Masters, Philip. *Discipleship for all Believers: Christian Ethics and the Kingdom of God*. Scottdale PA: Herald, 1992.

MacNamara, Vincent. *The Truth in Love: Reflections on Christian Morality*. Dublin: Gill and Macmillan, 1988.

Same book as *Love, Law and Christian Life: Basic Attitudes of Christian Morality*. Wilmington: Michael Glazier, 1988.

Maguire, Daniel C. *The Moral Choice*. Garden City: Doubleday, 1978.

Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

_____. *A Moral Creed for All Christians*. Minneapolis: Fortress Press, 2005.

Argues that Christianity's core moral convictions are critical for dealing with contemporary ethical issues and challenges. Discussion questions are included.

_____. *The Moral Revolution: A Christian Humanist Vision*. San Francisco: Harper and Row, 1986.

Maguire, Daniel and Fagnoli, A. Nicholas. *On Moral Grounds: The Art/Science of Ethics*. New York: Crossroad, 1991.

Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

May, William E. *Becoming Human: An Invitation to Christian Ethics*. Dayton: Pflaum, 1975.

_____. *Principles of Catholic Moral Life*. Chicago: Franciscan Herald Press, 1981.

In Spanish: *Principios de vida moral*. Barcelona: EIUNSA, 1990.

Miller, Mark, C.Ss.R. *Making Moral Choices: An Introduction*. Mystic, CT: Twenty-Third Publications, 1995.

Pinckaers, Servais, O.P. *L'Evangile et la morale*. Etudes d'éthique chrétienne, 29. Paris: Editions du Cerf, 1990.

Includes articles from a 20 year period which deal with three principal areas of renewal in moral theology: gospel-morality relationship, restoration of hope and love to a central place in moral methodology, and the correction of a false individualism. A key organizing theme in Pinckaers' work is *bonheur*, or beatitude and happiness. [From a review of the 6th edition (1990) by Raphael Gallagher, C.Ss.R. in *Studia Moralia* 29 (1991): 484-488.]

_____. *Morality: The Catholic View*. Translated by Michael Sherwin, O.P. South Bend IN: St. Augustine's Press, 2001.

Argues for his "freedom for excellence" grounded in a virtue ethic theory which Pinckaers avows is superior to a morality of obligation.

_____. *The Sources of Christian Ethics*. Translated by Sr. Mary Thomas Noble, O.P. Washington, D.C.: Catholic Univ. of America Press, 1995.

French original: *Les Sources de la Morale Chrétienne: Sa méthode, son contenu, son histoire*. Etudes D'Ethique Chrétienne, 14. Paris: Editions du Cerf, 1985.

In Spanish: *Las fuentes de la moral cristiana. Su metodo, su contenido, su historia*. Colección Teologica, 60. Pamplona: Publ. de la Facultad de Navarra.

In Italian: *Le fonti della moral cristiana. Metodo, contenuto, storia*. Ragione e Fede, 14. Milano: Edizioni Ares, 1992.

Reviewed by James T. Bretzke, S.J. in *Theological Studies* 57 (1996): 371-373.

Privitera, Salvatore. *Il volto morale dell'uomo. Avvio allo studio dell'etica filosofica e teologica*. Collectio Moralis, 1. Palermo: EDI OFTES, 1992.

Rae, Scott B. *Moral Choices: An Introduction to Ethics*. Grand Rapids MI: Zondervan Publishing House, 1995.

Ramsey, Paul. *Basic Christian Ethics*. London: SCM Press, 1950; Chicago: University of Chicago Press (Midway reprint): 1978.

Regan, George M., C.M., *New Trends in Moral Theology: A Survey of Fundamental Moral Themes*. New York: Newman Press, 1971.

Rush, Vincent E. *The Responsible Christian: A Popular Guide for Moral Decision Making according to Classical Tradition*. Chicago: Loyola University Press, 1984.

Seeks to present a post-Vatican II understanding of Christian morality against the background of (and reaction to) the moral legalism which dominated American Catholic moral education in pre-conciliar times. Rush attempts to present a moral theology which is both rooted in an understanding of the person and the believing community, while using the rich tradition of the Church's moral teaching in a fresh way. Rush teaches at the College of St. Thomas in St. Paul, MN.

Salzman, Todd. *Method and Catholic Moral Theology: The Ongoing Reconstruction*. Omaha: Creighton University Press, 1999.

Salzman teaches at Creighton University in Omaha, Nebraska.

_____. *What Are They Saying About Catholic Ethical Method?* Mahwah: Paulist Press, 2003.

Looks at the question of normative ethics in Post-Vatican II moral theology, concentrating on the Basic Goods School (Grisez et al.) and the Revisionist school. Reviewed by David P. Schultz in *Religious Studies Review* 30 (April-July 2004): 170.

Sanchez, Urbano. *Moral Conflictiva: Entre la creatividad, el riesgo y la comunión*. Lex Mundi, 67. Salamanca: Sígueme, 1991.

Reviewed by James T. Bretzke, S.J. in *Gregorianum* 75 (1994): 177-178.
Sanchez teaches at the Universidad de Méjico.

Selling, Joseph A., ed. *Personalist Morals: Essays in Honor of Professor Louis Janssens*. Biblioteca Ephemeridum Theologicarum Lovaniensium, 83.
Louvain: University Leuven Press, 1988.

Sloyan, Gerard S. *Catholic Morality Revisted: Origins and Contemporary Challenges*. Mystic CT: Twenty Third Publications and The Columbia Press, 1990.

Reviewed by Vivian Boland, O.P. in *Doctrine and Life* 41 (January 1991): 47-48.

Stivers, Robert L., Christine E. Gudorf, Alice Frazer Evans, and Robert A. Evans. *Christian Ethics: A Case Method Approach*. 3rd ed Maryknoll: Orbis Books, 2005.

Tettamanzi, Dionigi, Cardinal. *L'uomo immagine di Dio: Linee fondamentali di morale cristiana*. Casale Monferrato: Piemme, 1992.

Cardinal Tettamanzi did his doctorate in moral theology under Josef Fuchs at the Pontifical Gregorian University and now is Archbishop of Milan and Secretary for the *Conferenza Episcopale Italiana*.

Trembath, Kern Robert. *Divine Revelation: Our Moral Relation with God*. Oxford: Oxford University Press, 1991.

According to Trembath, the grounding of human nature itself in God constitutes the fundamental revelation of the self-transcending God, which accounts both for how we can hear God's word on the one hand, and how we are constituted as self-transcending beings on the other. Until this grounding is accounted for, all speculations about real or alleged divine revelations are critically presumptuous. Trembath locates the moralness of human beings particularly in their capacities for knowing, loving, and hoping (which he sees as the historical expression of the Triune God) and thus in the fundamental communitarianess of human beings, which he sees as the expression of the One God. Trembath worked at the University of Notre Dame and now is on the administrative staff of the University of San Francisco.

Vidal, Marciano, C.Ss.R. *El camino de la ética cristiana*. Estella (Navarra): Editorial Verbo Divino, 1989.

Italian translation *Il cammino dell'etica cristiana*. Universale Teologica, 25. Brescia: Queriniana, 1989.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Witschen, Dieter. *Gerechtigkeit und teleologische Ethik*. Studien zur theologischen Ethik, 39. Freiburg-Wien: Herder; Freiburg-Schweiz: Universitätsverlag, 1992.

General And/or Miscellaneous Christian Ethics

AA.VV. *La morale en catechese*. Paris: Descleé, 1988.

Italian translation: *La morale in catechesi*. Problematiche e prospettive. Evangelizzazione oggi, 3. Milano: Edizioni Paoline, 1991.

AA.VV. *Ordine morale e ordine giuridico. Rapporto e distinzione tra diritto e morale*. Atti del X° Congresso Nazionale dei teologi moralisti. Roma, 24-27 aprile 1984. Bologna: EDB, 1985.

AA.VV. *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Alexander, Richard D. *The Biology of Moral Systems*. New York: Aldine De Gruyter, 1987.

Allen, Joseph L. *Love and Conflict: A Covenantal Model of Christian Ethics*. Nashville: Abingdon Press, 1984.

Reviewed by Charles M. Swezey in *Journal of Religion* 66 (1986): 219-220.

Allsopp, Michael, ed. *Ethics and the Catechism of the Catholic Church*. Scranton: University of Scranton Press, 1999.

Contributions include from essays on teaching the *Catechism* (Mary Jo Iozzio), the *Catechism* and conscience (Michael Allsopp), the moral act and its moral evaluation in the *Catechism* (Todd Salzman), homosexuality and the *Catechism* (Robert Nugent), and a comparison of Catechisms in the Americas (Edward Sunshine). Others consider the political culture of the *Catechism* (Edward van Merrienboer) and the treatment of marriage (Ann Swaner), Catholic Social Teaching (John Pawlikowski), assisted suicide (B. Andrew Lustig), and Catholic health care (Gerard Magill) in the *Catechism*

Aumack, Raymond D. "The Jesuits Are Too Liberal." *America* (24-31 May 2004): 21-22.

A brief but excellent article which is written from a lay person's perspective, recounting a conversation with a fellow Jesuit high school alumnus in which the latter criticized the Jesuits for being too liberal and not following the Pope. Aumack looks at the broader issue of conscience formation, information, and moral complexity in a very balanced fashion. Aumack is vice-president of institutional advancement at Holy Name Academy in Bayonne, New Jersey.

Bennahmias, Richard. "L'Ethique à La Grâce de Dieu." *Etudes Théologiques et Religieuses* 70 (1995): 15-29.

Bentley, James and Audrey. *Contemporary Issues: A Christian View*. Harlow, Essex: Longman, 1988.

Bernardin, Joseph Cardinal. *A Moral Vision for America*. Edited by John P. Langan, S.J. Washington, D.C.: Georgetown University Press, 1998.

Bernardin's essays over a twenty-year period, until the time shortly before for death in late 1996.

Bohr, David. *Catholic Moral Tradition: In Christ, A New Creation*. Our Sunday Visitor, 1990.

Develops a "theology of Christian living," using biblical foundations and historical perspectives of both Catholic moral and spiritual life. Discusses also questions dealing with justice and peace, sexual and bio-medical ethics.

Bouchard, Charles E., O.P. "Recovering the Gifts of the Holy Spirit in Moral Theology." *Theological Studies* 63 (September 2002): 539-558.

Braaten, Carl E. *Eschatology and Ethics: Essays on the Theology and Ethics of the Kingdom of God*. Minneapolis: Augsburg Publishing House, 1974.

This book dialogues with many of the theological themes found in the work of Wolfhart Pannenberg, especially the importance of the notion of the Kingdom of God in contemporary theology. Braaten seeks to elaborate on the eschatological interpretation of that theology, and especially its relevance for both church renewal and Christian ethics--furnishing what Braaten terms "eschatopraxis." Braaten taught for many years at the Lutheran School of Theology in Chicago.

Brown, Neil. "Experience as a Moral Source: A Literary Commentary on Official Catholic Ethics." *Irish Theological Quarterly* 61 (1995): 182-90.

Bube, Paul Custodio. *Ethics in John Cobb's Process Theology*. Atlanta: Scholars Press, 1988.

Burggraeve, Roger. "Meaningful Living and Acting: An Ethical and Educational-Pastoral Model in Christian Perspective." *Louvain Studies* 13 (1988): 3-26; 137-160.

Burtchaell, James Tunstead, C.S.C. *The Giving and Taking of Life: Essays Ethical*. Notre Dame: University of Notre Dame Press, 1989.

Essays, initially published elsewhere, on a wide variety of issues, such as abortion, fetal tissue research, liberation theology, and terrorism. Burtchaell's two principal criteria are 1) the moral import of human actions resides in their capacity to develop or stunt the agent's character; and 2) the criterion for discerning moral character lies ultimately with the Christian community. Reviewed by Francis Kane in *Theology Today* 47 (1990): 346-348.

Cahill, Lisa Sowle and Childress, James F., eds. *Christian Ethics: Problems and Perspectives*. Cleveland, OH: Pilgrim Press, 1996.

Festschrift for James Gustafson.

Carney, Frederick S. "Accountability in Christian Morality." *Journal of Religion* 53 (1973): 309-329.

Investigates the conditions and justifications for holding someone accountable in Christian morality for his action and person. Carney delineates three levels of such accountability: "The first pertains to actions (including forbearances) that are ordinarily required of all persons in general, or of persons who assume socially defined roles (wife, doctor, club treasurer). The second refers to actions for which only those persons are held accountable who have voluntarily accepted a commitment (covenant, compact) to a way of life that requires them. The third level encompasses responsibility not for one's actions but for one's person (character, virtue, moral competency)" pp. 311-312. Carney is professor of Christian ethics at Perkins School of Theology, Southern Methodist University.

Caron, Judith. *Christian Ethics: Shaping Values, Vision, Decisions*. Mystic, CT: Twenty-Third Publications, 1995.

Caron details how contemporary Christian ethics and personal moral decision-making are affected and shaped by complex social, environmental, personal, physical, mental, emotional, and intellectual forces--as well as

spiritual and religious beliefs. Caron focuses on understanding the relationship between one's ethical self, society's rules, and the consequences of one's actions. She operates from a Judeo-Christian perspective that also takes into account the ethical systems of the other major world religions.

Chenu, M. D., O.P. "The Renewal of Moral Theology: The New Law." *The Thomist* 34 (1970): 1-12.

Christians, Clifford G., et al. *Media Ethics: Cases and Moral Reasoning*. 3rd ed. New York: Longman, 1991.

Clavel, Juan Masia. "¿Moral De Dialogo O Moral De Recetas?" *Estudios Eclesiásticos* 69 (1994): 225-253.

Conley, John J., S.J., and Koterski, Joseph W., S.J. *Prophecy and Diplomacy: The Moral Doctrine of John Paul II*. New York: Fordham University Press, 1999.

The authors are philosophy professors at Fordham University. Pope John Paul II reigned from October, 1978 until April 2, 2005.

Connors, Russell B., Jr. "Thick and Thin: An Angle on Catholic Moral Teachings." *Louvain Studies* 21 (1996): 336-355.

Uses Geertz's concepts of "thick" and "thin" description to describe and evaluate how Catholic social and sexual moral teachings are presented.

Cronin, Kieran. *Rights in Christian Ethics*. New Studies in Christian Ethics. Cambridge: Cambridge University Press, 1993.

Crysdale, Cynthia. "Heritage and Discovery: A Framework for Moral Theology." *Theological Studies* 63 (September 2002): 558-578.

Crysdale teaches at the Catholic University of America.

Dailey, Thomas F., O.S.F.S., ed. *With Mind and Heart Renewed: Essays in Honor of Rev. John F. Harvey, O.S.F.S.* Lanham MD: University Press of America, 2001.

Harvey is the founder of *Courage*, a Catholic group which uses a 12-step approach to deal with homosexuality.

Demmer, Klaus, M.S.C., and Ducke, Karl-Heinz, eds. *Moraltheologie im Dienst der Kirche. Festschrift für Wilhelm Ernst zum 65. Geburtstag.* Erfurter Theologische Studien, 64. Leipzig: Benno Verlag, 1992.

A Festschrift for the German moral theologian Wilhelm Ernst.

Desclos, Jean. *Libérer la morale. Christocentrisme et dynamique filiale de la morale chrétienne à l'époque de Vatican II.* Montréal et Paris: Editions Paulines et Médiaspaul, 1992.

De Wachter, Maurits, S.J. "Change and Renewal in Moral Method." *Louvain Studies* 4 (1972-73): 255-264.

Di Giacomo, James, S.J. *Do the Right Thing: A Guide to Christian Morality.* Kansas City: Sheed and Ward, 1991.

Examines the cultural and philosophical roots of divisions over critical moral issues such as abortion, medical and sexual ethics, capital punishment, national defense, etc. Argues for a moral theory grounded in right reason and the values of Jesus Christ.

Dobiosch, Hubert, ed. *Natur und Gnade. Die christozentrisch-pneumatische Grundgestalt der christlichen Sittlichkeitslehre. Joachim Piegsa zum sechsigsten Geburtstag.* Moraltheologische Studien Systematische Abteilung, 16. Sankt Ottilien: EOS Verlag, 1990.

Dominian, Jack. *Proposals for a New Christian Ethic.* London: Darton, Longman and Todd, 1977.

Dorff, Elliot and Louis E. Newman. *Contemporary Jewish Ethics and Morality: A Reader.* New York: Oxford University Press, 1995.

Drinan, Robert, S.J. *The Fractured Dream: America's Divisive Moral Choices.* New York: Crossroad, 1991.

Drinan is a professor of law at Georgetown University and a former member of the United States House of Representatives.

Driver, Tom F. *Christ in a Changing World: Toward an Ethical Christology.* New York: Crossroad, 1981.

Duffy, Michael K. "The Moral-Nonmoral Distinction in Catholic Ethics." *The Thomist* 49 (1985): 343-366.

Duffy teaches theology at Marquette University.

Fagan, Seán, S.M. *Does Morality Change?* Collegeville: Liturgical Press, 1997.

Frigato, Sabino. "Antropologia cristologica e verità morale." *Salesianum* 54 (1992): 99-121.

Furger, Franz, Ed. *Ethische Theorie und Praktisch*. Schrift d. Instituts f. christl. Sozialwiss., 23. Münster: Aschendorff, 1991.

Festschrift for Klaus Demmer, M.S.C.

Gaffney, James, ed. *Essays in Morality and Ethics*. The Annual Publication of the College Theology Society. New York: Paulist Press, 1980.

Gaffney, James. *Matters of Faith and Morals*. Kansas City: Sheed and Ward, 1987.

Essays previously published elsewhere which explore various fundamental aspects of ethics as these relate to social living. Gaffney was Professor of Christian Ethics at Loyola University, New Orleans.

_____. "Moral Views and Moral Viewpoints." *America* 158 (23 January 1988): 55-59;76.

_____. *Newness of Life: A Modern Introduction to Catholic Ethics*. New York: Paulist Press, 1979.

Introduction to Christian ethics, concentrating on the Catholic tradition. Each chapter concludes with a few study questions, and there is a good list of suggestions of books for further reading organized by topic at the end.

García de Haro, Ramón. "Il rapporto natura-grazia e il dinamismo dell'agire morale cristiano." *Annales Theologici* 5 (1991): 327-349

Opus Dei theologian who teaches at the John Paul II Institute on the Family in Rome.

Gardner, E. Clinton. *Justice and Christian Ethics*. New York: Cambridge University Press, 1995.

Separate chapters are devoted to major philosophical and religious traditions that have shaped the idea and practice of justice in the West. These include

the classical tradition of virtue (Aristotle and Aquinas), biblical ideas of covenant and the righteousness of God, Puritanism, and John Locke.

Gatti, Guido, and Coffele, Gianfranco, eds. *Problemi morali dei giovani oggi*. Biblioteca di Scienze Religiose, 90. Roma: LAS, 1990.

Publication from the Pontifical Salesianum University.

Geisler, Norman L. *Christian Ethics: Options and Issues*. Leicester: Apollos, 1990.

Outlines and critically analyses six major ethical models: Antinomianism, Situationism, Generalism, Unqualified Absolutism, Conflicting Absolutism, and Graded Absolutism. Geisler prefers this last model, which solves moral conflicts by doing what is required by the higher-order moral law when this conflicts with a lower-order moral law. Thus, telling an untruth is justified to save a life since the moral demands of justice and mercy take precedence over those of truth in an unavoidable conflict situation.

Goffi, Tullo, ed. *Problemi e Prospettive di Teologia Morale*. Brescia: Queriniana, 1976.

Follows up on the work of the Congress of Italian Moralists held at Padua from 31 March to 4 April 1970.

Gula, Richard M., S.S. *Ethics in Pastoral Ministry*. New York: Paulist Press, 1996.

_____. *Moral Discernment*. New York: Paulist Press, 1997.

Good readable non-technical introduction to conscience and moral decision-making. This book would be excellent for adult education, RCIA, and possibly as an upper-division high school theology text.

Gustafson, James M. *An Examined Faith: The Grace of Self-Doubt*. Minneapolis: Augsburg Fortress Publishers, 2003.

Gustafson strongly urges Christians to take a hard look at their religious discourses-- scientific, secular, philosophical- -that inform our world views. Gustafson sets out a typology of relationships, from complete religious rejection of secular discourse in full accommodation. Reviewed by Charles E. Curran in *Theological Studies* 66/2 (June 2005): 472-474.

Habermas, Jürgen. *Etica del discorso*. Bari: Laterza, 1989.

Hannon, Patrick. *Church, State, Morality and Law*. Dublin: Gill and Macmillan, 1992.

Guiding question is how a Catholic should vote on issues relating to morality. General principle used is that in Catholic teaching there is no obligation to translate the moral law into civil law, and thus each is allowed to vote according to his or her own judgment on the issue in question. Reviewed by Patrick Riordan, S.J. in *Studies* 81 (1992): 336-339. Hannon is professor of moral theology at Maynooth.

Hanson, Richard A. "The Development of Moral Reasoning: Some Observations About Christian Fundamentalism." *Journal of Psychology and Theology* 19 (1991): 249-256.

Hanson teaches Child Development and Family Science at North Dakota State University in Fargo.

Hauerwas, Stanley M. *Performing the Faith. Bonhoeffer and the Practice of Nonviolence*. Grand Rapids: Brazos Press, 2005.

Looks at forgiveness, truthfulness and non-violence after 9/11 in the light of Bonhoeffer.

Howell, Leon, and Lindermayer, Vivian, eds. *Ethics in the Present Tense: Readings from Christianity and Crisis 1966-1991*. Friendship Press, 1991.

Hoose, Bernard. *Received Wisdom?: Reviewing the Role of Tradition in Christian Ethics*. London: Geoffrey Chapman, 1994.

Hoy, Terry. *Praxis, Truth, and Liberation*. Lanham MD: University Press of America, 1988.

Hannon, Patrick. *Church, State, Morality, and Law*. Dublin: Gill and Macmillan, 1992.

Guiding question is how a Catholic should vote on issues relating to morality. General principle used is that in Catholic teaching there is no obligation to translate the moral law into civil law, and thus each is allowed to vote according to his or her own judgment on the issue in question. Reviewed by Patrick Riordan, S.J. in *Studies* 81 (1992): 336-339. Hannon is professor of moral theology at Maynooth.

Jacobelli, J., ed. *Scienze e etica. Quali limiti?*. Bari: Laterza, 1990.

Jensen, Steven J. "A Defense of Physicalism." *The Thomist* 61 (1997): 377-404.

Jones, L. Gregory. *Transformed Judgement: Toward a Trinitarian Account of the Moral Life*. Notre Dame: University of Notre Dame Press, 1990.

Argues that the most superior form of moral judgement is one grounded in and lived in the presence of the mystery of the Triune God. Jones avers that the primary friendship a person should have is with God. Discusses and critiques the work of Alasdair MacIntyre, Stanley Hauerwas, and others. Favorably reviewed by Paul J. Philibert, O.P. in *America* (18 April 1992): 326-329.

Keane, Philip S., S.S. *Christian Ethics and Imagination: A Theological Inquiry*. New York: Paulist Press, 1984.

Keane is professor of moral theology at St. Mary's Seminary in Baltimore.

Keenan, James F., S.J., and Kopfensteiner, Thomas R. "Moral Theology Out of Western Europe." *Theological Studies* 59 (1998):107-135.

Review of the moral theological literature in Western Europe. Keenan and Kopfensteiner both did their doctorates in moral theology at the Pontifical Gregorian in Rome.

Keenan, James F., S.J., and Kotva, Joseph, Jr., eds. *Practice What You Preach: Virtues, Ethics, and Power in the Lives of Pastoral Ministers and Their Congregations*. Franklin WI: Sheed & Ward, 1999.

Keenan, James F., S.J. "Moral Theology Today." *Priests & People* 8 (October 1994): 372-76.

Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York before joining the faculty of the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

_____. *Moral Wisdom: Lessons and Texts from the Catholic Tradition*. Lanham MD: Sheed and Ward, 2004.

_____. *The Works of Mercy: The Heart of Catholicism*. Lanham MD: Rowman & Littlefield, 2005.

Kelly, Kevin. "Moral Theology in the Parish." *Priests & People* 8 (October 1994): 367-72.

Langan, John P., S.J. "Catholic Moral Rationalism and the Philosophical Bases of Moral Theology." *Theological Studies* 50 (1989): 25-43.

Langan begins with an overview of the uneasy relationship between Catholicism and modern philosophy back in 1940, then outlines the major features which had traditionally given Catholic moral theology a sense of confidence in its own rationality and objectivity, and finally concludes with a consideration of various aspects of post-Vatican II theology which have strained the position of Catholic rationalism. Langan is Rose F. Kennedy Professor of Christian Ethics at Georgetown University's Kennedy Institute of Ethics.

Laun, Andreas. *Fragen der Moralthologie*. Freiburg: Herder, 1991.

_____. *Fragen der Moralthologie Heute*. Freiburg: Herder, 1992.

Lawrence, Fred, ed. *Communicating a Dangerous Memory: Soundings in Political Theology*. Atlanta: Scholars Press, 1987.

Lebacqz, Karen. *Professional Ethics: Power and Paradox*. Nashville: Abingdon Press, 1985.

Lebacqz, Karen, and Driskill, Joseph. *Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors*. Nashville: Abingdon Press, 2000.

de Locht, Pierre. "The Role and Limits of Personal and Communal Ethical Practices in Establishing Christian Identity." *Concilium* 196 (1988): 107-115.

Machiocha, Waclaw. *Top Moral Norms: A Response to the Errors of Ultramodern Moralists*. London: Veritas Foundation Publication Centre, 1988.

Conservative denunciation of post-Vatican II moral theology.

Mackey, James P. *Power and Christian Ethics*. Cambridge: Cambridge University Press, 1994.

Mackey understands power broadly as the ability to bring about states of affairs; its forms can be located on a continuum between authority and force depending on the relative presence or lack of morality. Morality in turn is

located in human freedom and creativity; moral values are actual states of affairs brought about by people. There is thus a reciprocal relation; moral value needs power no less than power requires morality.

Maguire, Daniel C. *The Moral Revolution: A Christian Humanist Vision*. San Francisco: Harper and Row, 1986.

Maguire is professor of moral theology at Marquette University in Milwaukee, Wisconsin.

Majorano, Sabatino. "Il teologo moralista oggi." *Studia Moralia* 33 (June 1995): 21-44.

Markham, Ian S. *Plurality and Christian Ethics*. New Studies in Christian Ethics. New York: Cambridge University Press, 1994.

Discusses key issues raised by plurality and secularism in complex modern societies and critiques some of the British attempts to come to terms with plurality--particularly the so-called Christendom Group. Contrasted with this group Markham then praises the "public philosophy" of Richard John Neuhaus as a better approach to meeting the challenges of pluralism in secular society. Markham's overall thesis is that "Christian ethics and theological vision have something distinctive and rational to say which goes beyond the contentions of secular plurality" (p. x). Reviewed by James T. Bretzke, S.J. in *Theological Studies* 56 (1995): 805-807. Markham is Lecturer in Theology at the University of Exeter. This is his first book.

Mattison, William C., III, ed. *New Wine, New Wineskins: A New Generation Reflects on Key Issues in Catholic Moral Theology*. Blue Ridge Summit PA: Rowman & Littlefield, 2005.

Essays by a group of junior professors on various issues in contemporary Roman Catholic moral theology.

McCormick, Richard A., S.J. *The Critical Calling: Reflections on Moral Dilemmas Since Vatican II*. Washington, D.C.: Georgetown University Press, 1989.

A series of essays, many previously published elsewhere, treating a wide range of many of the critical issues in moral theology, such as pluralism, dissent, sexual ethics, bioethics, etc., since the close of the Second Vatican Council.

- _____. *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994.
- _____. "Moral Theology in the Year 2000: Tradition in Transition." *America* 166 (18 April 1992): 312-318.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994.

McCormick outlines 10 characteristics of moral theology as he would like to envision it at the turn of the century. Originally delivered at Georgetown University on 6 February 1992 as the opening address in the Distinguished Lectures series on the Catholic Moral Tradition.

- McCoy, Alban. *Intelligent Person's Guide to Christian Ethics*. New York: Continuum, 2006.

Meant as a non-specialist's introduction to the fundamentals of Christian morality. McCoy is a Franciscan and chaplain at the University of Cambridge.

- McDonagh, Enda, ed. *Moral Theology Renewed: Papers of the Maynooth Union Summer School, 1964*. Dublin: Gill and Son, 1965.

- McDonagh, Enda. *Between Chaos and New Creation: Doing Theology at the Fringe*. Theology and Life Series, 19. Wilmington: Michael Glazier, 1986.

McDonagh is Professor Moral Theology at St. Patrick's College, Maynooth.

- _____. *Doing the Truth: The Quest for Moral Theology*. Notre Dame: University of Notre Dame Press, 1979.
- _____. *Gift and Call: Towards a Christian Theology of Morality*. St. Meinrad: Abbey Press, 1975. Translation in Italian.
- _____. *The Gracing of Society*. Dublin: Gill and Macmillan, 1989.
- _____. *Invitation and Response: Essays in Christian Moral Theology*. Dublin: Gill and Macmillan, 1972. Translation in Italian.
- _____. *The Making of Disciples*. Dublin: Gill and Macmillan, 1982.

McDonald, J. Ian H. *Christian Values: Theory and Practice in Christian Ethics Today*. Edinburgh: T&T Clark, 1995.

McDonald is a reader in Christian Ethics and New Testament Studies at the University of Edinburgh. He uses case studies and the shared insights of a team of researchers to examine core studies on Person--conscience, virtue, character, motive; Relationships; Family values; Sexual orientation; Political reconciliation; Community care and development; Communication; and Integrity in business.

MacKinnon, Donald. [*Festschrift*]. See Surin, Kenneth.

Mieth, Dietmar. "Autonomy or Liberation--Two Paradigms of Christian Ethics?" *Concilium* 172 (1984): 87-93.

———. "Moral Doctrine at the Cost of Morality? *The Roman Documents of Recent Decades and the Lived Convictions of Christians*." In *The Church In Anguish: Has the Vatican Betrayed Vatican II?*, 125-143. Edited by Hans Küng and Leonard Swidler. San Francisco: Harper and Row, 1987.

Milhaven, John Giles. *Toward a New Catholic Morality*. Garden City: Doubleday Image Books, 1970.

Miller, Mark, C.Ss.R. *Making Moral Choices: An Introduction*. Mystic CT: Twenty-Third Publications, 1995.

Müller, Alois, and Greinacher, Norbert, eds. "The Church and the Rights of Man." *Concilium* 124 (1979).

Series of articles on various aspects of the theological meaning and significance of human rights.

Murphy, Séamus, S.J. "Utopianism, Advocacy and Consequentialism." *Milltown Studies* 28 (1991): 5-23.

O'Brien, William J., ed. *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*. Washington, D.C.: Georgetown University Press, 1993.

Contributions by Leo O'Donovan, Richard McCormick, John Noonan, Louis Dupré, John Donahue, John Mahoney, and Sidney Callahan.

O'Connell, James. "The Sources of Morality: Function, Conformity and Aesthetics." *The Heythrop Journal* 34 (1993): 160-170.

O'Connell, Timothy E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.

Addresses from theological, psychological, and sociological perspectives the question of how people come to embody Christian values and the implications for the Church and its ministry. O'Connell devotes special attention to the role of narrative and imagination in the moral formation of the Christian disciple. O'Connell is Professor of Christian Ethics in the Institute of Pastoral Studies at Loyola University, Chicago.

O'Riordan, Sean. "Il teologo moralista nell'Accademia Alfonsiana." *Studia Moralia* 33 (June 1995): 45-56.

Orsy, Ladislaus, S.J. "Moral Theology and Canon Law: The Quest for a Sound Relationship." *Theological Studies* 50 (1989): 151-167.

Orsy is a well-known canon lawyer who has taught both in Europe at the Pontifical Gregorian University and in the United States, at The Catholic University of America.

Outka, Gene, and Reeder, John, eds. *Prospects for a Common Morality*. 1992.

Excellent collection of essays which examine universal morality and globalization of ethics from a number of perspectives.

Park, Andrew Sung. *Racial Conflict and Healing*. Maryknoll, NY: Orbis Books, 1996.

The author, a Korean theologian, approaches the issue of racial conflict-including discrimination between minority communities-and constructs a "theology of seeing" that aims to heal the ruptures of racism.

Patey, E. *For the Common Good*. Christian Studies Series. Mowbray, 1988.

Questions the eagerness of political leaders to divide private conscience from public policy.

Petrá, B., "Le sfide del moralista, oggi." *Studia Moralia* 33 (June 1995): 5-20.

Pinckaers, Servais, O.P. "La méthode théologique et la morale contemporaine." *Seminarium* 31 (1991): 313-327.

_____. *Morality: The Catholic View*. Translated by Michael Sherwin, O.P. Introduction by Alasdair MacIntyre. South Bend IN: St. Augustine's Press, 2001.

Pinto de Oliveira, Carlos-Josaphat, éd. *Novitas et veritas vitæ: aux sources du renouveau de la morale chrétienne*. Ethique Chrétienne. Paris: Editions du Cerf, 1992.

Place, Michael D. "Book Three: Life in Christ." *Chicago Studies* 33 (1994): 38-47.

Gives a summary overview of the new Catechism of the Catholic Church's treatment of morality.

Plé, Albert, O.P. *Par Devoir ou par Plaisir?*. Paris: Editions du Cerf, 1980.

In English: *Duty or Pleasure? A New Appraisal of Christian Ethics*. Translated by Matthew J. O'Connell. Paragon House, 1987.

Italian translation: *Per dovere o per piacere? Da una morale colpevolizzante a una morale liberatrice*. Torino: Piero Gribaudi, 1984.

Plé "rejects the "traditional" morality, which, he thinks, seeks security in an immutable order and prefers the tidy realm of the mind to the messy world of reality. He calls for a morality that is even more traditional, more Gospel-based--namely, a morality based on happiness and an evangelized pleasure. According to Plé, the Gospel proclaimed blessings and woes more than duties and permissions:..." p. 113. Reviewed by Ed Vacek, SJ in *America* (5 September 1987)

The Pope John XXIII Medical-Moral Research and Education Center. *Moral Theology Today: Certitudes and Doubts*. St. Louis: The Pope John Center, 1984.

Pope, Stephen J. *The Evolution of Altruism and the Ordering of Love*. Washington, D.C.: Georgetown University Press, 1994.

Pope is professor of theological ethics at Boston College.

_____. "The Evolutionary Roots of Morality in Theological Perspective." *Zygon* 33/4 (December 1998): 545-556.

Post, Stephen G. "The Moral Meaning of Relinquishing an Infant: Reflections on Adoption." *Thought* 67 (1992): 207-?

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry."

Preston, Ronald H. *The Future of Christian Ethics*. London: SCM Press, 1987.

Raponi, S. "Il cristocentrismo della vita cristiana negli insegnamenti dei Padri Apostolici." *Studia Moralia* 33 (1995): 211-34.

Rigali, Norbert J., S.J. "Reimagining Morality: A Matter of Metaphors." *The Heythrop Journal* 35 (1994): 1-14.

Rigali is emeritus professor of moral theology at the University of San Diego.

Riordan, Patrick, S.J. "The Plausibility of Arguments for the Common Good." *Milltown Studies* 28 (1991): 78-101.

Rodd, Cyril S., ed. *New Occasions Teach New Duties?: Christian Ethics for Today*. With a Foreword by Baroness Warnock. Herndon, VA: T&T Clark, 1995.

Cyril S. Rodd is the editor of the *Expository Times*. In this study scholars examine the changes which have occurred in ethical thinking since the time of Jesus. Discussing both the positive and negative aspects of these changes, the authors show that basic Christian morality can and must be applied in new ways. The book argues that traditional Christian values and the thinking of the Church Fathers and Reformation leaders can and must be made relevant today if Christian ethics are not to lose their authentic and vital nature.

Rossi, Philip J., S.J. *Together Toward Hope: A Journey to Moral Theology*. Notre Dame: University of Notre Dame Press, 1983.

Uses Kant's philosophy as a foundation for contemporary moral theology. Reviewed by John A. Gallagher in *Journal of Religion* 66 (1986): 220-221. Rossi teaches at Marquette University.

Ruiz Millán, Francisco. "Microética en el actual contexto juvenil." *Proyección* 39 (1992): 143-157.

Salzman, Todd. "B. Schüller's hermeneutic of C.D. Broad's deontology and teleology: a critical analysis." *Studia Moralia* 34 (1/1996): 63-96.

Santurri, Edmund N. *Perplexity in the Moral Life*. Richmond (?): University Press of Virginia, 1987.

Reviewed by L. Gregory Jones in *Modern Theology* 7 (1991): 202-204.

Schindler, Thomas F., S.S. *Ethics: The Social Dimension, Individualism and the Catholic Tradition*. Theology and Life Series, 27. Wilmington: Michael Glazier, 1989.

Schlögel, Herbert, O.P. "Tugend-Kasuistik-Biographie. Trends und ökumenische Perspektiven in der Moralthologie der USA." *Catholica* (3/1997): 187-200.

Discusses authors, approaches and issues prominent in moral theology in the United States in the mid-1990's.

Schwarzwäller, Klaus. "Literatur zum Thema «Verantwortung»." *Theologische Rundschau* 57 (1992): 141-179.

Schweiker, William. *Responsibility and Christian Ethics*. Cambridge: Cambridge University Press, 1995.

Simon, René. "The Moral Law and Discernment." *Concilium* 119 (1978): 74-83.

Sloyan, Gerard S. *Catholic Morality Revisted: Origins and Contemporary Challenges*. Mystic CT: Twenty Third Publications and The Columbia Press, 1990.

Sparks, Richard C., C.S.P. *Contemporary Christian Morality: Real Questions, Candid Responses*. New York: Crossroads Publishing Company, 1996.

100 answers to frequently asked moral questions.

____. "Morality and the Next Generation: Amoral, Immoral, or Morally Different?" *New Theology Review* 11 (February 1998): 53-66.

Looks at five key traits of "Generation X": 1) bright, though not necessarily wise; 2) instinctively respectful of authority figures, but not of their advice; 3) focused on short-term goals and immediate satisfaction; 4) morally inconsistent; and 5) spiritually hungry, altruistic, and seeking to 'belong', though somewhat naively so." (P. 56).

Staes, Paul E., C.I.C.M. *Positive Self-Regard and Authentic Morality*. Logos Studies, 7. Manila: Ateneo de Manila University, 197.

Stortz, Martha Ellen. *Pastorpower*. Nashville: Abingdon Press, 1993.

Stortz is professor of historical theology and Christian ethics at the Pacific Lutheran Theological School in Berkeley, California.

Surin, Kenneth, ed. *Christ, Ethics and Tragedy: Essays in Honour of Donald MacKinnon*. Cambridge: Cambridge University Press, 1989.

Teichtweier, Georg, and Wilhelm Dreier, eds. *Herausforderung und Kritik der Moraltheologie*. Würzburg: Echter Verlag, 1971.

Thévenot, Xavier, S.D.B. *Une éthique au risque de l'Évangile*. Paris: Desclée De Brouwer, 1993.

Valadier, Paul. *Inévitable morale*. Paris: Esprit/Seuil, 1990.

Reviewed by Hubert Doucet in *Eglise et théologie* 23 (1991): 389-391.

van den Beld, Antonie. "Eschatology and ethics." *Theology Digest* 27 (1979): 21-24.

van der Ven, Johannes. "Moral Formation in the Church." *Concilium* 191 (1987): 117-127.

Walsh, Brian J., and J. Richard Middleton. *The Transforming Vision: Shaping a Christian World View*. Downers Grove, IL: InterVarsity Press, 1984.

The authors show how a Christian worldview can transform the structures of society: science, technology, economics, politics.

Webster, John. "Eschatology, Ontology and Human Action." *Toronto Journal of Theology* 7 (1991): 4-18.

Explication of Christian eschatological convictions demands that theology fashion a set of ontological categories about created being which is oriented towards the 'new creation' which comes about by virtue of the regenerative action of God in Christ, through the power of the Spirit. Webster is associate professor of systematic theology at Wycliffe College.

Welch, D. Don. *Conflicting Agendas: Personal Morality in Institutional Settings*. Cleveland: Pilgrim Press, 1994.

Yoder, John Howard. "Ethics and Eschatology." *Ex Auditu* 6 (1990): 119-128.

Yoder was a well-known ethicist in the Mennonite tradition who taught at the University of Notre Dame until his death.

Globalization and Ethics

Articles on Global Ethics

AA.VV. "Symposium on Pluralism and Ethical Theory." *Ethics* 102 (1992): 707-834.

Several articles on various aspects of pluralism in ethical theory.

Adams, Robert Merrihew. "Religious Ethics in a Pluralistic Society." In *Prospects for a Common Morality*, 93-113. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Apel, Karl-Otto. "A Planetary Macroethics for Humankind: The Need, the Apparent Difficulty, and the Eventual Possibility." In *Culture and Modernity: East-West Perspectives*, 261-278. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

Appadurai, Arjun. "Disjuncture and Difference in the Global Cultural Economy." In *Global Culture: Nationalism, Globalization and Modernity*, 295-310. Edited by Mike Featherstone. London: Sage Publications, 1990.

Baier, Annette C. "Claims, Rights, Responsibilities." In *Prospects for a Common Morality*, 149-169. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

de Bary, William Theodore. "Encounter between East and West and the Creation of a Global Culture." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 13-21. Edited by Christian Academy. Seoul: Woosook Publishing Co., 1988.

Bird, Frederick. "Moral Universals." *Journal of Religious Pluralism* 3 (1993): 29-83.

Recognizing that social scientific study has done much to highlight the cultural diversity and historical relativity of moral ideas, Bird investigates what can be concluded with respect to moral universals from a similar perspective afforded by comparative, historically informed social scientific observation. Bird teaches at Concordia University.

Braybrooke, Marcus. "Toward a Global Ethic." *Faith and Freedom* 47 (1994): 91-102.

Bretzke, James T., S.J. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." *Pacifica* 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

Chethimattam, J.B. "Towards a World Morality." *Journal of Dharma* 16 (1991): 317-336.

Author teaches at Fordham University.

Chung, Bom-Mo. "Encounter between the East and West and the Creation of a Global Culture." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 2-12. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Chung, Chai-Sik. "Beyond Turning West and Turning East: The Problem of Meaning in the Modern World." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 168-175. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Civic, Melanne Andromecca. "A Comparative Analysis of International and Chinese Human Rights Law--Universality versus Cultural Relativism." *The Buffalo Journal of International Law* 2 (Winter 1995-96): 285-322.

Claes, Tom. "Culture and Morality Revisited." *Cultural Dynamics* 3 (1990): 349-386.

Coleman, John, S.J. "Globalization as a Challenge to Catholic Social Thought." *Origins* 34:20 (28 October 2004): 322-328.

Delivered as the inaugural lecture of the Joan and Ralph Lane, Jr. Center for Catholic Studies and Catholic Social Thought at the University of San Francisco on 12 October 2004. Coleman is the Cassassa Professor of Social Values at Loyola Marymount University in Los Angeles and former professor of sociology of religion at the Graduate Theological Union and Jesuit School of Theology in Berkeley. He did his own doctoral work under Robert Bellah at the University of California–Berkeley.

Dallmayr, Fred. "'Asian Values' and Global Human Rights." *Philosophy East and West* 52 (April 2002): 173-189.

Looks at the opposition between a so-called "foundational" universalism, which the author holds is articulated in modern natural law theories and rationalist universalism, and "antifoundational" skepticism and/or relativism (from Jeremy Bentham to Richard Rorty), the author tries to steer a middle course which will situate rights claims in a contextualized prudential judgment. He considers Henry Rosemont's notion of "concept clusters" which reflect different modes of human flourishing—clusters that are not completely incommensurable on the one hand, nor uniformly exchangeable on the other. The author concludes that this analysis suggests that globalism or universalism of human rights is not so much a starting premise as a challenging practical task which will require intensive inter-human and cross-cultural learning—what Tu Wei-ming has called the ongoing "humanization" of humankind.

Das, Somen. "Globalisation, From a Biblical-Theological Perspective." *Religion and Society* 41, no. 2 (June 1994): 2-15.

Dennehy, Raymond. "The Ontological Basis of Human Rights." *The Thomist* 42 (1978): 434-463.

Argues that human rights is a universal concept common to all human persons, and that is therefore independent of any particular nation, race, language, or culture. Dennehy is an associate professor of philosophy at the University of San Francisco, California.

Donagan, Alan. "Common Morality and Kant's Enlightenment Project." In *Prospects for a Common Morality*, 53-72. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Douglas, Mary. "Morality and Culture." *Ethics* 93 (1983): 786-791.

A review essay of four books: Adrian Mayer, ed., *Culture and Morality: Essays in Honor of Christoph von Fürer-Haimendorf*, Mary Midgeley, *Heart and Mind, the Varieties of Moral Experience*, Rodney Needham, *Circumstantial Deliveries*, and Peggy Reeves Sanday, *Female Power and Male Dominance: On the Origins of Sexuality Inequality*.

Droogers, André F. "Cultural Relativism and Universal Human Rights?" In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 78-90. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Dussel, Enrique. "One Ethic and Many Moralities?" *Concilium* 150 (1981): 54-61.

Dy, Manuel B., Jr. "Globalization: An Issue for Ethics." *Budhi* 5 (1/2001): 1-20.

Uses insights from Max Scheler's value ethics and Jürgen Habermas' theory of universal moral discourse to discuss both positive and negative aspects of the moral evaluation of globalization and suggests some avenues for future development. Positively globalization does seem to be supportive of the values of democracy and human rights, and events such as the Philippine People's Power Revolution can inspire and give hope to peoples around the world, due to the widespread dissemination enabled by modern means of communication. Negatively, globalization can increase massive poverty and exacerbate the deleterious effects of international capitalism, as well as a certain homogenization of cultures and the loss of genuine social diversity and pluralism. To combat some of these negative effects the author suggests the development of a new economic theory which he terms "responsible capitalism" and the fostering of efforts to cultural preservation through Habermas' notion of critical interrogation of tradition and to utilize technology to preserve and document a culture's tradition. Finally the author suggests fostering an attitude of cultural rootedness and cosmopolitan outlook. He defines cultural rootedness as "becoming life-centered" [not by] rejecting modern technology or returning to pre-modern living but restoring the social, spiritual and economic connections of the individual to nature, place, and community that global development as disrupted" (p. 19). "Cosmopolitan outlook, on the other hand, is a necessity for survival in the global order... one whose mental and emotional horizon is the planet. It means internalizing universal values, especially human rights and fundamental freedoms, having a sense of active solidarity with the achievements or problems and suffering of people of different regions and cultures, and believing in the common

heritage and common good of humankind" (pp. 19-20). The challenge of course is to strike a healthy and efficacious balance and integration of these two.

Eisenstadt, Shuel N. "How do Cultures of the East and the West Meet the Challenges of Acculturation in Global Industrialization?." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 147-158. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Farley, Margaret A., R.S.M. "Feminism and Universal Morality." In *Prospects for a Common Morality*, 170-190. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Gewirth, Alan. "Common Morality and the Community of Rights." In *Prospects for a Common Morality*, 29-52. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Hall, Bruce C. "The Virtues of Listening: Some Buddhist Perspectives on the Role of Ethics in the Dialogue Among World Religions." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 172-177. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Hick, John. "The Universality of the Golden Rule." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 155-166. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Ho, Huang Po. "Globalization—A Challenge to the Church: A Case Study on Migrant Worker and Church's Responsibility in Taiwan." *Voices From The Third World* 23 (June 2000): 126-139.

Ho is Professor of Theology at the Tianan Theological Seminary in Taiwan.

Hollenbach, David. "Global Human Rights: An Interpretation of the Contemporary Catholic Understanding." In *Human Rights in the Americas: The Struggle for Consensus*, 9-24. Edited by Alfred Hennelly and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Hughes, Gerard J., S.J. "Relativismus und Wahrheit." *Theologie und Philosophie* 62 (1987): 176-195.

Jespers, Frans P.M. "Reflections on the Declaration of a Global Ethic." *Studies in Interreligious Dialogue* 8 (1/1998): 60-73.

Jiwei, Ci. "Freedoms and Realms of Living." *Philosophy East and West* 41 (1991): 303-326.

Looks at how different cultures and individuals value freedom differently.

King, Sallie B. "It's a Long Way to a Global Ethic: A Response to Leonard Swidler." *Buddhist-Christian Studies* 15 (1995): 213-220.

Knitter, Paul F. "World Religions: A Cause and Cure of Global Ethical Confusion." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 258-274. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Kopfensteiner, Thomas R. "Globalization and the Autonomy of Moral Reasoning: An Essay in Fundamental Moral Theology." *Theological Studies* 54 (1993): 485-511.

Builds on recent interest in the globalization of ethics and Habermas' theory of universal discourse to propose a hermeneutical theory for approaching fundamental moral theology. Refers considerably to the work of Klaus Demmer. Kopfensteiner, who is a priest of the Archdiocese of St. Louis and taught at Fordham University, did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

Korff, Wilhelm. "Nature or Reason as the Criterion for the Universality of Moral Judgments?" *Concilium* 150 (1981): 82-88.

Krieger, David J. "Conversion: On the Possibility of Global Thinking in an Age of Particularism." *Journal of the American Academy of Religion* 58 (1990): 223-243.

Kucuradi, Ioanna. "'Cultural' Morals and 'Global' Morality in the Light of Ethics." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 176-185. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Küng, Hans, and Moltmann, Jürgen, eds. "The Ethics of World Religions and Human Rights." *Concilium* April, 1990.

Entire April issue dedicated to this theme. Articles on the 1789 French Constitution, the 1948 United Nations Declaration of Universal Rights, Europe and the Gospel, The Torah, etc.

Küng, Hans. "Towards a World Ethic of World Religions: *Fundamental Questions of Present-Day Ethics in a Global Context*." *Concilium* (2/1990): 102-119.

A rather discursive and wide-ranging article, loosely organized around the concept of a potential contribution world religions can make to a global ethic based on an understanding of the ethical demands of fostering a true *humanitas*.

Lawrence, Bruce. "Toward a History of Global Religion(s) in the Twentieth Century: Parachristian Sightings from an Interdisciplinary Asianist." Sixteenth Annual University Lecture in Religion at Arizona State University on March 23, 1995. Arizona State University Department of Religious Studies.

Lee, Chung Ok. "Unity Beyond Religious and Ethnic Conflict Based on a Universal Declaration of a Global Ethic: A Buddhist Perspective." *Buddhist-Christian Studies* 15 (1995): 191-198.

Lee, Jung Young. "Multicultural and Global Theological Scholarship: An Asian American Perspective." *Theological Education* 32 (Autumn 1995): 43-56.

Little, David. "The Nature and Basis of Human Rights." In *Prospects for a Common Morality*, 73-92. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

McCann, Dennis P. "The World's Parliament of Religion, Then and Now: From Social Gospel to Multiculturalism." *The Annual of the Society of Christian Ethics* (1993): 291-296.

McClain, James L. "Cultural Chauvinism and the Olympiads of East Asia." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 89-107. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Meltzer, Tova. "Ethics and Dialogue Among the World Religions: Some Observations on Gender-Based Dialogue." Chapter 7 in *Ethics, Religion*,

and the Good Society: New Direction in a Pluralistic World, 184-190.
 Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Menamparampil, T. "Ethics for a Globalized World." *Mission Today* 2 (April-June 2000): 192-202.

Discusses the effects of globalization and economics in India.

Moore, Thomas H. "Human Rights and Christian Missions in the Emerging Global Culture." *Missiology: An International Review* 24 (1996): 201-211.

Briefly traces the development of human rights through three historical movements centering respectively on liberty, equality, and fraternity (solidarity), and notes that in each era anthropologists, ethicists, and missionaries have developed a particular rhetoric for human rights. In the current era of post-modern globalization human rights rhetoric grapples with legitimate ethnic and cultural sovereignty on one hand, and universal ethical concerns which ought to be enshrined in human rights common to all peoples.

Nedeljkovic, Dragoljub D. "European East-West Encounters and Conflicts And The Problem of the Creation of a Global Culture." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 186-195.
 Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

O'Connor, June. "Does a Global Village Warrant a Global Ethic? (An Analysis of *A Global Ethic*, the Declaration of the 1993 Parliament of the World's Religions)." *Religion* 24 (1994): 155-164.

Raises some questions and concerns about the so-called "globalization of ethics" project. O'Connor is Professor of Religious Studies at the University of California--Riverside and past-president of the Society of Christian Ethics.

O'Neill, William, S.J. "Ethics and Inculturation: The Scope and Limits of Rights' Discourse." *The Annual of the Society of Christian Ethics* (1993): 73-92.

Despite its title, this article really deals with the *enculturation* or culturality of human rights discourse, and not the Christian inculturation of human rights. O'Neill argues that human rights language is best understood rhetorically, "as a family of related claims and duties that delimit the boundaries of practical consensus" (p. 92). O'Neill, who did his doctorate at

Yale under Louis Dupré, is Associate Professor of Christian Ethics at the Jesuit School of Theology-at-Berkeley.

Oommen, T.K. "Globalisation and Structural Change: Historicity and Implication." *Religion and Society* 41, no. 2 (June 1994): 16-22.

Outka, Gene. "Augustinianism and Common Morality." In *Prospects for a Common Morality*, 114-148. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Outka, Gene, and Reeder, John P. "Introduction." In *Prospects for a Common Morality*, 3-28. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Parliament of the World's Religions. "The Declaration of a Global Ethic." *Studies in Interreligious Dialogue* 3 (1993): 101-113.

Declaration following the Parliament's meeting in Chicago from 28 August to 5 September 1993.

Parsons, Susan. "Feminist Ethics after Modernity: Towards an Appropriate Universalism." *Studies in Christian Ethics* 8 (1995): 77-94.

A chapter taken from Parsons' *Feminism and Christian Ethics*, (Cambridge: Cambridge University Press, 1995). Parson is Principal of the East Midlands Ministry Training Course.

Quelquejeu, Bernard, O.P. "Diversity in Historical Moral Systems and a Criterion for Universality in Moral Judgment." *Concilium* 150 (1981): 47-53.

Reeder, John P., Jr. "Foundations without Foundationalism." In *Prospects for a Common Morality*, 191-214. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Rigali, Norbert J. "Moral Pluralism and Christian Ethics." *Louvain Studies* 13 (1988): 305-321.

Rigali is emeritus professor of moral theology at the University of San Diego.

Robertson, Roland. "Mapping the Global Conditions: Globalization as the Central Concept." In *Global Culture: Nationalism, Globalization and Modernity*, 15-30. Edited by Mike Featherstone. London: Sage Publications, 1990.

Rorty, Richard. "The Priority of Democracy to Philosophy." In *Prospects for a Common Morality*, 254-278. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

———. "Truth and Freedom: A Reply to Thomas McCarthy." In *Prospects for a Common Morality*, 279-289. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Rosenbaum, Alan S., ed. *The Philosophy of Human Rights: International Perspectives*. Contributions in Philosophy, 15. Westport CT: Greenwood Press, 1980.

Thirteen essays representing inter-religious and inter-cultural approaches to the foundation, meaning, and application of human rights.

Schreiter, Robert J. "Christian Theology between the Global and the Local." *Theological Education* 29 (1993): 113-126.

One of several articles dealing with how globalization can and should impact on the teaching of various theological disciplines.

Singh, S.B.B.B. "How Cultures of East and West Meet the Challenge of Acculturation in Global Industrialization." In *The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 138-146. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Shweder, Richard A., Mahapatra, Manamohan, and Miller, Joan G. "Culture and Moral Development." In *Cultural Psychology: Essays on Comparative Human Development*, 130-204. Edited by James W. Stigler, Richard A. Sweder, and Gilbert Herdt. Cambridge: Cambridge University Press, 1990.

Essay on the results of a cross-cultural study involving children from India and Illinois, and aimed at assessing the separate theories of moral development proposed by Lawrence Kohlberg and E. Turiel. Also contains a basic reference bibliography.

Siddiqi, Muzammil H. "Global Ethics and Dialogue Among World Religions: An Islamic Viewpoint." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 178-183. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Smith, J.E. "The Concept of The Moral, Moral Relativism, the Nature of Moral and the Sources of Moral Authority." *Religious Education*, 57 (1962): 445-448.

Stoeckle, Bernhard, O.S.B.. "Ethos." In *Concise Dictionary of Christian Ethics*, 87-88. Edited by Bernhard Stoeckle. New York: Seabury Press, 1979.

Stout, Jeffrey. "On Having a Morality in Common." In *Prospects for a Common Morality*, 215-232. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Straus, Virginia. "Peace, Culture, and Education Activities: A Buddhist Response to the Global Ethic." *Buddhist-Christian Studies* 15 (1995): 199-211.

Tan, Che-Bin. "Ethical Particularism as a Chinese Contextual Issue." In *The Word Among Us: Contextualizing Theology for Mission Today*, 262-281. Edited by Dean S. Gilliland and the Faculty of the School of World Mission of Fuller Theological Seminary. Dallas: Word Publishing, 1989.

Traina, Cristina L.J. "Creating a Global Discourse in a Pluralist World: Strategies from Environmental Ethics." In *Christian Ethics: Problems and Prospects*, 250-264. Edited by Lisa Sowle Cahill and James F. Childress. Cleveland: Pilgrim Press, 1996.

Article done for the *Festschrift* for James M. Gustafson made up of contributions from his former students.

Waldeu, Paul. "Beyond Praise of 'The Declaration of the Parliament of World Religions'." *Studies in Interreligious Dialogue* 5 (1/1995): 76-89.

Critiques the Declaration for being overly anthropocentric and not taking seriously enough animal rights.

Walzer, Michael. "Shared Meanings in a Poly-Ethnic Democratic Setting: A Response." *Journal of Religious Ethics* 22 (1994): 401-408.

See the same issue for several other articles by other authors on Walzer's ethics.

Wilfred, Felix. "The Language of Human Rights--An Ethical Esperanto?" *Vidyajyoti* 56 (1992): 194-214.

Wilfred, an Indian theologian, argues that the supposedly "universal" Western concept of "human rights" is a sterile ethical esperanto which is derived from

an abstraction of the lowest common denominator, and which offers "no ethical panacea for the problems of conflict-ridden societies of the Third World." (p. 214). Instead, many Third World perspectives on human rights would find the "universal" only in terms of the particular context which can then express the fullness of the universal. Paper originally presented at a symposium organized by the Theologie Interkulturelle of the University of Frankfurt-am-Main.

Yearley, Lee H. "Conflicts among Ideals of Human Flourishing." In *Prospects for a Common Morality*, 233-253. Edited by Gene Outka and John P. Reeder, Jr. Princeton: Princeton University Press, 1993.

Yearly teaches at Stanford.

Books on Global Ethics

Audinet, Jacques. *The Human Faces of Globalization: From Multicultural to Mestizaje*. Lanham MD: Sheed and Ward; Rowman & Littlefield, 2004.

Proposes a model of mestizaje, the interpenetration and mixing of cultures, as a superior model for change which critiques the models of monovisions, cultural purists and natavists. Audinet is Professor Emeritus in Anthropology at the University of Metz and l'Institut Catholique de Paris.

Bori, Pier Cesare. *From Hermeneutics to Ethical Consensus Among Cultures*. Atlanta: Scholars Press, 1994.

Braybrooke, Marcus, ed. *Stepping Stones to a Global Ethic*. London: SCM Press 1992.

Cahill, Lisa Sowle. "Toward Global Ethics." *Theological Studies* 63 (June 2002): 324-344.

Argues that a revised concept of the common good, especially as articulated in the tradition of Aquinas, can be useful at approaching a practically-based network of core values which would help articulate and refine a genuine global ethic. Alternative approaches, e.g., post-modern deconstructionism, would be less fruitful in this project. The author is somewhat acquainted with the writings of non-Westerners in this area, but her approach is still very tied to a Western Thomistic account (in both primary and secondary literature) of the natural law, moral reason and the virtues. Largely

unaddressed are some of the complex issues that would arise out of doing a cross-cultural or even a comparative ethics. Cahill is the J. Donald Moonan, S.J. Professor of Theology at Boston College. She did her doctoral work under James Gustafson at the University of Chicago.

Coleman, John A., S.J., and Ryan, William R., eds. *Globalization and Catholic Social Thought*. Maryknoll: Orbis Books, 2005.

Cooper, Thomas W., et al. *Communication Ethics and Global Challenge*. New York: Longman, Inc., 1989.

Includes essays from different cultural settings.

Cousins, Ewert H. *Global Spirituality toward the Meeting of Mystical Paths*. Madras [India]: Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1985.

Crawford, S. Cromwell, ed. *World Religions and Global Ethics*. God, the Contemporary Discussion Series. New York: Paragon House Publishers, 1989.

Defois, Gerard. *Pour une éthique de la culture*. Coll. "Eglise et Société." Paris: Editions du Centurion, 1988.

Evans, Robert A. and Evans, Alice Frazer. *Human Rights: A Dialogue between the First and Third Worlds*. Maryknoll: Orbis Books, 1983.

Two years of field research on six continents yielded data for eight case studies which illustrate issues of human rights in an international perspective.

Featherstone, Mike, ed. *Global Culture: Nationalism, Globalization and Modernity*. London: Sage Publications, 1990.

Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. London: Hutchinson, 1973.

Classic of contemporary cultural anthropology.

Gioseffi, Daniel, ed. *On Prejudice: A Global Perspective*. New York: Anchor books, 1993.

Green, Ronald M. *Religious Reason: The Rational and Moral Basis of Religious Belief*. Oxford: Oxford University Press, 1978.

Hoffman, Johannes, ed. *Begründung von Menschenrechten aus der Sicht Unterschiedlicher Kulturen*. Frankfurt-am-Main: Verlag für Interkulturelle Kommunikation, 1991.

Argues that even in spite of cultural diversity, each culture does have a foundation of human rights in its particular philosophical and/or religious traditions.

Hollenbach, David, S.J. *The Global Face of Public Faith, Politics, Human Rights, and Christian Ethics*. Washington, D.C.: Georgetown University Press, 2003.

Essays previously published over the last fifteen years. Reviewed by Mary Elsbernd, O.S.F. in *Theological Studies* 66/2 (June 2005): 479-481.

Ikeda, Daisaku and Wilson, Bryan. *Human Values In A Changing World: A Dialogue on the Social Role of Religion*. Seacaucus NJ: Lyle Stuart, 1984, 1987.

Khoury, Adel, ed. *Das Ethos der Weltreligionen*. Freiburg: Herder, 1993.

Kipnis, Kenneth, and Meyers, Diana T., eds. *Political Realism and International Morality: Ethics in the Nuclear Age*. Boulder and London: Westview Press, 1987.

Knitter, Paul F. *Jesus and the Other Names: Christian Mission and Global Responsibility*. With a Foreword by Harvey Cox. Maryknoll, NY: Orbis Books, 1996.

_____. *One Faith Many Religions: Multifaith Dialogue and Global Responsibility*. With a Preface by Hans Küng. Maryknoll: Orbis Books, 1995.

Küng, Hans. *A Global Ethic for Global Politics and Economics*. Translated by John Bowden. London: SCM Press, 1997.

Reviewed by Herman-Emil Mertens in *Louvain Studies* 23 (1998): 274-279.

_____. *Global Responsibility: In Search of a New World Ethic*. London: SCM, 1991.

German Original: *Projekt Weltethos*. München/Zürich: Piper, 1990.

In Italian: *Progetto per un'etica mondiale*. Milano: Rizzoli, 1991.

In French: *Projet d'éthique planétaire. La Paix mondiale par la paix entre les religions*. Traduit de l'allemand par Joseph Feisthauer. Paris: Seuil, 1991.

Küng, Hans, and Kuschel, Karl-Josef, eds. *A Global Ethic: The Declaration of the Parliament of the World's Religions*. With Commentaries by Hans Küng and Karl-Josef Kuschel. Translated by Jown Bowden. New York: Continuum, 1993.

German original: *Erklärung zum Weltethos. Die Deklaration des Parlamentes der Weltreligionen*. München: R. Piper GmbH & Co, KG, 1993.

Küng, Hans, ed. *Yes to a Global Ethic: Voices from Religion and Politics*. New York: Continuum, 1996.

German original: *Ja zum Weltethos*.

Loos, Amandus William, ed. *Religious Faith and World Culture*. New York: Books for Libraries Press, 1951, 1970.

Contents: Introduction, by A. W. Loos.--What do we mean by religion? By H. E. Fosdick.--The situation we face: a sociological analysis, by K. G. Collier.--The situation we face: a psychological analysis, by G. W. Allport.--Religion and reality, by Martin Buber, translated by N. Guterman.--Individualism reconsidered, by D. Riesman.--The individual and authority, D. J. Bradley.--Technology and personality, by J. E. Burchard.--Faith and freedom, by N. F. S. Ferre.--Prophetic religion and world culture, by A. H. Silver.--The world impact of the Russian Revolution, by P. E. Mosely.--The whole world in revolt, by M. S. Bates.--The unity of interdependence: a case study in international economics, by J. P. Condliffe.--Religious faith and human brotherhood, by A. Paton.--Ideal democracy and global anarchy, by M. B. Lucas.--World organization and world culture, by E. D. Canham.--Individual ethics and world culture, by W. R. Matthews.--World faith for world peace, by A. Chakravarty.--Is there a nascent world culture? By M. C. D'Arcy.--Cathedral lamp, translated by F. Mousseau.

May, Larry and Sharratt, Shari Collins. *Applied Ethics: A Multicultural Approach*. Englewood Cliffs: Prentice Hall, 1994.

Multicultural and international in emphasis, this text/anthology on applied ethics contains essays representing the global theoretical perspectives, including selections from Third World and American Indian women. A general introduction discusses the nature of morality and surveys the major global perspectives on ethics.

Mayer, Adrian, ed. *Culture and Morality: Essays in Honor of Christoph von Fürer-Haimendorf*. Delhi: Oxford University Press, 1981.

Discussed by Mary Douglas in her review essay "Morality and Culture" *Ethics* 93 (1983): 786-791.

Mofid, Kamran. *Globalisation for the Common Good*. Shephard-Walwyn Ltd., 2003.

Placing much of the blame for world poverty on neoclassical economics, this text argues against modern economic theory. Economists are derided for a lack of a moral vision of society and for their misguided attempts to make economics a science devoid of value judgments-cluttered with jargon and math and deliberately inaccessible to the average person. Called for is a return to the ideas of classical economists such as Adam Smith and Henry George. Offered is a vision of harmonizing economic efficiency with environmental responsibility and an equitable distribution of wealth based on Catholic social teaching. Kamran Mofid, Ph.D., has taught economics, business studies, international business, energy economics, and Japanese and Middle Eastern economics at various universities in the United Kingdom and Canada. He is the author of *Development Planning in Iran and The Economic Consequences of the Gulf War*.

Oglesby, Enoch H. *Born in the Fire: Case Studies in Christian Ethics and Globalization*. New York: The Pilgrim Press, 1990.

Uses folk parables and ethical case studies from Africa and African-American culture to argue for and illustrate an approach to Christian ethics which will make greater use of folk wisdom and narrative tradition in its approach to ethics. Despite the use of "Globalization" in the book's title, Oglesby argues for greater attention to cultural particularity as a constitutive element of any viable contextualized Christian ethics. Oglesby is Professor of Theology and Social Ethics and Director of Black Church Studies at Eden Theological Seminary in St. Louis, Missouri.

Ossowska, Maria. *Social Determinants of Moral Ideas*. London: Routledge & Kegan Paul, 1970.

Outka, Gene, and Reeder, John P., eds. *Prospects for a Common Morality*. Princeton: Princeton University Press, 1993.

Contributions from Robert Merrihew Adams, Annette C. Baier, Alan Donagan, Margaret Farley, Alan Gewirth, David Little, Gene Outka, John P. Reeder, Jr., Richard Rorty, Jeffrey Stout, and Lee H. Yearley.

Outka, Gene and Reeder, John P., Jr., eds. *Religion and Morality: A Collection of Essays*. Garden City: Doubleday, Anchor Books, 1973.

Contributions from Robert Merrihew Adams, K.O.L. Burridge, Eric D'Arcy, Donald Evans, William K. Frankena, James M. Gustafson, R.M. Hare, Louis Jacobs, Godfrey Lienhardt, David Little, Gene Outka, John P. Reeder, Jr., and Sumner B. Twiss, Jr.

Paige, Glenn D., Gilliatt, Sarah, eds. *Buddhism and Nonviolent Global Problem-solving: Ulan Bator Explorations*. Honolulu: Center for Global Nonviolence Planning Project, Spark M. Matsunaga Institute for Peace, University of Hawaii, 1991.

Seminar on Buddhism and Leadership for Peace held in Ulan Bator, Mongolia, Aug. 15-20, 1989.

Peters, Rebecca T. *In Search of the Good Life: The Ethics of Globalization*. New York: Continuum Publishing, 2004.

Pittman, Don A., Ruben L. F. Habito, and Terry C. Muck, eds. *Ministry and Theology in Global Perspective: Contemporary Challenges for the Church*. Grand Rapids MI: Wm B. Eerdmans Publishing Company, 1996.

The three main sections of this book: (1) options for a Christian theology of religions, (2) the nature of Christian mission, and (3) interreligious dialogue as a Christian task. Each section begins with an introductory essay that explores the respective issue and raises questions for discussion, and is followed by an extensive collection of readings presenting various viewpoints from different traditions intended to elicit open dialogue.

The Project on Religion and Human Rights. *Religion and Human Rights*. Edited by John Kelsay and Sumner B. Twiss. New York: The Project on Religion and Human Rights, 1994.

Contains five papers: 1) Religion and the Roots of Conflict; 2) Religious Militancy or "Fundamentalism"; 3) Universality vs. Relativism in Human

Rights; 4) Positive Resources of Religion for Human Rights; and 5) The Dialogue on Religion and Human Rights, May 22-24, 1994.

Ruland, Vernon, S.J. *Conscience Across Borders: An Ethics of Global Rights and Religious Pluralism*. San Francisco: University of San Francisco Press, 2002.

Ruland teaches at the University of San Francisco.

Ryan, Maura, and Whitmore, Todd David, eds. *The Challenge of Global Stewardship: Roman Catholic Responses*. Notre Dame: University of Notre Dame Press, 1997.

Collection of papers delivered at spring 1995 Notre Dame symposium sponsored by the Pew Charitable Trusts.

Schreiter, Robert J. *The New Catholicity: Theology between the Global and the Local*. Maryknoll: Orbis Books, 1997.

Schweiker, William. *Theological Ethics and Global Dynamics: In The Time of Many Worlds*. Malden MA: Blackwell, 2004.

Reviewed by Mark J. Allman in *Theological Studies* 66/2 (June 2005): 478-479.

Segall, Marshall H., and Pierre R. Dasen, John W. Berry, and Ype H. Poortinga. *Human Behavior in Global Perspective: An Introduction to Cross-Cultural Psychology*. Pergamon General Psychology Series, 160. New York: Pergamon Press, 1990.

Shweder, Richard A., and LeVine, Robert A., eds. *Culture Theory: Essays on Mind, Self, and Emotion*. New York: Cambridge University Press, 1984.

Shweder, Richard A. *Thinking Through Cultures: Expeditions in Cultural Psychology*. Cambridge: Harvard University Press, 1991.

Examines the prospects for a reconciliation of rationality and relativism, and investigates cross-cultural similarities and differences in mind, self, emotion, and morality.

Singer, Peter. *The Ethics of Globalization*. New Haven: Yale University Press, 2002.

Reviewed by Andrés Martínez in *The New York Times Book Review* (1 December 2002): 27.

Stackhouse, Max L., Peter Berger, Dennis P. McCann, and M. Douglas Meeks. *Christian Social Ethics in a Global Era*. Abingdon Press Studies in Christian Ethics and Economic Life. Nashville: Abingdon Press, 1995.

Stackhouse, Max L., with Peter Paris, eds. *God and Globalization: Religion and the Powers of the Common Life. Volume 1: God and Globalization, Theology for the Twenty-first Century*. Harrisburg PA: Trinity Press International, 2000.

First of a projected four-volume series, which looks at the role(s) of religion in the context of globalization.

Stackhouse, Max L., with Don S. Browning. *God and Globalization: Religion and the Powers of the Common Life. Volume 2: The Spirit and the Modern Authorities*. Harrisburg PA: Trinity Press International, 2000.

Second of a projected four-volume series, which looks at the role(s) of religion in the context of globalization,

Stackhouse, Max L., with Diane B. Obenchain. *God and Globalization: Religion and the Powers of the Common Life. Volume 3: Christ and the Dominions of Civilization*. Harrisburg PA: Trinity Press International, 2002.

Third of a projected four-volume series, which looks at the role(s) of religion in the context of globalization.

Twiss, Sumner B., and Grelle, Bruce, eds. *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue*. Boulder: Westview Press, 1998.

Van Den Toren, Benno. "God's Purposes for Creation as the Key to Understanding the Universality and Cultural Variety of Christian Ethics." *Missiology* 30 (April 2002): 215-232.

Suggests that ethics should be understood teleologically in relation to God's goal and purpose for creation. The universality of this goal then can be a way to analyze culturally varying ways of responding to God's purposes. Uses the African example of exchange of bride price.

Will, James E. *The Universal God: Justice, Love, and Peace in the Global Village*. Louisville, KY: Westminster/John Knox Press, 1994.

Williams, Oliver F., ed. *Global Codes of Conduct: An Ideal Whose Time Has Come*. The John W. Houck Notre Dame Series in Business Ethics. Notre Dame: University of Notre Dame Press, 2000.

Argues that multinational corporations have ethical obligations in societies in which they operate. Contains nineteen essays which analyze codes of conduct and also contains twenty-seven different codes from various businesses. Reviewed by John R. Williams in *Heythrop Journal* 43 (April 2002): 242-243.

Wilson, H.S., Takatso Mofokeng, Judo Poerwowidagdo, Alice Evans, and Robert Evans. *Pastoral Theology From a Global Perspective*. Maryknoll, NY: Orbis Books, 1996.

The approach to pastoral theology suggested by the authors is designed to hone pastoral skills in five central areas identified as key themes by an international and interdenominational group of theologians. These themes include: 1) the role of women in church and society, 2) empowering marginalized peoples, 3) economic justice and ecology, 4) reconciliation and peacemaking, and 5) caring for human needs. The book includes fifteen case studies, accompanied by teaching notes and commentaries, that illustrate the diversity and communalities of pastoral care in different parts of the world.

Wilson, James Q. *The Moral Sense*. New York: The Free Press, 1993.

Wilson is a social scientist who defends the thesis advanced by the 18th century Scottish philosopher Francis Hutcheson that humans share a "moral sense" which relates to moral judgements much in the same way that the physical senses, like sight and hearing, relate to perceptual judgments. Despite acknowledged differences of apparent moral disagreements among various cultures Wilson argues that empirical findings do indicate a core of universal or nearly universal fundamental moral attitudes and beliefs. Wilson then goes on to explore the ways in which these shared moral beliefs and attitudes are grounded in and molded by shared social structures and experiences. Ultimately Wilson refers to an Aristotelian concept of moral character and virtue, which in turn are best nurtured and sustained in a variety of local practices and relationships such as among families, friends and close groupings. Reviewed quite favorably by Alasdair MacIntyre in *New York Times Book Review* (29 August 1993): 13.

Wolfe, Regina Wentzel, and Gudorf, Christine E., eds. *Ethics and World Religions: Cross-Cultural Case Studies*. Maryknoll: Orbis, 1999.

Presents a variety of case studies using a moral quandary and then gives responses by two or three authors who represent a variety of different religious and/or cultural backgrounds.

Wong, David B. *Moral Relativity*. Berkeley, London and Los Angeles: University of California Press, 1984.

History of Christian Ethics

Traditional and/or Important Manuals of Moral Theology

N.B. For Post-Vatican II moral manuals see the Fundamental Ethics section

Arregui, Antonio M., S.J. *Summarium Theologiae Moralis. Ad recentem codicem iuris canonici accommodatum*. Editio tertia decima iuxta recentissimas declarationes Pontificiae Commissionis ad Codicis canones authenticè interpretandos. Westminster MD: The Newman Bookshop, 1944.

Arregui held the moral chair at the University of Deusto in Bilbao from 1904-1915; 1918-1919. This moral manual of his went through 14 editions by the time of his death in 1942, and a further ten posthumously, as revised by his successor at Deusto, Marcelino Zalba, S.J.

Davis, Henry, S.J. *Moral and Pastoral Theology*. 4 volumes. London: Sheed and Ward, 1935, 1958.

Davis lived from 1866 to 1952 and his manual of moral theology became a classic in English-speaking seminaries (especially in the United States).

_____. *Moral and Pastoral Theology: A Summary*. New York: Sheed and Ward, 1952.

A one-volume summary of Davis' multi-volume treatment of moral and pastoral theology. Davis begins with "treatises" on human acts, conscience, law, sin, virtue, the theological virtues, and then proceeds to treat the Ten Commandments and precepts of the Church (such as fasting, censorship of books, etc.). Following these treatises Davis then considers the various "states" of life (clerical, religious, lay), and then moves to a treatment of the individual sacraments. Davis' treatment is highly influenced by the canon-law approach to moral theology and the administration of the sacraments which predominated in the typical moral manual prior to Vatican II.

Ford, John C., S.J., and Kelly, Gerald, S.J. *Contemporary Moral Theology*. Westminster MD: The Newman Press, 1958.

Ford and Kelly were two of the principal pre-Vatican II moral theologians, and Ford was an important contributor to the drafting of Paul VI's encyclical *Humanae vitae* on birth control.

Gillemann, Gérard, S.J. *Le primat de la charité en théologie morale*. Brussels: Editions Desclée, 1954.

In English: *The Primacy of Charity in Moral Theology*. Translated by William F. Ryan, S.J. and André Vachon, S.J. from the second French edition. Westminster MD: The Newman Press, 1959.

Hagmaier, George, C.S.P., and Gleason, Robert W., S.J. *Moral Problems Now: Modern Techniques and Emotional Conflicts*. London: Sheed and Ward, 1960.

Not really a manual of moral theology, but the book addresses psychological and moral perspectives on counseling, including chapters on masturbation, homosexuality, alcoholism, mental illness, etc. Is of interest as an example of pre-Vatican II pastoral moral counseling

Häring, Bernard, C.Ss.R. *Das Gesetz Christi. Moraltheologie für Priester und Laien*. Freiburg: Erich Wewel Verlag, 1954.

In English: *The Law of Christ: Volume 1, General Moral Theology*. Westminster MD: Newman Press, 1963.

See especially pp. 3-33 for Häring's overview of the development of moral theology prior to Vatican II.

Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and this work marked a major turning point from the older manualist tradition to a more biblically nourished and personalist approach to moral theology. Häring taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Healy, Edwin F., S.J. *Moral Guidance*. Revised by James F. Meara, S.J. Chicago: Loyola University Press, 1942, 1960.

Revised edition of Healy's 1942 moral manual. This would be typical of the type of moral textbook used in Catholic undergraduate religion courses. Healy taught at the Pontifical Gregorian University in Rome.

Jone, Heribert, O.F.M. Cap. *Moral Theology*. Englished [*sic*] and adapted to the laws and customs of the United States of America by Rev. Urban Adelman, O.F.M. Cap. Westminster: The Newman Press, 1957.

Classic "pocket-size" moral manual of confessional casuistry and canon law, translated into numerous languages.

Koch, Antony. *A Handbook of Moral Theology*. Revised by Arthur Preuss. 5 vols. London: B. Herder, 1919, 1926.

Lanza, Msgr. Antonio, and Palazzini, Msgr. [later Cardinal] Pietro. *Principi di Teologia Morali, Vol. 1 Teologia Morale Generale*. Roma: Editrice Studium, 1957, 1965.

In English: Principles of Moral Theology, Vol. 1, General Moral Theology. Translated by W.J. Collins, M.M. Boston: Daughters of St. Paul, 1961.

A traditional manual of the Pre-Vatican II genre.

Palazzini, Pietro. *Dictionarium morale et canonicum*. 4 vols. Rome: Officium Libri Catholici, 1962-68.

Prümmer, Dominic M., O.P. *Vademecum Theologiae Moralis*. Freiburg: Verlag Herder, 1949.

In English: Handbook of Moral Theology. Translated from the Latin by Rev. Gerald W. Shelton. Edited for American Usage by Rev. John Gavin Nolan. New York: P.J. Kenedy & Sons, 1957.

Regatillo, E.F. and Zalba, Marcelino. *Theologiae moralis summa; iuxta Constitutionem Apostolicam, "Deus scientiarum Dominus."* Matriti: Editorial Católica, 1952-54.

Classic pre-Vatican II moral manual in Latin.

Roberti, Francesco Cardinal; and Palazzini, Msgr. Pietro, eds. *Dizionario di teologia morale*. 2° ed. Roma: Editrice Studium, 1955, 1957.

A classic dictionary of moral theology which is an excellent resource for definitions and short encyclopedic articles of a wide variety of moral terms, though obviously in the spirit of the pre-Vatican II manualist tradition.

In English: eds. Dictionary of Moral Theology. Translated from the Second Italian Edition Under the Direction of Henry J. Yannone. London: Burns & Oates, 1962.

Articles on the History of Moral Theology

Arntz, Joseph, O.P. "Natural Law and Its History." *Concilium* 5 (1/1965): 23-32.

Baker, Robert, Dorothy Porter, and Ray Porter, eds. *The Codification of Medical Morality: Historical and Philosophical Studies of the Formalization of Western Medical Morality in the Eighteenth and Nineteenth Centuries. Vol. 1, Medical Ethics and Etiquette in the Eighteenth Century*. Dordrecht, Boston, London: Kluwer Academic Publishers, 1993.

Papers delivered at a conference on the history of medical ethics held at the Wellcome Institute for the History of Medicine 1989. The three sections treat: 1) medical propriety prior to the formalization of medical ethics in the lectures of John Gregory and the Code of Thomas Percival; 2) the philosophical framework which formed the background of Gregory and Percival's studies at Leiden and Edinburgh; 3) the lives and writings of Gregory and Percival.

Boyle, John P. "The Ordinary Magisterium: Towards a History of the Concept." *Heythrop Journal* 20 (1979): 380-398; 21 (1980): 14-29.

Critiques, in light of contemporary theological reflection, the received notion of the concept of the ordinary magisterium from the work of 19th century Jesuit theologian, Joseph Kleutgen through *Tuas Libenter*.

Caffarra, Carlo. "Storia della teologia morale." In Amrogio Valsecchi and Leonardo Rossi, eds. *Dizionario Enciclopedico di Teologia Morale*, 1093-1112. 3rd ed. Roma: Edizioni Paoline, 1974.

Callahan, Michael. "The Changing of Catholic Moral Theology: From the Constitution De Ordine Morali to Gaudium et Spes." *Louvain Studies* 3 (1970-71): 41-50.

Discusses the changes from the pre-conciliar schema "De Ordine Morali" to the final version of *Gaudium et spes*, and thus evidences an important paradigm shift in the consideration of fundamental moral theology. Callahan was ordained in 1969 for the Detroit Archdiocese.

Citterio, F. "Appunti per un capitolo di Storia della Teologia Morale. Dal Tridentino al Secondo Concilio Vaticano." *La Scuola Cattolica* 115 (1987): 495-539.

Clark, Elizabeth A. "Sex, Shame, and Rhetoric: *En-gendering Early Christian Ethics*." *Journal of the American Academy of Religion* 59 (1991): 221-245.

1990 Presidential Address of the American Academy of Religion. Clark is Professor of Religion at Duke University.

Congar, Yves, O.P. "Pour une histoire sémantique du terme 'magisterium'." *Revue des sciences philosophiques et théologiques* 60 (1976): 84-97.

———. "Brief historique des formes du 'magistère' et des ses relations avec les docteurs." *Revue des sciences philosophiques et théologiques* 60 (1976): 98-112.

Cosgrave, William. "How Celtic Penance Gave Us Personal Confession." *Doctrine and Life* 41 (1991): 412-422

Delhay, Philippe. "The Contribution of Vatican II to Moral Theology." *Concilium* 5 (8/1972): 58-67.

Ernst, Wilhelm. "The 'Classical' and 'Modern' Foundation of Ethics in the Middle Ages."

Firth, Francis, C.S.B. "Catholic Sexual Morality in the Patristic and Medieval Periods." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 36-52. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

Fuchs, Eric. "50 ans de théologie morale, un essai d'évaluation." *Le Supplément* 200 (1997): 61-76.

English digest under the title "50 years of moral theology." *Theology Digest* 45 (Spring 1998): 7-11. Fuchs is on the Protestant faculty at the University of Geneva.

Gallagher, John, C.S.B. "Magisterial Teaching from 1918 to the Present." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 191-210. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

Gallagher, Raphael, C.Ss.R. "Fundamental Moral Theology 1975-1979: *A bulletin-analysis of some significant writings examined from a methodological stance.*" *Studia Moralia* 18 (1980): 147-192.

Looks at recent moral syntheses in terms of four basic and dominant methodologies for formulating moral theology, based on: 1) a consciously constructed system of adequately formulated material norms as the first and principle step; 2) an explicitly articulated system of a coherent Christian ethos; 3) giving coherence and continuity to moral analysis through a systematic reflection on morally relevant experiences; 4) searching for the historical continuity with past forms and placing a statement of contemporary moral theology in the context of present historical and cultural realities.

Galvin, John P. "Papal Primacy in Contemporary Roman Catholic Theology." *Theological Studies* 47 (1986): 653-667.

Summarizes and discusses the themes of the theology of papal primacy developed by Charles Journet (1891-1975) and notes some recent ecumenical proposals.

Gould, Graham. "New Occasions Teach New Duties?: The Contribution of the Church Fathers." *The Expository Times* 105 (1994): 228-232.

One of several articles dealing with the theme of teaching new moral duties.

Halliburton, John. "'A Godly Discipline': Penance and Penitence in the Early Church." In *Confession and Absolution*, 40-55. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Häring, Bernard, C.Ss.R. "How Free and Creative Was and Is Moral Theology?" Chapter Two in *Free and Faithful in Christ: Moral Theology for Priests and Laity: Volume 1, General Moral Theology*, 28-58. Slough: St. Paul Publications, 1978.

Gives a good basic overview of the history of moral theology in the light of Häring's organizing themes of creative freedom and fidelity. Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Hitchcock, James F. "The Development of Catholic Doctrine Concerning Sexual Morality 1300-1918." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 53-66. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

Honnefelder, Ludger. "Naturrecht und Geschichte. Historisch-systematische Überlegungen zum mittelalterlichen Naturrechtsdenken." In *Naturrecht im ethischen Diskurs*. Herausgegeben von Marianne Heimbach-Steins. Münster: Aschendorff, 1990.

Hoose, Bernard. "Building on the Past." Chapter 5 in *Received Wisdom?: Reviewing the Role of Tradition in Christian Ethics*. 151-183. London: Geoffrey Chapman, 1994.

Hoose did his doctorate in moral theology at the Pontifical Gregorian University in Rome.

Johnson, James Turner. "Just War, As It Was and Is." *First Things* (January 2005): 14-24.

Looks at a brief history of just war theory in Christian ethics before turning to developments in the Catholic tradition from the U.S. Bishops' 1983 Pastoral Letter *The Challenge of Peace* through the *Catechism of the Catholic Church* and reflections on the United Nations and the Iraq wars. Johnson concludes by identifying four challenges to be met in recovering the classic just war tradition for use in contemporary moral reflection. Johnson is Professor of Religion at Rutgers University.

———. "Historical Tradition and Moral Judgment: The Case of Just War Tradition." *Journal of Religion* 64 (1984): 299-317.

Originally given as the 1982 Sharpe Memorial Lecture at the Divinity School of the University of Chicago.

Johnstone, Brian V., C.Ss.R. "From Physicalism to Personalism." *Studia Moralia* 30 (1992): 71-96.

Analyzes the "paradigm-shift" in Roman Catholic moral theology from a physicalist understanding of human nature and moral reasoning to a personalist version and then discusses the origins of physicalism, its problematic features, and solutions proposed by personalism. Finally,

Johnstone identifies and evaluates 3 basic personalist models. Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.

Jones, David Albert, O.P. "The Radical Renewal of Moral Theology: A Response to Fr. Kevin Kelly." *Catholic Medical Quarterly* 10 (November 1999): 14-18.

See Kelly's "The Changing Face of Moral Theology at the Dawn of the New Millennium" in the same issue, pp. 5-13.

Keenan, James F., S.J. "Can a Wrong Action Be Good? The Development of Theological Opinion on Erroneous Conscience." *Eglise et théologie* 24 (1993): 205-219.

Brief historical overview of the tradition of this issue. Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York before joining the faculty of the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

———. "The Casuistry of John Major: Nominalist Professor of Paris (1506-1531). *The Annual of the Society of Christian Ethics* (1993): 205-221.

———. "Moral Theology and History." *Theological Studies* 62 (March 2001): 86-104.

Part of the annual "Notes on Moral Theology Section."

———. "Theological Trends: Christian Ethics: The Last Ten Years." *The Way* 32 (1992): 215-223.

Gives an overview of the principal debates in moral theology in the 1970s, as well as some of the new trends in the discipline which developed in the 1980s.

Kelly, Kevin T. "The Changing Face of Moral Theology at the Dawn of the New Millennium." *Catholic Medical Quarterly* 10 (November 1999): 5-13.

See the critical response by David Albert Jones, O.P., in the same issue, pp. 14-18: "The Radical Renewal of Moral Theology: A Response to Fr. Kevin Kelly."

Langan, John P., S.J. "Catholic Moral Rationalism and the Philosophical Bases of Moral Theology." *Theological Studies* 50 (1989): 25-43.

Langan begins with an overview of the uneasy relationship between Catholicism and modern philosophy back in 1940, then outlines the major features which had traditionally given Catholic moral theology a sense of confidence in its own rationality and objectivity, and finally concludes with a consideration of various aspects of post-Vatican II theology which have strained the position of Catholic rationalism. Langan is Rose F. Kennedy Professor of Christian Ethics at Georgetown University's Kennedy Institute of Ethics.

Leies, John A., S.M. "Magisterial Teaching on Human Sexuality and Marriage: 1980-1990." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 253-265. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

McCormick, Richard A., S.J. "Moral Theology 1940-1989: An Overview." *Theological Studies* 50 (1989): 3-24.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994; and in *The Historical Development of Fundamental Moral Theology in the United States: Readings in Moral Theology*, 11, 46-72. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1999.

Presents a thematic overview of the last fifty years of moral theology, especially as its development was reflected in various articles published in *Theological Studies*.

Médevielle, Geneviève. "Arrivés après la bataille." *Le Supplément* 200 (1997): 107-123.

English digest under the title "Changes in moral: student views." *Theology Digest* 45 (Spring 1998): 13-18.

Considers the history of moral theology of the last 50 years from the perspective of concerns and impressions given by students at the Institut Catholique de Paris look on these changes. The author is a professor at the Institut Catholique de Paris.

Moore, Eduardo, S.J. "Los Jesuitas en la historia de la teología moral." *Studia Moralia* 28 (1990): 223-245.

Also found in *Historia: Memoria Futuri. Mélanges Louis Vereecke (70^e anniversaire de naissance)*, 227-249. Edited by Réal Tremblay, C.Ss.R. and Dennis J. Billy, C.Ss.R. Roma: Editiones Academiae Alphonsianae, 1991.

Treats the contribution of Jesuits to moral theology from the founding of the order until the Suppression in 1773.

Murphy, Francis. "Concupiscence (Epithumia): A Key to Moral Pluralism in the Early Church." *Concilium* 150 (1981): 3-8.

Noonan, John T., Jr. "Development in Moral Doctrine." *Theological Studies* 54 (1993): 662-677.

Looks at how moral doctrine has changed over the centuries in some concrete instances, such as marriage, taking of interest, slavery, and so on. Noonan notes that sometimes what had been permitted in the past was later proscribed, at other times what was proscribed was later permitted. Similarly, certain other practices which had been encouraged were later discouraged and vice versa. Noonan is a legal historian, professor of law at the University of California-Berkeley (Boalt Hall), and United States federal appellate court judge.

_____. "On the Development of Doctrine." *America* 180 (3 April 1999): 6-8.

Brief article which considers how the Church has developed its moral doctrine in five key areas: adultery, the death penalty, religious liberty, slavery, and usury.

Rigali, Norbert J., S.J. "After the Moral Catechism." *Chicago Studies* 20 (1981): 151-162.

Using the publication of the "Moral Catechism" as a thematic issue in *Chicago Studies* in 1974 as a reference point, Rigali argues that the reform of moral theology in the past thirty years is but a prelude to a still more profound reformulation. Gives an overview of the contemporary discussion on moral themes such as Sin and Reconciliation, Moral Norms, Models of Morality, and the Specificity of Christian Ethics.

Schlögel, Herbert, O.P. *Kirche und sittliches Handeln: Zur Ekklesiologie in der Grundlagenddiscussion der deutschsprachigen katholischen Moraltheologie seit der Jahrhundertwende*. Mainz: Matthias--Grünewald Verlag, 1981.

Schmitz, Philip, S.J. "Kasuistik. Ein wiederentdecktes Kapitel der Jesuitenmoral." *Theologie und Philosophie* 67 (1992): 29-59.

Schmitz did his dissertation under Josef Fuchs, and taught moral theology at Sankt Georgen in Frankfurt before moving to the Pontifical Gregorian University in Rome.

Schockenhoff, Eberhard. "Wozu gut sien? Eine historisch-systematischen Studie zum Ursprung des moralischen Sollens. I. Thomas und Kant." *Studia Moralia* 33 (June 1995): 87-120.

———. "Wozu gut sein? Eine historisch-systematischen Studie zum Ursprung des moralischen Sollens. II. Fichte und die gegenwärtige Ethik." *Studia Moralia* 33 (1995): 265-87.

Selling, Joseph A. "Magisterial Teaching on Marriage, 1880-1968. Historical Constancy or Radical Development?" *Studia Moralia* 28 (1990): 439-490.

Also found in *Historia: Memoria Futuri. Mélanges Louis Vereecke (70^e anniversaire de naissance)*, 351-402. Edited by Réal Tremblay, C.Ss.R. and Dennis J. Billy, C.Ss.R. Roma: Editiones Academiae Alphonsianae, 1991.

By analyzing the teachings of Popes Leo XIII to Paul VI *Humanae Vitae's* claim of the existence of a clearly definable body of teaching with respect to marriage which has been "constantly" taught by the Magisterium is evaluated. Selling concludes that a new norm, "openness to procreation" emerged which went "considerably beyond what Pius XII had explicitly taught." *Humanae vitae* itself "can be better characterized either as a radical development in the line of teaching of Leo XIII, Pius XI and Pius XII, or a departure from the developing teaching of [these same popes] and the Second Vatican Council." Selling teaches moral theology on the Faculty of Theology at the Catholic University of Louvain.

Spohn, William C. "The Moral Vision of the Catechism: Thirty Years That Did Not Happen." *America* 162 (3 March 1989): 189-192.

Critique of the first draft of the Universal Catechism's overall approach to moral theology. Spohn did his doctorate under James Gustafson at the University of Chicago and taught for many years at the Jesuit School of

Theology-at-Berkeley before taking a chair at Santa Clara University, where he taught until his death in 2005.

Vélez, Juan, S.J. "Hacia una moral fundamental biblico-cristológica, religioso-personalista y dialogico-responsorial (OT 16). (Apuntes para una historia de la moral fundamental personalista). *Estudios Eclesiásticos* 56 (1981): 1177-1236.

Vélez is professor of moral theology at the Universidad de Deusto in Bilbao.

———. "Pluralismo y convergencias en la moral postconciliar." *Estudios Eclesiásticos* 56 (1981): 1253-1317.

Overview of principal post-conciliar Western European moral theologians.

Vermeersch, Arthur, S.J. "Soixante ans de théologie morale." *Nouvelle Revue Théologique* 56 (1929): 863-884.

1929 article reviewing the previous sixty years of developments in moral theology. Vermeersch taught for many years at the Pontifical Gregorian University in Rome, and was instrumental in the drafting of Pius XI's 1930 Encyclical *Casti Connubii* condemning artificial contraception.

Vereecke, Louis, C.Ss.R. "L'enseignement de la théologie morale du concile de Trente au concile Vatican II." *Seminarium* 34 (1994): 22-30.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Zalba, Marcelino, S.J. "Un siglo de Teología Moral (1880-1980)." *Estudios Eclesiásticos* 56 (1981): 1133-1175.

Zalba taught moral theology for many years in his native Spain, and at the Pontifical Gregorian University in Rome. He was involved in the Pontifical Birth Control Commission, and allied strongly with the conservative minority.

Ziegler, J.G. "Moraltheologie und christliche Gesellschaftslehre im 20. Jahrhundert." In Herbert Vorgrimler and R. van der Gucht, eds. *Bilanz der Theologie im 20. Jahrhundert*. Freiburg: Herder, 1970.

Books on the History of Moral Theology

Beach, Waldo, and Niebuhr, H. Richard. *Christian Ethics: Sources of the Living Tradition*. 2nd Ed. New York: John Wiley and Sons, 1973.

History of Christian ethics from the Protestant perspective.

Boyle, John P. *Church Teaching Authority: Historical and Theological Studies*. Notre Dame: University of Notre Dame Press, 1995

Boyle, Patrick J., S.J. *Parvitas Materiae in Sexto in Contemporary Catholic Thought*. Lanham: University Press of America, 1987.

Presents an historical overview of the traditional teaching, followed by a consideration of contemporary objections to the teaching as well as a critical evaluation of both traditional and contemporary teachings on the parvity of matter in sexual sins. Good rehearsal of the issues involved pro and con on the existence of objective morality and intrinsic evil. Boyle did his doctorate at Marquette University at teaches moral theology at Mundelein Seminary in Chicago.

Brooke, Christopher N.L. *Marriage in Christian History*. Cambridge: Cambridge University Press, 1978.

_____. *The Medieval Idea of Marriage*. Oxford: Oxford University Press, 1989.

Brown, Peter. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. New York: Columbia University Press, 1988.

Reviewed by Charles Kannengiesser in *Religious Studies Review* 19 (1993): 126-129.

Bruch, R. *Moralia varia. Lehrgeschichtliche Untersuchungen zu moraltheologischen Fragen*. Düsseldorf: Patmos, 1981.

Brundage, James A. *Law, Sex and Christian Society in Medieval Europe*. Chicago: University of Chicago Press, 1987.

Buckle, Stephen. *Natural Law and the Theory of Property: Grotius to Hume*. Chicago: University of Chicago Press, 1993.

Curran, Charles E., and McCormick, Richard A., S.J. *The Historical Development of Fundamental Moral Theology in the United States. Readings in Moral Theology, 11*. New York: Paulist Press, 1999.

Curran, Charles E. *Catholic Social Teaching, 1891-Present: A Historical, Theological, and Ethical Analysis*. Washington, D.C.: Georgetown University Press, 2002.

———. *The Origins of Moral Theology in the United States: Three Different Approaches*. Moral Traditions and Moral Arguments Series. Washington D.C.: Georgetown University Press, 1997.

Elliott, Dyan. *Spiritual Marriage: Sexual Abstinence in Medieval Wedlock*. Princeton: Princeton University Press, 1993.

Reviewed by Margaret R. Miles in *Theological Studies* 55 (1994): 148-150.

Forell, George Wolfgang. *History of Christian Ethics. Volume 1: From the New Testament to Augustine*. Minneapolis: Augsburg, 1979.

Forell is Carver Distinguished Professor of Religion at the University of Iowa.

Freppert, Lucan. *The Basis of Morality According to William Ockham*. Chicago: Franciscan Herald Press, 1988.

Gallagher, John A. *Time Past, Time Future: An Historical Study of Catholic Moral Theology*. New York: Paulist Press, 1990.

Treats particularly the history of moral theology as it moved from the neo-Scholasticism and neo-Thomism of the manualist tradition through Conciliar and post-Conciliar developments.

Häring, Bernard, C.Ss.R. *Fede, storia, morale: Intervista di Gianni Licheri*. Concilio aperto. Roma: Edizione Borla, 1989.

Extended interview with Häring covering the theologian's whole life, with particular emphasis in the form of documentation given to his difficulties with the Congregation for the Doctrine of the Faith. Licheri offers a long introduction in the beginning, filling in the context of the Italian church of the transition from Paul VI to John Paul II. Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the

world, and played an important role as a *peritus* (expert consultant) at Vatican II.

In English: *My Witness for the Church*. Translated by Leonard Swidler. New York: Paulist Press, 1992. Reviewed by Seán Fagan, S.M. in *Doctrine and Life* 41 (January 1991): 45-47; and by Richard A. McCormick, S.J. in *Theological Studies* 53 (1992): 788.

Translated from the German. This text is not identical with the Italian original, which contains more material.

In German: *Meine Erfahrung mit der Kirche*. Einleitung und Fragen von Gianni Licheri. Freiburg: Herder, 1989.

———. *Das Gesetz Christi. Moralthologie für Priester und Laien*. Freiburg: Erich Wewel Verlag, 1954.

In English: *The Law of Christ: Volume 1, General Moral Theology*. Westminster: Newman Press, 1963.

See especially pp. 3-33 for Häring's overview of the development of moral theology prior to Vatican II.

Hoose, Bernard. *Proportionalism: The American Debate and its European Roots*. Washington, D.C.: Georgetown University Press, 1987.

Revised doctoral dissertation done at the Pontifical Gregorian University under Josef Fuchs, S.J., tracing the development and theological issues contained in the moral theory of proportionalism, from the initial publication of Peter Knauer, S.J.'s 1965 article on a revised approach to the Principle of the Double Effect through subsequent writings and debate primarily in Germany and North America.

Jonsen, Albert R., and Toulmin, Stephen. *The Abuse of Casuistry: A History of Moral Reasoning*. Berkeley: University of California Press, 1988.

Critiqued by Terence Kennedy in his "Casuistry and the Problem of Pragmatism," *Australasian Catholic Record* 69 (1992): 67-77.

Kaiser, Robert Blair. *The Encyclical That Never Was: The Story of the Pontifical Commission on Population, Family and Birth, 1964-1966*. London: Sheed & Ward, 1985, 1987.

Initially published in the U.S.A. in 1985 under the title *The Politics of Sex and Religion*. Journalistic style account of the origin and history of the work of the Pontifical Commission on Birth, first established by John XXIII and then augmented by Paul VI. Includes the so-called "majority report" which was presented to Paul VI, and discusses some of the reasons for the rejection of this report, and the drafting of the encyclical *Humane vitae* which took an opposite tack.

Kaufman, Philip S., O.S.B. *Why You Can Disagree and Remain a Faithful Catholic*. Bloomington IN: Meyer Stone Books, 1989.

Discusses probabilism, infallibility and many of the issues connected with the proclamation of the birth control teaching of the Church.

Kelly, David F. *The Emergence of Roman Catholic Medical Ethics in North America*. New York: The Edwin Mellen Press, 1979.

Kent, Bonnie. *Virtues of the Will: The Transformation of Ethics in the Late Thirteenth Century*. Washington, D.C.: Catholic University of America Press, 1995.

Leites, Edmund, ed. *Conscience and Casuistry in Early Modern Europe*. Cambridge: Cambridge University Press; Paris: Editions de la Maison des sciences de l'homme, 1988.

Reviewed by Thomas McCoog, S.J. in *Heythrop Journal* 32 (1991): 276-277; reviewed by James M. Gustafson in *Journal of Religion* 69 (1989): 579-580.

Long, Edward LeRoy, Jr. *Academic Bonding and Social Concern: The Society of Christian Ethics 1959-1983*. Religious Ethics, Inc., 1984.

MacNamara, Vincent. *Faith and Ethics*. Dublin: Gill and Macmillan; and Washington, D.C.: Georgetown University Press, 1985.

Good theological discussion of the major developments in the renewal of Roman Catholic moral theology from the end of the 19th century up to the present. Treats especially well the contemporary debate between the "Moral Autonomy School" (e.g. Alfons Auer, Josef Fuchs, Bruno Schüller, etc.) and the "Faith Ethic School" ([*Glaubensethik*], e.g. Joseph Ratzinger, Heinz Schürmann, etc.).

Mahoney, John, S.J. *The Making of Moral Theology: A Study of the Roman Catholic Tradition*. The Martin D'Arcy Memorial Lectures, 1981-2. Oxford: Clarendon Press, 1987.

Treats the development of moral theology from a thematic perspective.

For an extremely critical and rather narrow-minded review of this book see Germain Grisez's article, "History as Argument for Revision in Moral Theology," *The Thomist* 55 (1991): 103-116.

McCormick, Richard A., S.J. *The Critical Calling: Reflections on Moral Dilemmas Since Vatican II*. Washington, D.C.: Georgetown University Press, 1989.

A series of essays, many previously published elsewhere, treating a wide range of many of the critical issues in moral theology, such as pluralism, dissent, sexual ethics, bioethics, etc., since the close of the Second Vatican Council.

———. *Notes on Moral Theology: 1965 through 1980*. Boston: University Press of America, 1981.

Collection of McCormick's "Notes on Moral Theology" published annually in the March issue of *Theological Studies*.

———. *Notes on Moral Theology: 1981 through 1984*. Boston: University Press of America, 1984.

Continuation of the collection of McCormick's "Notes on Moral Theology" published annually in the March issue of *Theological Studies*.

Meeks, Wayne A. *The Origins of Christian Morality: The First Two Centuries*. New Haven: Yale University Press, 1993.

Noonan, John T., Jr. *A Church That Can and Cannot Change: The Development of Catholic Moral Teaching*. Notre Dame: University of Notre Dame Press, 2005.

Considers how moral doctrine has changed over the centuries in a number of key areas such as slavery, usury, religious freedom, and marriage. Reviewed by Peter Steinfels in *The New York Times Book Review* (22 May 2005): 26; by Msgr. Harry J. Byrne in *America* (25 April 2005): 25-27; and by Ann S.F. Swaner in *Catholic Studies: An Online Journal* <http://catholicbookreviews.org>. Noonan is a legal historian, professor of law

at the University of California-Berkeley (Boalt Hall), and United States federal appellate court judge for the Ninth District.

- _____. *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists*. Enlarged edition. Cambridge: Harvard University Press, 1965, 1986.
- _____. *Power to Dissolve; Lawyers and Marriages in the Courts of the Roman Curia*. Cambridge, Belknap Press of Harvard University Press, 1972.
- _____. *The Scholastic Analysis of Usury*. Cambridge: Harvard University Press, 1957.

Odozor, Paulinus Ikechukwu, C.S.Sp. *Moral Theology in an Age of Renewal: A Study of the Catholic Tradition since Vatican II*. Notre Dame, IN: University of Notre Dame Press, 2003.

Most of the debates and much of the sources are Euro-centric, with revisionist theologians (many of whom work in the United States) being cast against either the Vatican or those others in particular favor in Rome (such as the Grisez school). Part One looks at the historical, ecclesial and theological contexts for moral theology, concentrating on Vatican II and *Humanae vitae*. Part Two turns to the nature of Christian ethics, with chapters on the distinctiveness (*proprium*) of Christian ethics, Scripture and ethics, natural law, and the role of the Magisterium. Part Three focuses on the debates over moral norms and includes recent work in virtue ethics and a renewed casuistry and Part Four sums up the discussion and concludes with an appreciative summary of *Veritatis splendor*. Odozor is Nigerian and a Visiting Associate Professor of Christian Ethics at the University of Notre Dame. Reviewed by James T. Bretzke, S.J. in *Theological Studies*, 66 (March 2005): 210-212; Ki Joo Choi in *Religious Studies Review* 30 (April–July 2004): 170; and Richard Gula, S.S. in *America*.

- _____. *Richard A. McCormick and the Renewal of Moral Theology*. Notre Dame, IN: University of Notre Dame Press, 1995.

Payer, Pierre J. *Sex and the Penitentials: The Development of A Sexual Code 550-1150*. Toronto: University of Toronto Press, 1984.

Payer is Professor of Philosophy at Mount Saint Vincent University.

Pinckaers, Servais, O.P. *Les Sources de la Morale Chrétienne: Sa méthode, son contenu, son histoire*. Etudes D'Ethique Chrétienne, 14. Paris: Editions du Cerf, 1985.

In English: *The Sources of Christian Ethics*. Translated by Sr. Mary Thomas Noble, O.P. Washington, D.C.: Catholic Univ. of America Press, 1995.

Reviewed by James T. Bretzke, S.J. in *Theological Studies* 57 (1996): 371-373.

Rey-Mermet, Théodule. *La Morale selon saint Alphonse de Liguori*. Histoire de la Morale. Paris: Editions du Cerf, 1987.

Rohls, Jan. *Geschichte der Ethik*. Tübingen: J.C.B. Mohr, 1991.

Svanera, O. *Coscienza e norma morale nei catechismi italiani (1912-1982)*. Bologna: Edizione Dehoniane Bologna, 1991.

Tentler, Leslie Woodcock. *Catholics and Contraception: An American History*. Cushwah Center Studies of Catholicism in Twentieth-Century America. Ithaca: Cornell University Press, 2004.

Tentler concentrates on the lay people in the American pews and the priests in the pulpits and confessionals from a period which commences with the nearly unanimous opposition to birth control by religious leaders in the late nineteenth century and concludes with the period of the initial reaction, and large-scale rejection which the American Catholic laity accorded to Paul VI's 1968 Encyclical *Humanae vitae* which reaffirmed the unconditional ban on artificial contraception. Along the way Tentler shows the larger forces of cultural change and the development of mores which would impact views of sex and sexuality beyond simply the contraception question/issue. Her work brings together an incredible amount of research into the archives of dioceses and religious orders, especially those who preached the once popular parish missions which were a bulwark of support for the Church's position on birth control. This archival research is augmented by a considerable number of interviews conducted with American clergy who were ordained prior to 1960. The book concludes with a riveting account of the role played by John Ford, S.J. as a *peritus* at Vatican II, and his behind-the-scenes efforts to thwart the Pontifical Commission on Population, Family and Birth's majority report which had called for a change in the Church's absolute opposition to birth control. Tentler shows, though, that Ford's victory with the publication of *Humanae vitae* had the opposite effect of what he expected, since the resulting fallout did not prevent American Catholics' practice of birth control

from mirroring that of the general population and exacerbated a significant decline in the obedience and respect given to the Church's hierarchical authority. Tentler is professor of history at The Catholic University of America. Reviewed by James T. Bretzke, S.J. in *Catholic Studies: An Online Journal* <http://CatholicBooksReview.org>; and by Charles R. Morris in *Commonweal* 132/9 (6 May 2005): 30-31.

Tremblay, Réal, C.Ss.R. and Billy, Dennis J., C.Ss.R., eds. *Historia: Memoria Futuri. Mélanges Louis Vereecke (70^e anniversaire de naissance)*. Questiones Morales, 5. Roma: Editiones Academiae Alphonsianae, 1991.

A *Festschrift* for Louis Vereecke, C.Ss.R. of articles previously published in *Studia Moralia* 28 (1990). Reviewed by James T. Bretzke, S.J. in *Gregorianum* 73 (1992): 159-160.

Vereecke, Louis, C.Ss.R. *Da Guglielmo d'Ockam a Sant'Alfonso de Liguori. Saggi di storia della teologia morale moderna (1300-1787)*. Teologia Morale, Studi e Testi, 1. Cinsello Balsamo: Edizioni Paoline, 1990.

Vereecke taught historical moral theology at the Alphonsianum in Rome.

White, R.E.O. *The Changing Continuity of Christian Ethics. Volume 2: The Insights of History*. Exeter: Paternoster Press, 1981.

Volume 1, published in 1979, is on Biblical Ethics. The Second Volume is a history of Christian ethics, in the Protestant perspective, from the time of Christ up to the present.

Wogaman, J. Philip. *Christian Ethics: A Historical Introduction*. Louisville: Westminster/John Knox Press, 1993.

Womer, Jan L., trans. and ed. *Morality and Ethics in Early Christianity*. Minneapolis: Fortress Press, 1987.

Selections from the first five centuries of Christendom.

Woods, Walter J. *Walking With Faith: New Perspectives on the Sources and Shaping of the Catholic Moral Life*. Collegeville: Liturgical Press, 1998.

Woods, who taught moral theology for nearly two decades in the Boston Archdiocesan St. John's Seminary, has sought to write a text on the history and formative influences on Catholic morality from the period of the Hebrew Scriptures to Post-Vatican II. Too much, frankly, is undertaken and the

overall result lacks a clear sense of organizing and/or interconnecting themes which might have better guided the reader through the centuries covered. The author is at his best in his concise thumbnail sketches of figures like William of Ockham and Duns Scotus, but other major figures and themes are missing altogether while still others make only the briefest of appearances. However, the author does include a wealth of material in his copious footnotes which would be of value to those who would wish to pursue a given topic further, though many of the works cited are somewhat dated and very few references are given to either feminist and/or contemporary non-Anglo-European authors.

Inculturation and Christian Ethics

Articles on Inculturation of Ethics

Arokiasamy, Soosai. "The Challenges of a Divided India to the Social Teaching of the Church." *Indian Theological Studies* 28 (1991): 234-258.

One of several articles devoted to the special theme of the social teaching of the Church in the Indian context.

_____. "Sarvodaya through Antyodaya: *The Liberation of the Poor in the Contextualisation of Morals*." *Vidyajyoti* 51 (1987): 11; 545-564.

The first part of the article deals with the consciousness of the poor in history to show that the commitment to the dignity of every human person (sarvodaya) is mediated by the critical option for the last and least (antyodaya). The second part develops the commitment to the poor in different areas of ethics by taking up virtues occurring in Hindu, Buddhist and Jain texts. A's aim is to show that they can be contextualized if situated in historical contexts.

Batumalai, S. "Malaysian Theology: An Understanding of Conversion from a Malaysian Perspective." *Asia Journal of Theology* 5 (1991): 119-129.

Biernatzki, William E., S.J. "Symbol and Root Paradigm: The Locus of Effective Inculturation." In *Effective Inculturation and Ethnic Identity*. Inculturation: Working Papers on Living Faith and Cultures, no. 9, edited by Ary A. Roest Crolius, S.J., 49-68. Rome: Centre "Cultures and Religions" - Pontifical Gregorian University, 1987.

Biernatzki is a cultural anthropologist who also has a theological background, and who lived and taught in Korea for many years and is now director of the Center for Communication and Culture at St. Louis University.

Blank, Josef. "Unity and Plurality in New Testament Ethics." *Concilium* 150 (1981): 65-71.

Bretzke, James T., S.J. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." *Pacifica* 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental

Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

- _____. "Moral Theology Out of East Asia." *Theological Studies* 61 (March 2000): 106-121.

Review of some of the main issues, recent developments and contributions of Christian ethicists and others working in East Asia. Special attention is paid to the recent Synod on Asia.

- _____. "A New Pentecost for Moral Theology: The Challenge of Inculturation of Ethics." *Josephinum* 10:2 (Summer/Fall 2003): 250-260.

Suggests that a principal task for the discipline of moral theology at the beginning of the twenty-first century will be to engage the challenge of developing a cross-cultural ethics which will recognize first that a certain plurality of views on important moral concepts such as virtue, duty, the common good, the natural law, etc. is a positive value in itself, rather than an obstacle to be overcome, side-stepped, or obliterated, and second, that a process of cross-cultural dialogue based on mutual respect for the various cultures will facilitate the cultivation of the richness of this moral pluralism. If such an approach is adopted and followed then ethical pluralism itself can be transformed and we shall be able to move from a pluralism of "co-existence" in which several moral outlooks exist along-side one another, and whose primary moral claim is for mutual tolerance, to a healthier pluralism whose central value is better expressed by the metaphor of "cross-fertilization." Through ethical cross-fertilization a fuller understanding of the richness and complexity of the moral world would develop both within individual cultures as well as across cultures as well as to help correct some persistent and tenacious problems connected with the darker side of any culture's moral world-view and ethical values and practices. Contribution to a special issue dedicated to the developments of Roman Catholic moral theology in the 21st century.

- _____. "The Three Bonds and Five Relationships: A Korean Root Paradigm." *Inculturation* 5 (Summer, 1990): 16-18.

Discusses the possibility of identifying the Confucian Three Bonds and Five Relationships as a cultural root paradigm in Korean society.

- Bujo, Bénédet. "Can Morality Be Christian in Africa?" *Theology Digest* 36 (1989): 211-215.

Argues for a contextualization of the gospel message with pre-existing black African values in order to reach Africans. Condensed from *African Christian Studies* 41 (1988): 5-39. Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.

- _____. "Die christologischen Grundlagen einer afrikanischer Ethik." *Freiburger Zeitschrift für Philosophie und Theologie* 29 (1982): 223-238.

- _____. "A christocentric ethic for black Africa." *Theology Digest* 30 (Summer, 1982): 143-146.

Digest of "Pour une éthique africaino-christocentrique." *Bulletin de Théologie Africaine* 3 (1981): 41-52.

- _____. "Ethics and Aging in Africa." *Concilium* (3/1991): 106-113.

- _____. "Gibt es eine spezifisch afrikanische Ethik? Eine Anfrage an westliches Denken." *Stimmen der Zeit* 114 (1989): 591-606.

In regards to the premise of absolute exclusivity of the forms of Christianity characterized in the West during the colonial period, the independence movements in Africa and Vatican II have reaffirmed the particular value of an African cultural understanding of conscience. In this context Bujo reexamines certain African ethical traditions which had usually been considered incompatible with Christianity, raising also the possibility of a principle of communication with other cultures in this same respect.

- _____. "Die pastoral-ethische Beurteilung der Polygamie in Afrika." *Freiburger Zeitschrift für Philosophie und Theologie* 31 (1984): 177-189.

- _____. "Pour une éthique africaino-christocentrique." *Bulletin de Théologie Africaine* 3 (1981): 41-52.

English Digest: "A christocentric ethic for black Africa." *Theology Digest* 30 (Summer, 1982): 143-146. Considers Christ as proto-ancestor.

_____. "La remise en question du discours traditionnel en morale face à un monde polycentrique." In *Novitas et Veritas Vitae: Aux sources du renouveau de la morale chrétienne*, 161-173. Edited by Carlos-Josaphat Pinto de Oliveira. Paris: Editions du Cerf, 1991.

_____. "The Understanding of Conscience in African Ethics." *Studies in Interreligious Dialogue* 2 (1992): 5-30.

Butterworth, Charles. "Islamic Philosophy and Religious Ethics." *Journal of Religious Ethics* 11 (1983): 224-239.

Concentrates on three Islamic philosophers: Farabi, Avicenna, and Averroes.

Cahill, Lisa Sowle. "Moral Theology and the World Church." *Catholic Theological Society of America Proceedings of the Thirty-Ninth Annual Convention*. (1984): 35-51.

Clooney, Francis X., S.J. "Finding One's Place in the Text: A Look at the Theological Treatment of Caste in Traditional India." *Journal of Religious Ethics* 17 (1989): 1-29.

Consideration of various Hindu evaluations of caste are examined in an attempt to illuminate issues in the non-native observer's own culture, thus widening the scope and value of comparison. Also draws some parallels between the debate over caste in India and women's ordination in the Roman Catholic Church. Clooney teaches at Harvard University.

Curran, Charles E. "The Gospel and Culture: Christian Marriage and Divorce Today." In *Ministering to the Divorced Catholic*, 15-36. New York: Paulist Press, 1979.

One of a series of articles on canonical, theological, pastoral, and sociological issues connected with the issues concerning the divorced in the Church.

Dye, Wayne. "Toward a Cross-Cultural Definition of Sin." *Missiology* 4 (1976): 27-41.

Working on a decade of missionary experience in Papua New Guinea the author argues that though basic biblical standards are absolute, their application will vary according to culture.

Elias, J[ohn]. L. "A Cultural Approach to Religious Moral Education." *Living Light* 17 (1980): 234-241.

Etienne, Jacques. "Nature et culture selon la théologie morale." *Le Supplément* 182-183 (Octobre-Décembre 1992): 253-270.

One of several articles on the general theme of "Nature et Culture." This article is followed by a Discussion, pp. 271-282.

Fuchs, Josef, S.J. "Moral Aspects of Human Progress." In *Theology Meets Progress: Human Implications of Development*, 145-169. Edited by Philip Land, S.J. Rome: Gregorian University Press, 1971.

Spanish translation in *La Teología al encuentro del progreso*. Nueva Biblioteca de Teología. Bilbao: Desclée de Brouwer, 1973.

Fuch's lecture from an interdisciplinary course on the theology of human progress given at the Pontifical Gregorian University in January, 1969.

Furger, Franz. "Christliche Ethik zwischen Inkulturation und Einheit." *Studia Moralia* 20 (1982): 259-275.

_____. "Hilfe zur Freiheit. Ethische Verkündigung in einer pluralistischen Gesellschaft." *Studia Moralia* 15 (1977): 713-730.

_____. "Inkulturation -- eine Herausforderung an die Moraltheologie: Bestandesaufnahme und methodologische Rückfragen." *Neue Zeitschrift für Missionswissenschaft*. 40 (1984): 177-258.

_____. "Natur und Kultur -- die sozioethische Perspektive." In *Natur im ethischen Argument*, 87-104. Hrsg. von Bernhard Fraling. Freiburg i.B.: Herder, 1990.

García, Vicente. "La inculturación de la moral cristiana. Aplicación a la cultura negro-africana." *Moralia* 22 (1/1999): 57-76.

Gebara, Ivone. "Religion, Culture and Aging: A Latin American Viewpoint." *Concilium* (3/1991): 93-105.

Gesch, Patrick. "'I am Saved'--The Ethical Dimension: A Rejoinder in Melanesia." *Catalyst* 21 (1991): 171-174.

See article by Laurenti Megaesa in same issue.

Goffi, Tullo. "Etica cristiana acculturata." Parte Prima, Cap. 3 in *Problemi e Prospettive di Teologia Morale*, 75-92. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

See also the critique of this article by Cardinal Pietro Palazzini, "Morale acculturata e compromesso etico." *Studi Cattolici* 21 (1977): 83-93.

Häring, Bernard, C.Ss.R. "Das Evangelium, das uns heilt." *Ordenskorrespondenz* 32 (1991): 55-61.

Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Irarrazaval, Diego, C.S.C. "Misión latinoamericana: liberación inculturada." *Medellin* 18 (Marzo, 1992): 108-125.

Joblin, Joseph, S.J. "La doctrine sociale de l'Eglise est-elle universelle?" *Gregorianum* 74 (1993): 659-687.

The question is answered in the affirmative by distinguishing various levels of universality. Joblin admits that since practical orientations or principles might have a certain historico-cultural determinedness, these nevertheless do present an experience of the human condition which can be shared with others, and therefore do have a certain universal value. Christians, moreover, based on the faith's assertion that all men and women are brothers and sisters in Christ, can, with the aid of the Church's social doctrine, take part in this sort of universal dialogue.

Komonchak, Joseph. "Moral Pluralism and the Unity of the Church." *Concilium* 150 (1981): 89-94.

Koyama, Kosuke. "Participation of Culture in the Transfiguration of Humanity." *Asia Journal of Theology* 7 (1993): 214-230.

La Fleur, William R. "Contestation and Consensus: *The Morality of Abortion in Japan*." *Philosophy East and West* 40 (1990): 529-542.

LaFleur is professor of Japanese in the Department of Oriental Studies at the University of Pennsylvania.

Lambino, Antonio, S.J. "Dialogue, Discernment, Deeds: An Approach to Asian Challenges Today." *Landas* 4 (1990): 147-160.

Originally a position paper read at the Fifth Plenary Session of the FABC (Federation of Asian Bishops Conferences) held from 17 to 27 July 1990 in Bandung, Indonesia. Lambino traces the thematic triad of dialogue, discernment and deeds in FABC documents over the past twenty years. Lambino argues that genuine discernment requires both openness and "silence," and that "A rigid doctrinal and moral framework posted at the forefront of the discernment process can, therefore, be a major obstacle in the search for the divine intention in human affairs" (p. 155). Lambino has a S.T.D. in moral theology from the Pontifical Gregorian University and taught moral theology for many years at the Loyola School of Theology in Quezon City, Philippines.

Lobo, George V. "Teachings of the Church on Human Rights from an Indian Perspective." *Indian Theological Studies* 28 (1991): 209-233.

One of several articles devoted to the special theme of the social teaching of the Church in the Indian context.

Mananzan, Mary John, O.S.B. "Religion, Culture and Aging: An Asian Viewpoint." *Concilium* (3/1991): 83-92.

Mananzan is a well-known Philippine theologian.

Mantovani, Ennio. "Christian Dialogue with Melanesian Values and Ethics." *Catalyst* 20 (1990): 97-115.

_____. "The Melanesian and the Christian Ideal of Marriage." *Catalyst* 21 (1991): 13-26.

_____. "Traditional and Present Day Melanesian Values and Ethics." *Catalyst* 21 (1991): 65-81.

McCormick, Richard, S.J. "The Teaching Office as a Guarantor of Unity in Morality." *Concilium* 150 (1981): 72-81.

Interesting for delineating various views on the magisterium, authority, nature of legitimate dissent, and the role of *sensus fidelium*.

Megaesa, Laurenti. "'I am Saved'--The Ethical Dimension." *Catalyst* 21 (1991): 161-170.

See rejoinder in same issue by Patrick Gesch.

Misfud, Tony, S.J. "Ethos, cultura y evangelio." *Medellín* 18 (Marzo, 1992): 91-107.

Mongillo, Dalmazio. "Esigenze morali dell'evangelo e culture." In *Evangelizzazione e cultura: atti del congresso internazionale scientifico di missiologia*, vol. 1, ed. Beda Rigaux, et al, 209-26. Rome: Pontificia Università Urbaniana, 1976.

Mooney, Christopher, S.J. "The Claim of the Church to be Guardian of a Universal Natural and Moral Law," *Concilium* 135 (1980): 23-32.

Odi Assamoi, Georgette. "The Family in African Tradition and Christian Moral Teaching: Contact and Conflict." *Concilium* 150 (1981): 36-43.

O'Donovan, Leo J., S.J. "Christ, Culture, and the Foundations of Authority." In *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*, 1-16. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

O'Neill, William, S.J. "Ethics and Inculturation: The Scope and Limits of Rights' Discourse." *The Annual of the Society of Christian Ethics* (1993): 73-92.

Despite its title, this article really deals with the *enculturation* or culturality of human rights discourse, and not the Christian inculturation of human rights. O'Neill argues that human rights language is best understood rhetorically, "as a family of related claims and duties that delimit the boundaries of practical consensus" (p. 92). O'Neill is Associate Professor of Christian Social Ethics at the Jesuit School of Theology-at-Berkeley.

Palazzini, Cardinal Pietro. "Morale acculturata e compromesso etico." *Studi Cattolici* 21 (1977): 83-93.

The major scope of the article is to condemn the work of the Congress of Italian Moralists held at Padua from 31 March to 4 April 1970, and the subsequent book, edited by Tullo Goffi, *Problemi e Prospettive di Teologia Morale* (Brescia: Queriniana, 1976). In particular Palazzini condemns Goffi's article on "acculturated [inculturated] morality" and Helmut Weber's article on ethical compromise.

Peri, Calogero. "Inculturazione della fede e dell'etica: mediazione del linguaggio religioso." *Laurentianum* 33 (1992): 335-373.

Perrett, Roy W., and Patterson, John. "Virtue Ethics and Maori Ethics." *Philosophy East and West* 41 (1991): 185-202.

The authors contend that the New Zealand Maori ethics is essentially a virtue ethics. Perrett and Patterson are members of the philosophy department of Massey University, New Zealand.

Pieris, Aloysius, S.J. "A Theology of Liberation in Asian Churches?" *The Month* 19:9 (September, 1986) 231-239; 247.

This same article also appeared in *East Asian Pastoral Review* and *Vidyayoti*.

_____. "Towards an Asian Theology of Liberation: Some Religio-cultural Guidelines." *The Month* (May, 1979): 148-159.

Pohier, Jacques and Mieth, Dietmar, eds. "Christian Ethics: Uniformity, Universality, Pluralism." *Concilium* 150 (1981).

Rigali, Norbert J., S.J. "Moral Pluralism and Christian Ethics." *Louvain Studies* 13 (1988): 305-321.

Rigali taught moral theology at the University of San Diego.

Sicari, Antonio. "Evangelizzazione delle culture o cultura della evangelizzazione?" *Communio* 118 (luglio-agosto 1991): 75-83.

Argues that the terms evangelization and culture coincide with a theologically correct understanding of mission in the Catholic Church ("Il tema «evangelizzazione e cultura», dunque, nella sua unità più profonda, coincide con una corretta teologia della *missione* della Chiesa cattolica" p. 76). Sicari is rather negative about much of the effort towards so-called "inculturation," because he avers that it is used to negate the concept of mission in the Church, replacing it with a universal religious anthropology project ("negare lo stesso concetto di «missione» e sostituirlo col progetto di una religione universale antropologicamente centrata." p. 77). Sicari, (b. 1943) teaches dogmatic theology at the Carmelite Institute of Theology in Brescia.

Stoeckle, Bernhard, O.S.B.. "Ethos." In *Concise Dictionary of Christian Ethics*, 87-88. Edited by Bernhard Stoeckle. New York: Seabury Press, 1979.

Swiecicki, Andrzej. "Moral Polarization of Cultures." in *Cultural Change and Liberation in a Christian Perspective*. Inculturation: Working Papers on Living Faith and Cultures, no. 10, edited by Ary A. Roest Crolius, S.J., 47-

63. Rome: Centre "Cultures and Religions" -- Pontifical Gregorian University, 1987.

Tamez, Elsa. "The Indigenous Peoples Are Evangelizing Us." *Ecumenical Review* 44 (1992): 458-466.

Ucko, Hans. "Culture and Religion or Culture and Faith: Which Way for the Inner-Church Dialogue and the Dialogue with Other Religions and Ideologies?" *Current Dialogue* 22 (June 1992): 32-39.

Paper presented to a German Lay Academies Seminar held in Geneva on 24 March 1992.

Vidal, Marciano, C.Ss.R. "Inculturación." In *DicEtTeo*, 305-308. Estella: Verbo Divino, 1991.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Wachege, P.N. "African Inculturation, Liberation Theology." *African Christian Studies* 8 (1992): 43-56.

Discusses the question of the nature of an *African* version of liberation theology.

Wachege is a lecturer in the Department of Religious Studies at the University of Nairobi and a visiting lecturer at CHIEA (Catholic Higher Institute of Eastern Africa).

Wilfred, Felix. "The Language of Human Rights--An Ethical Esperanto?" *Vidyajyoti* 56 (1992): 194-214.

Suggests that "the human rights factor is no ethical panacea for the problems of conflict-ridden societies of the Third World. The inadequacy and limits of this universal human rights system, which in a way appears like an ethical Esperanto, are evident when confronted with other approaches to the universal." p. 214.

Williams, Preston N. "Family, Culture and Ethics: Their Interaction and Impact upon African Americans and White Americans." In *In All Things: Religious Faith and American Culture*, 41-64. Papers of the Inaugural Conference of The Jesuit Institute at Boston College. Edited by Robert J. Daly, S.J. Kansas City: Sheed and Ward, 1990.

Williams is Houghton Professor Theology and Contemporary Change at the Harvard Divinity School.

Yoshiyama, Noboru, C.Ss.R. "Tasks for Moral Theology in Japan Today." *Studia Moralia* 22 (1984): 89-108.

Yoshiyama teaches moral theology at Sophia University in Tokyo.

Books on Inculturation of Ethics

Battin, Margaret P. *Ethics in the Sanctuary: Examining the Practices of Organized Religion*. New Haven: Yale University Press, 1990.

Discusses several issues of what Battin terms "Ecclesioethics," namely, confidentiality (connected with the confession of sin), informed consent (connected with faith healing, avoidance of medical care, etc.), and paternalism (which arises in the search for converts). Battin teaches philosophy at the University of Utah. Reviewed by Meredith B. Handspicker in *Theology Today* 48 (1991): 228-232.

Becher, Jeanne, ed. *Women, Religion and Sexuality: Studies on the Impact of Religious Teachings on Women*. Philadelphia: Trinity Press International, 1991.

Twelve papers from the WCC multi-faith study on "Female Sexuality and Bodily Functions in Different Religions" which present Jewish, Hindu, Islamic, Akan, Buddhist, Orthodox, Roman Catholic, and Anglican perspectives. Becher is assistant to the director of the World Council of Churches' Subunit on Women.

Bevans, Stephen B., S.V.D. *Models of Contextual Theology: The Struggle for Cultural Relevance*. Faith and Culture Series. Maryknoll: Orbis Press, 1991.

Biernatzki, William E., S.J. *Roots of Acceptance: The Intercultural Communication of Religious Meanings*. Inculturation: *Working Papers on Living Faith and Cultures*, no. 13, edited by Ary A. Roest Crolius, S.J. Rome: Centre "Cultures and Religions" - Pontifical Gregorian University, 1991.

Biernatzki is a cultural anthropologist who also has a theological background, and who lived and taught in Korea for many years and is now director of the Center for Communication and Culture at St. Louis University.

Bretzke, James T., S.J. *The Notion of Moral Community in the Analects of Confucius and Matthew's Sermon on the Mount: A Hermeneutical Approach for the Inculturation of Moral Theology in Korea*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregorianae. Rome: Pontifical Gregorian Press, 1989.

Dissertation done under Jacques Dupuis, S.J.

Bujo, Bénédet. *African Christian Morality at the Age of Inculturation*. Nairobi: Daughters of St. Paul, 1989-1990.

Collection of articles which have already appeared elsewhere, mostly in French or German.

Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.

———. *African Theology in Its Social Context*. Translated by John O'Donahue. Maryknoll: Orbis Press, 1992.

German original: *Afrikanische Theologie in ihrem gesellschaftlichen Kontext*. Theologie Interkulturell, 1. Düsseldorf: Patmos Verlag, 1986.

Camenisch, Paul F., ed. *Religious Methods and Resources in Bioethics*. Dordrecht: Kluwer Academic Publishers, 1994.

Essays on a variety of topics and from a variety of religious and historical points of view (Christian, Jewish, Buddhist, Taoist, Islamic, etc.)

Carmody, Denise Lardner, and Carmody, John Tully. *The Republic of Many Mansions: Foundations of American Religious Thought*. New York: Paragon, 1990.

The authors identify three key ideas of American religious thought: the Puritan concept of human nature, the Enlightenment notion of religious freedom, and American philosophical pragmatism which emphasizes pluralism of human experience, practical reason, secular ethics, and aesthetics. In this context one figure for each key idea is presented, respectively Jonathan Edwards, Thomas Jefferson, and William James. Reviewed by Phyllis H. Kaminski in *Horizons* 19 (1992): 316-317.

Carmody is Professor in the Department of Religious Studies and Provost at the University of Santa Clara. Her husband John is deceased.

Darmaputera, Eka. *Pancasila and the Search for Identity and Modernity in Indonesian Society: A Cultural and Ethical Analysis*. Leiden, New York: E.J. Brill, 1988.

Das, Somen. *Christian Ethics and Indian Ethos*. Delhi: ISPCK, 1989.

Fowler, James W. *Weaving the New Creation: Stages of Faith and the Public Church*. San Francisco: Harper & Row, 1991.

Looking to the next century, Fowler relates his research in faith development to the present North American cultural context and emerging understandings of the public church.

Häring, Bernard, C.Ss.R. *Evangelization Today*. Revised edition. Middlegreen, Slough: St. Paul Publications, 1990.

Italian translation of the first edition: *Morale ed evangelizzazione del mondo di oggi: La morale dell'evangelizzazione e l'evangelizzazione della morale*. Teologia Morale, Oggi. Bari: Edizioni Paoline, 1974.

Häring was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

———. *Free and Faithful in Christ: Moral Theology for Priests and Laity. Volume I: General Moral Theology*. Middlegreen, Slough: St. Paul Publications, 1978.

Italian translation: *Liberi e fedeli in Cristo. Teologia morale per preti e laici*. Alba, 1981.

See especially Chapter 7: "Traditions, Laws, Norms and Context," pp. 302-377, and most especially pp. 321-324.

Haselbarth, Hans. *Christian Ethics in the African Context*. Ibadan: Daystar Press, 1976.

Text which comes out of author's courses given at the Theological College of Northern Nigeria, Bukuru.

Hillman, Eugene, C.S.Sp. *Polygamy Reconsidered: African Plural Marriage and the Christian Churches*. Maryknoll: Orbis Books, 1975.

Hünemann, Peter et al. *Evangelización de la cultura y inculturación del Evangelio*. Buenos Aires: Guadalupe, 1988.

Translated from the German.

Jesudasan, Ignatius, S.J. *A Gandhian Theology of Liberation*. Maryknoll: Orbis Books, 1984.

Italian translation: *La teologia della liberazione in Gandhi*. Teologia/Saggi. Assisi: Cittadella, 1986.

In German: *Mahatmas Gandhis Weg zur Freiheit*. Freiburg-Olten: Walter, 1987.

Revised doctoral dissertation done at Marquette University under Matthew Lamb.

Magesa, Laurenti. *Anatomy of Inculturation: Transforming the Church in Africa*. Maryknoll: Orbis Academic Books, 2004.

Mayer, Adrian C., ed. *Culture and Morality: Essays in Honour of Christoph von Föhrer-Haimendorf*. Delhi and New York: Oxford University Press, 1981.

Miranda, Dionisio M., S.V.D. *Loob: The Filipino Within. A Preliminary Investigation into a Pre-theological Moral Anthropology*. Manila: Divine Word Publications, 1989.

Miranda has an STD in moral theology from the Alphonsianum in Rome (1984), has worked in Paraguay, and is now professor of Moral and Pastoral Theology at Tagaytay.

Montefiore, Hugh, ed. *The Gospel and Contemporary Culture*. London: Mowbray, 1992.

Moser, Antônio and Leers, Bernardino. *Teologia moral: Impasses e alternativas*. Petrópolis: Editoria Vozes Ltda, 1987.

English translation: *Moral Theology: Dead Ends and Ways Forward*. Translated by Paul Burns. Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990.

German translation: *Moraltheologie: Engpässe und Auswege*. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1989.

Italian translation: *Teologia morale: conflitti e alternative*. Ed. ital. a cura di G. Pompei. Assisi: Citadella, 1988.

Spanish translation: *Teología Moral. Conflictos y Alternativas*. Cristianismo y Sociedad. Traducido por Alfonso Ortiz García. Madrid: Ediciones Paulinas, 1987.

Written in Brazil, this work deals with moral theology and theology of liberation. Italian edition reviewed by Giuseppe Mattai in *Rassegna for Teologia*, 31 (gennaio--febbraio, 1990): 99-100; English edition reviewed by James T. Bretzke, S.J. in *Gregorianum* 72 (1991).

Niebuhr, H. Richard. *Christ and Culture*. New York: Harper and Row, 1951.

Classic presentation of Niebuhr's five models for considering the relationship of Jesus Christ to human culture.

Oglesby, Enoch H. *Born in the Fire: Case Studies in Christian Ethics and Globalization*. New York: The Pilgrim Press, 1990.

Uses folk parables and ethical case studies from Africa and African-American culture to argue for and illustrate an approach to Christian ethics which will make greater use of folk wisdom and narrative tradition in its approach to ethics. Despite the use of "Globalization" in the book's title, Oglesby argues for greater attention to cultural particularity as a constitutive element of any viable contextualized Christian ethics. Oglesby is Professor of Theology and Social Ethics and Director of Black Church Studies at Eden Theological Seminary in St. Louis, Missouri.

Oppenheim, Frank M., S.J., ed. *The Reasoning Heart: Toward A North American Theology*. Washington, D.C.: Georgetown University Press, 1986.

Essays, five of which appeared originally in *Theological Studies*, which come from the John Courtney Murray Writers' Group, whose aim is to develop a theology which is distinctively North American by using, among other aspects, resources from American philosophy and philosophical theology in order to contribute an indigenous perspective on the interpretation of religious experience and religious feelings within American culture.

Padipurackal, John. "Development and Culture: A Moral Theological Analysis of the Theological Approaches in India Since the Second Vatican Council." *Dissertatio ad Doctoratum in Facultate Theologiae Pontificae Universitatis Gregorianae*. Roma, 1993.

Unpublished S.T.D. dissertation done under Klaus Demmer, M.S.C.

Pieris, Aloysius, S.J. *An Asian Theology of Liberation*. Faith Meets Faith Series. Maryknoll: Orbis Books; Edinburgh: T. & T. Clark, 1988.

German original: *Theologie der Befreiung in Asien: Christentum im Kontext der Armut und der Religionen*. Freiburg: Herder, 1986.

In French: *Une théologie asiatique de la libération*. Paris: Centurion, 1990.

Reviewed by James Haire in *Pacifica* 3 (1990): 359-361. Pieris is a Sri Lankan Jesuit, and has a doctorate in Buddhist studies. This book is a collection of several previously published essays.

_____. *El rostro asiático de Cristo. Notas para una teología asiática*. Trad. Juan M. Sánchez-Rivera. Salamanca: Sígueme, 1991.

An anthology of various articles and chapters by Pieris, translated into Spanish.

_____. *Love Meets Wisdom*. Maryknoll: Orbis, 1988.

Quarello, Eraldo. *Morale cristiana e culture*. Biblioteca di Scienze Religiose, 28. Rome: LAS, 1979.

Rader, Dick Allen. *Christian Ethics in an African Context: A Focus on Urban Zambia*. American University Studies Series 7, Theology and Religion, 128. New York: Peter Lang, 1991.

Rader was a Baptist missionary for eleven years in Africa and is currently dean of the School of Christian Service and Professor of Missions at Oklahoma Baptist University.

Rossano, Pietro, Msgr. *Vangelo e Cultura: note per un incontro tra il Vangelo e la cultura contemporanea*. Rome: Edizioni Paoline, 1985.

The late Msgr. Rossano was an auxiliary bishop of Rome, professor of missiology and rector of the Lateran University.

Smart, Ninian, and Konstantine, Steven. *Christian Systematic Theology in a World Context*. Minneapolis: Fortress Press, 1991.

Takenaka, Masao. *God is Rice: Asian Culture and Christian Faith*. The Risk Book Series. Geneva: World Council of Churches, 1986.

Dr. Takenaka is a well-known ecumenical Asian theologian who teaches at Doshisha University in Kyoto. Book contains an Introduction and four essays: "God is Rice," "Christ and Culture in Asia," "The Ethics of Betweenness," (a case study of Shozo Tanaka who was a pioneer of the ecological and people's movement in Japan); and "Christ of Wabi" (a Christian reflection on beauty in the Japanese cultural context).

Takeuchi, Osamu, S.J. *Conscience and Personality: A New Understanding of Conscience in Its Inculturation in Japanese Moral Theology*. Foreword by James T. Bretzke, S.J. Chiba: Kyoyusha, 2003.

Takeuchi carefully looks at this notion of conscience, *ryōshin* in Japanese, to see both its roots in Confucianism and Christianity. Though the Latin term *conscientia* and the Japanese term *ryōshin* do not correspond exactly, Takeuchi demonstrates that *ryōshin* basically represents what conscience means. Yet, *ryōshin* is more than a translation for the Latin. Rather, in the Japanese tradition we discover that *ryōshin* was regarded as a human disposition which transcends the intellectual faculty of rational choice of moral rightness or wrongness. Revised doctoral dissertation done under James T. Bretzke, S.J. at the Jesuit School-of-Theology at Berkeley, California. Reviewed by Thomas John Hastings in *Theology Today* 62/1 (April 2005): 145. Takeuchi teaches moral theology at Sophia University in Tokyo, Japan.

Tirkey, Amrit, S.J. "Conscience in the Thought of M.K. Gandhi: *A Study in the Light of Vatican II*." S.T.D. Dissertation. Roma: Pontificia Università Gregoriana, 1992.

Dissertation done under Mariasusai Dhavamony, S.J.

Van Nieuwenhove, Jacques, and Goldewijk, Berma Klein, eds. *Popular Religion, Liberation and Contextual Theology*. Papers from a Congress (January 3-7, 1990, Nijmegen, the Netherlands) dedicated to Arnulf Camps OFM. *Kerk en Theologie in Context*, 8. Kampen: Uitgeversmaatschappij J.H. Kok, 1991.

Papers divided into areas of Africa, Asia, and Eastern Europe, plus a concluding section on "Assessments."

Villa-Vicencio, C., and DeGruchy, John W., eds. *Doing Ethics in Context: South African Perspectives*. Cape Town: Philip, 1994.

Liberation Theology and Christian Ethics

Christian Ethics and Liberation

Bonino, José Miguez. *Toward a Christian Political Ethics*. Philadelphia: Fortress Press, 1983.

Brackley, Dean, S.J. "A Radical Ethos." *Horizons* 24 (Spring 1997): 7-36.

Discusses the "traditional" ethos which is common to many of the agrarian cultures of Latin America, the "liberal" of the industrialized north, and then proposes of "radical" ethos which would address many of the problematic aspects of both of these ethoses. A helpful article for delineating what an ethos involves and how it functions in a given culture, though Brackley's proposal for a "radical" ethos is a bit underdeveloped and rather too simplified.

Dussel, Enrique. "Discernment: A Question of Orthodoxy or Orthopraxis?" *Concilium* 119 (1978): 47-60.

———. "An Ethic of Liberation: Fundamental Hypotheses." *Concilium* 172 (1984): 54-63.

One of a series of articles in this issue devoted to the ethics of liberation.

———. *Ética comunitaria*. Colección Cristianismo y Sociedad. Madrid: Ediciones Paulinas, 1986.

English translation: *Ethics and Community*. Translated from the Spanish by Robert R. Barr. Maryknoll: Orbis Books, 1988.

German translation: *Ethik der Gemeinschaft*. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1988.

Italian translation: *Ética comunitaria*. Assisi: Citadella, 1988.

Portuguese translation: *Ética comunitária*. Coleção Teologia e libertação. Petrópolis: Vozes, 1987.

Reviewed by Arthur McGovern, S.J. in *Theological Studies* 51 (1989). Dussel argues for a sharp distinction between ethics and "social morality," the latter term designating legitimization and protection of the prevailing social order. Dussel chooses from the Bible the central injunction to liberate the

poor. Somewhat over-simplified and severely confrontational economic analysis.

- _____. *Philosophy of Liberation*. Translated by Aquilina Martinez and Christine Morkovsky. Maryknoll: Orbis Press, 1985.

Spanish original: *Filosofía de la liberación*. Bogota: Universidad Santo Tomás, 1980.

- _____. *Teología de la liberación y ética*.

English translation: *Ethics and the Theology of Liberation*. Translated by Bernard F. McWilliams. Maryknoll: Orbis Press, 1978.

Originally delivered as lectures at a course organized by the Justice and Peace Study Center, Buenos Aires, in 1972.

Ellacuría, Ignacio. "Human Rights in a Divided Society." In *Human Rights in the Americas: The Struggle for Consensus*, 52-68. Edited by Alfred Hennelly and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Fuchs, Josef, S.J. "Moral Aspects of Human Progress." In *Theology Meets Progress: Human Implications of Development*, 145-169. Edited by Philip Land, S.J. Rome: Gregorian University Press, 1971.

In Spanish: *La Teología al encuentro del progreso*. Nueva Biblioteca de Teología. Bilbao: Desclée de Brouwer, 1973.

Gudorf, Christine E. *Catholic Social Teaching on Liberation Themes*. Washington, D.C.: University Press of America, 1981.

Hennelly, Alfred. "Human Rights and Latin American Theology." In *Human Rights in the Americas: The Struggle for Consensus*, 25-51. Edited by Alfred Hennelly and John Langan. Washington, D.C.: Georgetown University Press, 1982.

Johnstone, Brian V., C.Ss.R. "Solidarity and Moral Conscience: Challenges for Our Theological and Pastoral Work." *Studia Moralia* 31 (1993): 65-85.

Discusses the interrelationship between solidarity and conscience, and uses four paradigms of conscience to illustrate different ways in which the role and function of conscience can be seen. Johnstone discusses also "critical conscience" using the work of Bartolomé de Las Casas as an example to

illustrate the ways in which authentic solidarity can function along with critical conscience to unmask forms of oppression and false solidarity. Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.

Kammer, Charles L., III. *Ethics and Liberation: An Introduction*. Maryknoll: Orbis Books, 1988.

Stresses the socio-political dimension of ethics, while tracing the Christian tradition that focused on personal salvation to the neglect of social issues. In his proposed ethics of Christian liberation Kammer discusses two test cases: distribution of health care, and nuclear disarmament. Kammer is a Lutheran minister, who teaches ethics and theology at St. Olaf College in Minnesota.

Keeling, Michael. *The Foundations of Christian Ethics*. Edinburgh: T. & T. Clark, 1990.

Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation theology on perceptions of social justice.

Long, Edward LeRoy, Jr. "Liberation Theology as a Source of Ethics." Chapter 11 in *A Survey of Recent Christian Ethics*, 156-174. New York and Oxford: Oxford University Press, 1982.

Long was professor of Christian Ethics and Theology of Culture at Drew University when this book was published.

McAuliffe, Patricia. *Fundamental Ethics: A Liberationist Approach*. Washington, D.C.: Georgetown University Press, 1993.

Mieth, Dietmar and Pohier, Jacques, eds. "The Ethics of Liberation--The Liberation of Ethics." *Concilium* 172 (1984).

Issue devoted to various issues connected with Christian ethics and the concepts of autonomy and liberation.

Mieth, Dietmar. "Autonomy or Liberation--Two Paradigms of Christian Ethics?" *Concilium* 172 (1984): 87-93.

One of a series of articles devoted to the ethics of liberation.

Misfud, Tony, S.J.. "The Development of a Liberation Ethic in the Documents of the Church since Vatican II." *Concilium* 172 (1984): 48-53.

One of a series of articles devoted to the ethics of liberation.

Moreno Rejón, Francisco, C.Ss.R. "Seeking the Kingdom and its Justice: the Development of the Ethic of Liberation." *Concilium* 172 (1984): 35-41.

One of a series of articles devoted to the ethics of liberation.

Morkovsky, Mary-Christine, C.D.P. "Bibliography for Liberation Ethics." *Concilium* 172 (1984): 105-108.

Brief bibliographic essay.

Moser, Antônio and Leers, Bernardino. *Teologia moral: Impasses e alternativas*. Petrópolis: Editoria Vozes Ltda, 1987.

English translation: *Moral Theology: Dead Ends and Ways Forward*. Translated by Paul Burns. Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990.

German translation: *Moraltheologie: Engpässe und Auswege*. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1989.

Italian translation: *Teologia morale: conflitti e alternative*. Ed. ital. a cura di G. Pompei. Assisi: Cittadella, 1988.

Spanish translation: *Teología Moral. Conflictos y Alternativas*. Cristianismo y Sociedad. Traducido por Alfonso Ortiz García. Madrid: Ediciones Paulinas, 1987.

Written in Brazil, this work deals with moral theology and theology of liberation. Italian edition reviewed by Giuseppe Mattai in *Rassegna for Teologia*, 31 (gennaio--febbraio, 1990): 99-100; English edition reviewed by James T. Bretzke, S.J. in *Gregorianum* 72 (1991).

Moser, Antônio. "The Representation of God in the Ethic of Liberation." *Concilium* 172 (1984): 42-47.

One of a series of articles devoted to the ethics of liberation.

O'Connor, June. "Process Theology and Liberation Theology: Theological and Ethical Reflections." *Horizons* 7 (1980): 231.

O'Connor is Professor of Religion at the University of California, Riverside and past-president of the Society of Christian Ethics.

Oraa, José Maria Aguirre. "Ética y liberación." *Lumen* 41 (1992): 173-189.

Parent, Rémi, C.Ss.R. "Solidarité, Communion, Parti-Pris. Pour une théologie de la pratique de solidarité." *Studia Moralia* 31 (1993): 103-131.

Parent argues that there can be no Christian solidarity without a genuine prejudice, and that this in turn moves solidarity to orthopraxy. Parent holds a chair of dogmatic theology at the University of Montreal.

Peter, A. *Befreiungstheologie und Transzendentaltheologie Enrique Dussel und Karl Rahner im Vergleich*. Freiburger Theologischen Studien, 137. Freiburg: Herder, 1988.

Pope, Stephen J. "The 'Preferential Option for the Poor': An Ethic for 'Saints and Heroes'?" *Irish Theological Quarterly* 59 (1994): 161-176.

Using some concepts on supererogation and moral duties from the philosopher J.O. Urmson, Pope critiques some aspects of the popular formulation of the preferential option for the poor, especially as found in the writings of Gutiérrez. Pope teaches theology at Boston College.

Ridley-Thomas, M. "Toward an Ethics of Liberation: Sources, Norms, and Praxis." *Journal of Religious Thought* 47 (2/1990-91): 30-41.

Schubeck, Thomas L., S.J. "Ethics and Liberation Theology." *Theological Studies* 56 (1995): 107-122.

Part of the annual "Notes on Moral Theology." Gives an overview of some of the contributions liberation theology has made to Christian ethics, as well as noting some ongoing concerns and tensions.

_____. *Liberation Ethics: Sources, Models, and Norms*. Minneapolis: Fortress Press, 1993.

Vidal Garcia, Marciano, C.Ss.R. "Is Morality based on Autonomy Compatible with the Ethics of Liberation." *Concilium* 172 (1984): 80-86.

One of a series of articles devoted to the ethics of liberation. Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

- _____. "La preferencia por el pobre, criterio de moral." *Studia Moralia* 20 (1982): 277-305.

Discusses the notion of the poor as an "ethical locus" and as a criterion of moral teaching, and then moves on to outline an ethics of liberation and key concepts which emerge in an ethic of the preferential option in favor of the poor.

- _____. "Structural Sin: A New Category in Moral Theology?" In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 181-199. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

- _____. "«Teología de la Liberación» y etica social cristiana. Interrogantes sobre el método de la Teología moral." *Studia Moralia* 15 (1977): 207-218.

Published on the occasion of the *Festschrift* given to Bernard Häring in this volume of *Studia Moralia*.

Justice Theme in Liberation Ethics

- Antoncich, Ricardo, S.J. *Los cristianos ante la injusticia: Hacia una lectura latinoamericana de la doctrina social de la Iglesia*. Bogotá: Ediciones Grupo Social, 1980.

In English: *Christians in the Face of Injustice: A Latin American Reading of Catholic Social Teaching*. Translated by Matthew J. O'Connell. Maryknoll: Orbis Press, 1987.

- Arias, Mortimer. "Conversion and Justice Issues: A Latin-American Perspective." *Ecumenical Review* 44 (1992): 410-418.

- Ateek, Naim Stifan. *Justice, and only Justice: A Palestinian Theology of Liberation*. Maryknoll: Orbis Books, 1989.

Donahue, John R., S.J. "Biblical Perspectives on Justice." In *The Faith That Does Justice: Examining the Christian Sources for Social Change*. Edited by John C. Haughey, S.J., 68-112. New York: Paulist Press, 1977.

Dulles, Avery Cardinal, S.J. "The Meaning of Faith Considered in Relationship to Justice." In *The Faith That Does Justice: Examining the Christian Sources for Social Change*. Edited by John C. Haughey, S.J., 10-46. New York: Paulist Press, 1977.

Presents three different approaches to faith with relation to justice: intellectualist, leading to assent and illumination; fiducial, leading to surrender and trust in God; and performative, adding moral commitment to these first two notions.

Garcia, Ismael. *Justice in Latin American Theology of Liberation*. Atlanta: John Knox Press, 1987.

Analyzes the concept of justice in the works of Hugo Assmann, José Míguez Bonino, Gustavo Gutiérrez, and José Porfirio Miranda.

Haughey, John C., S.J. "Jesus as the Justice of God." In *The Faith That Does Justice: Examining the Christian Sources for Social Change*. Edited by John C. Haughey, S.J., 264-290. New York: Paulist Press, 1977.

Hennelly, Alfred T., S.J. *Liberation Theologies: The Global Pursuit of Justice*. Mystic, CT: Twenty-Third Publications, 1995.

Summarizes and critiques the ideas of liberation theology's chief proponents--Gustavo Gutiérrez, Jon Sobrino, Juan Segundo, Ignacio Ellacuría--and many other theologians who have incorporated their liberating ideas into writings on a broad range of topics, issues and concerns.

Hollenbach, David, S.J. "Modern Catholic Teachings Concerning Justice." In *The Faith That Does Justice: Examining the Christian Sources for Social Change*. Edited by John C. Haughey, S.J., 207-231. New York: Paulist Press, 1977.

Ivern, Francisco, S.J. "The Future of Faith and Justice: A Critical Review of Decree Four." *Studies in the Spirituality of Jesuits* 14 (November, 1982).

Lebacqz, Karen. *Justice in an Unjust World: Foundations for a Christian Approach to Justice*. Minneapolis: Augsburg, 1987.

In Spanish; *Justicia en un mundo injusto. Bases para un proyecto cristiano*. Barcelona: Herder, 1991.

Using biblical images and models the author portrays divine justice and God's call for us to heed the cry of suffering and to work for justice in an unjust world. Lebacqz is professor emerita of Christian ethics at the Pacific School of Religion in Berkeley, California.

———. *Six Theories of Justice: Perspectives from Philosophical and Theological Ethics*. Minneapolis: Fortress Press, 1986.

Examines John Stuart Mill's utilitarianism, John Rawls' "contract" system, Robert Nozick's entitlement view, the NCCB's understanding of justice as participation, Reinhold Niebuhr's political realism, and justice from the perspective of liberation theology, using José Porfirio Miranda.

Moreno Rejón, Francisco. "Seeking the Kingdom and its Justice: the Development of the Ethic of Liberation." *Concilium* 172 (1984): 35-41.

One of a series of articles devoted to the ethics of liberation.

Nichols, Alan. "Ethical Issues in Evangelism and Justice Among the Poor." *Evangelical Review of Theology* 18 (1994): 137-151.

O'Keefe, Mark, O.S.B. *What Are They Saying About Social Sin?* New York: Paulist Press, 1990.

Phan, Peter C. "Overcoming Poverty and Injustice: The Response of Liberation Theology to Evil." *Dialogue & Alliance* 8 (2/1994): 47-64.

Phan is a Vietnamese missiologist who teaches at Georgetown University.

Steidl-Meier, Paul. *Social Justice Ministry: Foundations and Concerns*. New York: LeJacq, 1984.

Moral Autonomy of the Human Person

Articles on Moral Autonomy

Auer, Alfons. "Christianity's Dilemma: Freedom to Be Autonomous or Freedom to Obey?" *Concilium* 110 (1977): 47-55.

Bujo, Bénézet. "Le problème théologique de l'autonomie de la morale." *Bulletin de Théologie Africaine* 2 (1980): 219-245.

In English: "A General Moral Problem in Today's World." In *African Christian Morality at the Age of Inculturation*, 13-38. Nairobi: Daughters of St. Paul, 1989-1990.

Abstract: The problem of autonomy is at the center of discussions concerning modern Catholic ethics. It is linked with questions regarding the specificity of Christian ethics and the authority of the ecclesiastical Magisterium. Man, created in the image of God, received from the Creator the mission of determining himself and taking care of the cosmos. In doing this, man achieves himself and achieves the world. The ecclesiastical Magisterium must take this reality into consideration. Holy Scripture and tradition do not contain well-determined material norms for human activity, but deal mostly with the human experience in history. The ecclesiastical authority must stay in permanent dialogue with the whole ecclesiastical community, while paying heed to the truth as discovered by the whole of mankind. In as much as the ecclesiastical Magisterium takes seriously into account these prerequisites, positive attention may be paid to ancestral customs, provided they do not contradict revelation (and tradition). At the same time, it will be possible to build local churches enjoying "traditions" that may be different but no less enriching for the Universal Church. Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.

Citterio, F. "Morale autonoma e fede cristiana: Il dibattito continua." *La Scuola Cattolica* 108 (1980): 509-561; 109 (1981): 3-29.

Dautzenberg, G. "Neutestamentliche Ethik und autonome Moral." *Tübinger Theologische Quartalschrift* 161 (1981): 43-55.

Gruber, Hans-Günter. "Autonome Moral oder Moral der Autonomie? Zur Diskussion um das Proprium einer theologischen Ethik." *Stimmen der Zeit* 118 (1993): 691-699.

Kopfensteiner, Thomas R. "Globalization and the Autonomy of Moral Reasoning: An Essay in Fundamental Moral Theology." *Theological Studies* 54 (1993): 485-511.

Builds on interest in the globalization of ethics and Habermas' theory of universal discourse to propose a hermeneutical theory for approaching fundamental moral theology. Refers considerably to the work of Klaus Demmer. Kopfensteiner is a priest of the Archdiocese of St. Louis and did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

Moreno, M. "Moral autónoma y ética de la fe: conclusiones a proposito de un debate." *Proyección* 36 (1989): 199-214.

Privitera, Salvatore. "Per una interpretazione del dibattito su «L'autonomia morale»." *Rivista di Teologia Morale* 12 (1980): 565-586.

Schüller, Bruno, S.J. "Autonomous Ethics Revisited." In *Personalist Morals: Essays in Honor of Professor Louis Janssens*, 61-70. Edited by Joseph A. Selling. Louvain: University Leuven Press, 1988.

Schüller begins by recounting his personal intellectual journey, from his initial disappointment with the moral theology of Hürth and Zalba, to his doctoral dissertation on Karl Barth, to his rejection of Barth, and ultimate identification with the so-called "moral autonomy" school, and then proceeds to summarize the main tenets of this position, by criticizing some (Vincent MacNamara and Hans Rotter) who seem to have misunderstood autotonomous ethics in their critiques of the same.

Tremblay, Réal, C.Ss.R. "Par-delà la «Morale Autonome» et l'«Ethique de la Foi». A la recherche d'une «Via media»." *Studia Moralia* 20 (1982): 223-237.

Tremblay is Professor of Fundamental Moral Theology at the Alphonsianum Academy in Rome.

Books on Moral Autonomy

Auer, Alfons. *Autonome Moral und christlicher Glaube*. Düsseldorf: Patmos Verlag, 1971.

In Italian: *Morale autonoma e fede cristiana*. Cinisello Balsamo: Edizioni Paoline, 1991.

Bastianel, Sergio, S.J. *Autonomia morale del credente: Senso e motivazioni di un'attuale tendenza teologica*. Alosiana, 14. Brescia: Morcelliana, 1980.

Bastianel's S.T.D. thesis done under Josef Fuchs. Concentrates on the moral autonomy ethicists writing in French, German, and Italian. Bastianel is professor of moral theology at the Pontifical Gregorian University in Rome.

Demmer, Klaus, M.S.C. *Deuten und handeln: Grundlagen und Grundfragen der Fundamentalmoral*. Studien zur theologischen Ethik, no. 15. Freiburg: Verlag Herder, 1985.

Italian translation: *Interpretare e agire: Fondamenti della morale cristiana*. Cinisello Balsamo: Paoline, 1989.

Theological ethics is a "science" in an analogical sense, which has its object not static data but subjectivity open in liberty to transcendence. Conscience helps to clarify both the end of the human person and the corresponding actions which aim at instantiating goodness and rightness. Demmer spent his teaching career as professor of moral theology at the Pontifical Gregorian University in Rome.

L'etica teologica è scienza per analogia. "Scienza del senso direttiva dell'azione," l'etica teologica ha per oggetto non un dato statico, ma la "soggettività aperta alla trascendenza" nella libertà. Aiuta la coscienza a chiarire a se stessa il fine (il senso) e a elaborare il contenuto della norma facendo divenire "correttezza" la "bontà." Inserita nel conflitto storica fra bene e male, a volte ripercorre soluzioni già collaudate (le norme), a volte rischia la soluzione nuova, sapendo che ogni scelta non solo accresce il bene o il male della storia, ma si pone come possibilità ermeneutica per il prossimo. Persona e natura, persona e atto, antropologia e cristologia, peccato e conversione sono i luoghi dell'analisi, condotta con linguaggio assai oscuro. [dalla rivista pubblicata da *Il Regno* 35 (15 aprile 1990): 229-230.]

_____. *Sittlich handeln aus Verstehen, Strukturen hermeneutisch orientierter Fundamentalmoral*. Düsseldorf: Patmos Verlag, 1980.

Fuchs, Josef, S.J. *Christian Ethics in a Secular Arena*. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984.

Italian translation: *Etica cristiana in una società secolarizzata*. Casale Monferrato: Piemme, 1984.

Like most of Fuchs' books this is a collection of previously published essays organized around this general theme. Fuchs (1912-2005) spent his teaching career as professor of moral theology at the Pontifical Gregorian University in Rome.

- . *Christian Morality: The Word Became Flesh*. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987.

Italian translation: *Il Verbo si fa carne: teologia morale*. Casale Monferrato: Piemme, 1989.

Collection of previously published essays organized around this general theme.

- . *Personal Responsibility and Christian Morality*. Translated by William Cleves and others. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1983.

Collection of previously published essays organized around this general theme.

Gillen, E. *Wie Christen ethisch handeln und denken. Zur Debatte um die Autonomie der sittlichkeit im Kontext katholischer Theologie*. Würzburg: Echter, 1989.

Hilpert, Konrad. *Ethik und Rationalität. Untersuchungen zum Autonomieproblem und zu einer Bedeutung für die theologische Ethik*. Düsseldorf: Patmos Verlag, 1980.

MacNamara, Vincent. *Faith and Ethics*. Dublin: Gill and Macmillan; and Washington, D.C.: Georgetown University Press, 1985.

Good theological discussion of the major developments in the renewal of Roman Catholic moral theology from the end of the 19th century up to the present. Treats especially well the contemporary debate between the "Moral Autonomy School" (e.g. Alfons Auer, Josef Fuchs, Bruno Schüller, etc.) and the "Faith Ethics School" ([*Glaubensethik*], e.g. Joseph Ratzinger, Heinz Schürmann, etc.).

Mieth, Dietmar, and Compagnoni, Francesco, eds. *Ethik im Kontext des Glaubens*. Freiburg: Herder, 1978.

Oliveira, Carlos J. Pinto de. *Autonomie, Dimensions éthique de la liberté*. Paris: Editions de Cerf, 1978.

Stoeckle, Bernhard, O.S.B. *Grenzen der autonomen Moral*. München: Kösel Verlag, 1974.

Stoeckle is a proponent of the Faith Ethics School (in opposition to the Moral Autonomy position).

Weber, Helmut und Mieth, Dietmar, eds. *Anspruch der Wirklichkeit und christlicher Glaube: Probleme und Wege theologischer Ethik heute*. Düsseldorf: Patmos Verlag, 1980.

Articles by a number of German theologians on various aspects of fundamental moral theology, divided into four major headings: Fundamentale Aspekte; Normative Probleme; Christlicher Sinnhorizont; and Schöpferische Wirklichkeit in Kunst und Theologie.

Moral Norms

Articles on Moral Norms

Angelini, Giuseppe. "Individuazione delle norme e loro significato teologico-morale." In *Problemi di etica: fondazione, norme, orientamenti*, 203-255. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

_____. "La norma morale e il senso vero della libertà." *Theologia* 18 (1993): 323-330.

Ashley, Benedict M., O.P. "Scriptural Grounds for Concrete Moral Norms." *The Thomist* 52 (1988): 1-22.

Aubert, Jean-Marie. "Y-a-t-il des normes morales universelles?" *Revue des Sciences Religieuses* 55 (1981): 170-188.

Blackburn, Simon. "Wise Feelings, Apt Reading" [Review of Allan Gibbard's *Wise Choices, Apt Feelings*]. *Ethics* 102 (January 1992): 342-356.

Böckle, Franz, and Pohier, Jacques-Marie. "Valori e norme etiche." *Concilium* 12 (10/1976).

Series of articles on various aspects of moral norms in the context of Christian ethics.

Cahill, Lisa Sowle. "Contemporary challenges to exceptionless moral norms." In *Moral Theology Today*, 121-135. Edited by D. McCarthy. 1984.

Capone, Domenico. "Per la norma morale: ragione, coscienza, leggi." *Studia Moralia* 28 (1990): 195-221.

This essay treats the difficult question of the relation between ethics and historicity, and considers in this regard the contributions of Thomas Aquinas and scholastic thought in 16th through 18th centuries and concludes with an analysis of the thought of St. Alphonsus Liguori.

Cavalla, Francesco. "Sul fondamento delle norme etiche." In *Problemi di etica: fondazione, norme, orientamenti*, 141-202. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Cavanaugh, Gerald, S.J. "The Common Good as an Effective Moral Norm for the U.S. Businessperson." In *The Common Good and U.S. Capitalism*, 328-343.

Edited by Oliver F. Williams and John W. Houck. Lanham MD: University Press of America, 1987.

Charlton, William. "Moral Absolutes." *New Blackfriars* 75 (1994): 149-154.

Childress, James F. "Moral Norms in Practical Ethical Reflection." In *Christian Ethics: Problems and Prospects*, 196-217. Edited by Lisa Sowle Cahill and James F. Childress. Cleveland: Pilgrim Press, 1996.

Article done for the *Festschrift* for James M. Gustafson made up of contributions from his former students.

Compagnoni, Francesco. "Esiste una verità morale oggettiva?" In *Problemi morali dei giovani oggi*, 59-64. Edited by Guido Gatti and Gianfranco Coffele. Roma: LAS, 1990.

Curran, Charles E. "Absolute Moral Norms." In *Christian Ethics: An Introduction*, 72-83. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

———. "Absolute Norms and Medical Ethics." In *Absolutes in Moral Theology?*, 108-153. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

In Spanish: *¿Principios Absolutos en Teología Moral?* «Teología y Mundo Actual», 24. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

———. "Absolute Norms in Moral Theology." In *Norm and Context in Christian Ethics*, 139-173. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

Demmer, Klaus, M.S.C. "L'agire morale tra norma e coscienza." In *La norma della vita morale del cristiano*, 23-34. A cura di Silvio Ronco. Milano: Ed. Stud. Teol. Cappuccini, 1992.

Elders, Leo J. "Normes éthiques et faits pré-moraux." *Doctor Communis* 42 (1989): 167-174.

Evans, Donald. "Love, Situations, and Rules." In *Norm and Context in Christian Ethics*, 367-414. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

- _____. "Paul Ramsey on Exceptionless Moral Rules." In *Love and Society: Essays in the Ethics of Paul Ramsey*, 19-46. Edited by James Johnson and David Smith. JRE Studies in Religious Ethics, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

Evan's contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

- Fletcher, Joseph. "What's in a Rule?: A Situationist's View" In *Norm and Context in Christian Ethics*, 325-349. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

- Fratellone, Raimondo. "Norma morale oggettiva, Magistero e coscienza soggettiva." In *Problemi morali dei giovani oggi*, 81-104. Edited by Guido Gatti and Gianfranco Coffele. Roma: LAS, 1990.

- Fuchs, Josef, S.J. "Das Absolut in der Moral." *Stimmen der Zeit* 209 (1991): 773-781.

In English: "The Absolute in Moral Theology." Chapter 1 in Idem, *Moral Demands and Personal Obligations*, 15-29. Washington, D.C.: Georgetown University Press, 1993.

Josef Fuchs (1912-2005) was professor of moral theology at the Pontifical Gregorian University in Rome.

- _____. "The Absoluteness of Moral Terms." *Gregorianum* 52 (1971): 697-711.

Also found in Fuchs' own *Personal Responsibility and Christian Morality*, trans. William Cleves, et al., (Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1983), 115-152. Also found in *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*, ed. Charles E. Curran and Richard A. McCormick, S.J., (New York: Paulist Press, 1979), 94-137; as well as in *Introduction to Christian Ethics: A Reader*, ed. Ronald P. Hamel and Kenneth R. Himes, O.F.M. (New York: Paulist Press, 1989), 487-512.

Italian translation: "Il carattere assoluto delle norme morali operative." In Josef Fuchs, S.J. *Responsibilità personale e norma morale*, 77-125. Bologna: Edizioni Dehoniane Bologna, 1978.

Addresses 2 questions: 1) "What is so absolute and universally valid in morality that moral theology and the Church's magisterium are able to declare it was binding for all peoples and times, for every individual and for every situation?" and 2) "What conduct is to be expected of the individual in his conscience and of the Church's magisterium--and in their relationship to one another?"

- _____. Chapter 12 in Idem. *Moral Demands and Personal Obligations*, 181-188. Washington, D.C.: Georgetown University Press, 1993.

English digest also found in *Theology Digest* 39 (1992): 342-347. In regards to moral norms, both individuals as well as the Magisterium are enjoined to continue in the on-going process of the discovery of ethical truth, a process which Fuchs terms "ethical self-direction."

German original: "Sittliche Selbsteuerung." *Stimmen der Zeit* 117 (1992): 553-559.

- _____. "Innovative morality." Thirty-Fourth Annual Robert Cardinal Bellarmine Lecture, St. Louis University, 1990. *Theology Digest* 37 (1990): 303-312.

In German: "Innovative Moral." *Stimmen der Zeit* 116 (1991): 181-191.

The basic principle of every moral system is to do good and avoid evil. But even this basic ethical principle requires innovation, such as in a concrete situation where we must give an already existing norm the meaning and content it does not have in its abstract formulation.

- _____. "The «Sin of the World» and Normative Morality." *Gregorianum* 61 (1980): 51-76.

Also found as ch. 8, pp. 153-175, of *Personal Responsibility and Christian Morality*, trans. William Cleves, et al., (Dublin: Gill and Macmillan, 1983).

Italian translation: "Il «Peccato del Mondo» e la morale normativa." In *Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale*, 415-435. (Per l'uso privato degli studenti). Roma: Pontificia Università Gregoriana, 1977, 1980.

In German: «Sünde der Welt» und normative Moral." In *Anspruch der Wirklichkeit und christlicher Glaube: Probleme und Wege theologischer Ethik heute*, 135-154. Hrsg. Helmut Weber und Dietmar Mieth. Düsseldorf: Patmos Verlag, 1980.

———. "Storicità e norma morale." In *Morale e coscienza storica in dialogo con Josef Fuchs*. Edited by Sergio Ferraro. Roma: Ave, 1988.

In English: "Historicity and Moral Norm." Chapter 6 in Idem. *Moral Demands and Personal Obligations*, 91-108. Washington, D.C.: Georgetown University Press, 1993.

In German: "Geschichtlichkeit und sittliche Norm." *Stimmen der Zeit* 207 (1989): 15-31.

Grisez, Germain. "Moral Absolutes: A Critique of the View of Joseph Fuchs, SJ." *Anthropos* 2 (1985): 155-201.

Häring, Bernard, C.Ss.R.. "Traditions, Laws, Norms and Context," Ch. 7 in Idem, *Free and Faithful in Christ: Moral Theology for Priests and Laity*. Volume 1. Slough: St. Paul Publications, 1978.

Häring (1912-1998) was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Janssens, Louis. "Norm and Priorities in Love Ethics." *Louvain Studies* 9 (1977): 115-156.

John Paul II, Pope. "Discourse to the International Congress of Moral Theology." Rome 10 April 1986. In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 11-14. Roma: Città Nuova Editrice, 1987.

In this discourse the Pope repeated the affirmation of immutable concrete moral norms, and gave as two examples the prohibition against contraception and direct killing of the innocent. The tone of the Pope's discourse is clearly that of the Caffarra-Grisez-Finnis line, and contains many thinly veiled negative references to the Proportionalist school. The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Pope John Paul II reigned from October, 1978 until April 2, 2005.

Kennedy, Terence, C.Ss.R. "Casuistry and the Problem of Pragmatism." *Australasian Catholic Record* 69 (1992): 67-77.

After considering some of the problems with casuistry as construed by the nominalist tradition, Kennedy discusses a secular revival of casuistry as "applied ethics," and critiques this approach by using Alasdair MacIntyre's arguments developed in the latter's essay, "Does Applied Ethics Rest on a Mistake?" *The Monist* 67 (1984): 498-513. Along with MacIntyre, Kennedy concludes that casuistry makes sense only within "an ethical framework and a living tradition that embodies its normative rules and values." p. 75.

Kopfensteiner, Thomas R. "Historical Epistemology and Moral Progress." *The Heythrop Journal* 33 (1992): 45-60.

Uses the concept of paradigm shift of Thomas Kuhn to discuss the notion of moral progress in conception and application of moral norms and the natural law. Also refers considerably to the work of Klaus Demmer. Kopfensteiner did his doctorate in moral theology at the Pontifical Gregorian University in Rome under Klaus Demmer, and taught theological ethics at Fordham University.

_____. "The Metaphorical Structure of Normativity." *Theological Studies* 58 (1997): 331-346.

de Loch, Pierre. "The Role and Limits of Personal and Communal Ethical Practices in Establishing Christian Identity." *Concilium* 196 (1988): 107-115.

Details some of the problems of giving overly detailed specific, concrete moral norms; then considers the place and contribution of Christian ethics in the universal human family.

Melchin, Kenneth R. "Revisionists, Deontologists, and the Structure of Moral Understanding." *Theological Studies* 51 (1990): 389-416.

Discusses the recent debate over premoral norms, the direct/indirect distinction, exceptionless norms, intrinsic evil, and moral authority in terms of procedural criteria for data selection, classification, and values-prioritization in the empirical methods of moral theology. Author teaches moral theology at St. Paul University in Ottawa.

Milhaven, John Giles. "Moral Absolutes and Thomas Aquinas." In *Absolutes in Moral Theology?*, 154-185. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

In Spanish: *¿Principios Absolutos en Teología Moral?* «Teología y Mundo Actual», 24. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

Mitchell, Basil. "Ideals, Roles, and Rules." In *Norm and Context in Christian Ethics*, 351-365. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

O'Donovan, Oliver. "John Finnis on Moral Absolutes." *Studies in Christian Ethics* 6 (2/1993): 50-66.

Overall a mostly sympathetic consideration of Finnis' polemic against proportionalist theory. O'Donovan is an Evangelical Anglican ethician and Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford; John Finnis is a conservative Roman Catholic whose training is in law and who also teaches at Oxford.

Pinckaers, Servais, O.P. "Christ, Moral Absolutes, and the Good: Recent Moral Theology." *The Thomist* 55 (1991): 117-140.

Discusses Carlo Caffarra, William E. May, Eberhard Schockenhoff.

Porter, Jean. "Moral Rules and Moral Actions: *A Comparison of Aquinas and Modern Moral Theology*." *Journal of Religious Ethics* 17 (1989): 123-149.

Compares Aquinas' understanding of the precepts of justice with various views on proportionalism held by contemporary moralists. Porter contends that both sides of this debate oversimplify Aquinas with the result that he is misread. Porter argues that Aquinas' account, which reflects a better sense of the communal context for moral discernment is superior to both traditionalism and proportionalism. Porter is professor of theology at the University of Notre Dame.

Ramsey, Paul. "The Case of the Curious Exception." In *Norm and Context in Christian Ethics*, 67-135. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

Ramsey (1913-1988), a major American Protestant ethician, taught for many years at Princeton.

Richard, Edward J., M.S. "Law and Morality: Taking a Theoretical Break from the Norm." *Studia Moralia* 35 (1997): 427-444; 36 (1998): 239-265.

Discusses the relationship between Anglo-American law and morality. Richard teaches moral theology at Kenrick School of Theology in St. Louis.

Ringeling, H. "Ethische Normativität und Urteilsfindung." *Zeitschrift für Evangelische Ethik* 28 (1984): 402-425.

Rotter, Hans. "Zwölf Thesen zur heilsgechichtlichen Begründung der Moral." In *Heilsgeschichte und ethische Normen*. Herausgegeben von Klaus Demmer, M.S.C., Bernard Fraling, Franz Furger, und Hans Rotter. Freiburg: Herder, 1984.

Schneewind, J.B. "Moral Knowledge and Moral Principles." In *Revisions: Changing Perspectives in Moral Philosophy*, 113-126. Edited by Stanley M. Hauerwas and Alasdair MacIntyre. Notre Dame: University of Notre Dame Press, 1983.

Originally appeared in *Knowledge and Necessity*, vol. 3, 249-262. Royal Institute of Philosophy Lectures, 1968-1969.

Schockenhoff, Eberhard. "Normative Ethik. Eine Problemskizze." *Studia Moralia* 35 (1997): 445-473.

Looks at three models: theological, philosophical, and hermeneutical, and argues for a model which combines all three. Schockenhoff is professor of moral theology at the University of Freiburg in Br.

———. "Wozu gut sien? Eine historisch-systematischen Studie zum Ursprung des moralischen Sollens. I. Thomas und Kant." *Studia Moralia* 33 (June 1995): 87-120.

———. "Wozu gut sein? Eine historisch-systematischen Studie zum Ursprung des moralischen Sollens. II. Fichte und die gegenwärtige Ethik." *Studia Moralia* 33 (1995): 265-87.

Schüller, Bruno. "Tipi di fondazione delle norme morali." *Concilium* 12 (10/1976): 97-112.

Simon, René. "Criteri di moralità e norme etiche." *Concilium* 12 (10/1976): 113-128.

Vigna, Carmelo. "La verità del desiderio come fondazione della norma morale." In *Problemi di etica: fondazione, norme, orientamenti*, 69-135. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Walter, James J. "The Foundation and Formulation of Norms." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 125-154. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Zecchinato, Paolo. "La normativa della natura nella più recente filosofia italiana." In *Problemi di etica: fondazione, norme, orientamenti*, 325-427. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Books on Moral Norms

Berti, Enrico, ed. *Problemi di etica: fondazione, norme, orientamenti*. Padova: Fondazione Lanza-Gregoriana, 1990.

Contributions by Giuseppe Angelini, Francesco Cavalla, Eugenio Lecaldano, Antonino Poppi, Giuseppe Trenti and Carmelo Vigna.

Curran, Charles E. and McCormick Richard A., S.J., eds. *Readings in Moral Theology, No. 1: Moral Norms and Catholic Tradition*. New York: Paulist Press, 1979.

Curran, Charles E., ed. *Absolutes in Moral Theology?* Washington, D.C.: Corpus Books, 1968.

In Spanish: *¿Principios Absolutos en Teología Moral?* «Teología y Mundo Actual», 24. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

Contributions by Robert H. Springer, Daniel C. Maguire, John C. Milhaven, Cornelius J. Van der Poel, Dennis Doherty, Martin Nolan, Kieren Nolan, and Charles Curran.

Demmer, Klaus, M.S.C.; Fraling, Bernhard; Furger, Franz; Rotter, Hans. *Heilsgeschichte und ethische Normen*. Quaestiones Disputatae, no. 99. Freiburg: Herder, 1984.

Finnis, John. *Moral Absolutes: Tradition, Revision, and Truth*. The 1988 Michael J. McGivney Lectures of the John Paul II Institute for Studies on Marriage and Family. Washington, D.C.: The Catholic University of America Press, 1991.

Argues strongly for the existence of moral absolutes, and discusses the problem of contraception, which historically gave rise to the current formal attack on moral absolutes. Favorably reviewed overall by Alasdair MacIntyre in *Ethics* 103 (1993): 811-812; reviewed negatively by Bernard Hoose in *Heythrop Journal* 34 (1993): 463-464.

Fletcher, Joseph. *Situation Ethics*. Philadelphia, 1966.

In German: *Moral ohne Normen?* Gütersloh, 1967.

Gert, Bernard. *Morality: A New Justification of the Moral Rules*. New York: Oxford University Press, 1988.

Gert teaches at Dartmouth.

Gibbard, Allan. *Wise Choices, Apt Feelings*. Cambridge: Harvard University Press, 1990.

Gibbard aims to present a naturalistic picture of human normative life, i.e., humans are natural animals which acknowledge norms of action, thought, and feeling, and thus, Gibbard's position is basically "norm expressivist" analysis. Positively reviewed by Simon Blackburn in *Ethics* 102 (January 1992): 342-356.

Ginters, Rudolf. *Werte und Normen. Einführung in die philosophische und theologische Ethik*. Göttingen and Dusseldorf: Wandenhoeck & Ruprecht, Patmos, 1982.

Italian translation: *Valori, norme e fede cristiana. Introduzione all'etica filosofica e teologica*. Casale Monferrato: Marietti, 1982.

Gula, Richard M., S.S. *What Are They Saying About Moral Norms?*. New York: Paulist Press, 1982.

Good overview of the issue, as well as major current opinions. Gula is now professor of moral theology at the Franciscan School of Theology in Berkeley, California

Haber, Joram Graf, ed. *Absolutism and its Consequentialist Critics*. Lanham MD: University Press of America, 1994.

Is the judicial execution of the innocent permissible to deter crime? Some advocates of consequentialism would respond yes, while moral absolutists

argue that certain kinds of conduct, including this one, are absolutely prohibited, no matter what the consequences. The 17 essays selected for inclusion represent the major contributions to its defense and criticism, and define the contemporary discussion. In addition, Haber contributes an extensive bibliographic essay in which he defends his own version of moral absolutism.

Keeling, Michael. *The Mandate of Heaven: The Divine Command and the Natural Order*. Herndon, VA: T&T Clark, 1995.

Keeling tackles the concept of law in Christian ethics and argues that although for Christians the primary gift of God to human beings may be freedom, there are also laws, or mandates, which can be defined. These mandates are true to Christian belief and to the realities described in the natural and social sciences. Mandates regarding political institutions, sexuality and personal love, justice in economic activity, and medical control over human life are the focus of Keeling's book. He also explores how communities are formed and maintained in which these moral obligations can be defined and pursued.

Kerber, Walter, ed. *Sittliche Normen. Zum Problem ihrer allgemeinen und unwandelbaren Geltung*. Düsseldorf: Patmos Verlag, 1982.

Contains an article by Josef Fuchs, S.J. found in English as "An Ongoing Discussion in Christian Ethics: «Intrinsically Evil Acts»?" Chapter 5 in Fuchs' *Christian Ethics in a Secular Arena*, 71-90. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984. Fuchs' article was first presented at an international study week for moral theologians on the universality and immutability of moral norms, held in Rome in 1981, and later presented as a public lecture at the University of California, Berkeley in 1982.

May, William E. *Moral Absolutes, Catholic Traditions, Current Trends, and Truth*. 1989 Pere Marquette Lecture. Milwaukee: Marquette University Press, 1989.

Negatively reviewed by Thomas R. Kopfensteiner in *Thought*.

McCormick, Richard A., S.J., and Ramsey, Paul, eds. *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*. Chicago: Loyola University Press, 1978.

Includes essays by Baruch Brody, William K. Frankena, Bruno Schüller, S.J., as well as contributions by Ramsey and McCormick, all of which deal in

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Allsopp, Michael E. "G.M. Hopkins, Narrative, and the Heart of Morality: Exposition and Critique." *Irish Theological Quarterly* 60 (1994): 287-307.

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Barbour teaches at St. Olaf College.

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The late McClendon was a Baptist, who nevertheless taught for many years at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.

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Ellingsen is a pastor in North Carolina and formerly a research professor at the Institute for Ecumenical Research in Strasbourg.

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Keane is professor of moral theology at St. Mary's Seminary in Baltimore.

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Lash is the Norris-Hulse Professor of Divinity at Cambridge University.

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The late McClendon was a Baptist, who nevertheless taught at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.

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According to McClure four codes form each preacher's homiletic profile and are used to inform the various rhetorical strategies. These four codes are: 1) Scripture, which promotes sacred memory; 2) Semantics, which vouches for the theological truth; 3) Symbolic, which sponsors the congregation's theological worldview; and 4) Cultural, which articulates the congregation's religious experience. McClure teaches at Louisville Presbyterian Theological Seminary.

McFague, Sallie. *Metaphorical Theology: Models of God in Religious Language*. Philadelphia: Fortress Press, 1982.

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Mount, Eric, Jr. *Professional Ethics in Context: Institutions, Images, and Empathy*. Louisville: Westminster/John Knox Press, 1990.

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O'Connell, Timothy E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.

Addresses from theological, psychological, and sociological perspectives the question of how people come to embody Christian values and the implications for the Church and its ministry. O'Connell devotes special attention to the role of narrative and imagination in the moral formation of the Christian disciple. O'Connell is Professor of Christian Ethics in the Institute of Pastoral Studies at Loyola University, Chicago.

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Tilley is professor of theology at the University of Dayton..

Trible, Phyllis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. Philadelphia: Fortress Press, 1984.

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Also relates Ricoeur's narrative theory to the theological problem of the dichotomy between the Jesus of history and the Christ of faith. Reference in this regard is made to the work of other theologians such as Barth, Bultmann, Tillich, Pannenberg, Frei and Tracy.

Via, Dan O. *The Ethics of Mark's Gospel: In the Middle of Time*. Philadelphia: Fortress Press, 1985.

Via uses a hermeneutical approach to analyze the Gospel of Mark in order to inform both New Testament and "constructive" ethics. Via focuses on narrative method and considers a number of significant Gospel motifs, such as eschatology, revelation, faith, and the messianic secret. The "Middle of Time" refers both to Mark 10 and to the paradoxical position of the disciple who is placed in the period of the overlapping of the Kingdom of God and the age of the hardness of heart. See especially Ch. 1: "An Approach to the New Testament Ethics and Narrative." Briefly discussed by Lisa Sowle Cahill in

her article "The New Testament and Ethics: Communities of Social Change," *Interpretation* 44 (1990): 383-395. Via is Professor of New Testament at The Divinity School of Duke University.

Witherell, Carol, and Noddings, Nel, eds. *Stories Lives Tell: Narrative and Dialogue in Education*. New York: Teachers College Press, 1991.

Zuckert, Catherine H. *Natural Right and the American Imagination: Political Philosophy in Novel Form*. Savage MD: Rowman & Littlefield, 1990.

Natural Law

Articles on the Natural Law

Aquinas, Thomas. See Thomas Aquinas.

Arkes, Hadley; Russell Hittinger; William Bentley Ball; and Robert H. Bork. "Natural Law and the Law." *First Things* (1992): 45-54.

Responses to criticism by Robert Bork given Bork's essay, "Natural Law and the Constitution," published in the March issue of the same periodical.

Arntz, Joseph, O.P. "Natural Law and Its History." *Concilium* 5 (1/1965): 23-32.

Barton, John. "Natural Law and Poetic Justice in the Old Testament." *Journal of Theological Studies* 39 (1979): 1-14.

Beestermöller, Gerhard. "Lex naturalis--Stolperstein einer ökumenischen Ethik?" *Theologie und Philosophie* 71 (1996): 47-62.

Billy, Dennis, C.Ss.R. "Grace and Natural Law in the *Super Epistolam ad Romanos Lectura*: A Study of Thomas' Commentary on Romans 2:14-16." *Studia Moralia* 26 (1988): 15-37.

Böckle, Franz. "La legge naturale e la legge cristiana." In AA. VV. *La legge naturale*, 197-217. Studi e ricerche, 4. Bologna: Edizioni Dehoniane Bologna, 1970.

The late Franz Böckle was a Swiss theologian who taught at the University of Bonn.

_____. "Nature as the Basis of Morality." In *Readings in Moral Theology*, No. 7: *Natural Law and Theology*, 392-412. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in *Personalist Morals: Essays in Honor of Professor Louis Janssens*, 45-60. Edited by Joseph A. Selling. Louvain: University Leuven Press, 1988.

_____. "La validità dell'ordine della creazione." In *Legge e Coscienza: Problemi fondamentali di etica teologica in prospettiva ecumenica*, 44-75. *Giornale di teologia*, no. 26. Brescia: Queriniana, 1968.

In German: In *Gesetz und Gewissen: Grundfragen theologischer Ethik in ökumenischer Sicht*. Luzern und Stuttgart: Räper Verlag.

In English: In *Law and Conscience*. Translated by M. James Donnelly. New York: Sheed and Ward, 1966.

Boyle, John P. "The Magisterium and the Natural Law." *Catholic Theological Society of America (CTSA) Proceedings* 34 (1979): 189-210.

Braaten, Carl E. "Protestants and the Natural Law." *First Things* (January 1992): 20-26.

Reviews the Roman Catholic position on the natural law, and the traditional Protestant objections to its use. However, in light of secularism, pluralism and the general breakdown of moral standards in the contemporary world Braaten argues that a reformulated natural law theory can be of crucial importance. Braaten taught Systematic Theology at the Lutheran School of Theology at Chicago, and is Director of the Center for Catholic and Evangelical Theology in Northfield, Minnesota.

Bresnahan, James F., S.J. "Rahner's Ethics: Critical Natural Law in Relation to Contemporary Ethical Methodology." *Journal of Religion* 56 (1976): 36-60.

Treats Karl Rahner's approach to the natural law, and focusses on the nature of obligation in this approach.

Bubmann, Peter. "Naturrecht und christliche Ethik." *Zeitschrift für Evangelische Ethik* 37 (1993): 267-280.

Considers the position of two German Catholic moral theologians, Wilhelm Korff and Klaus Demmer, and contrasts this with Karl Barth.

Caffarra, Carlo. "L'alleanza colla Sapienza creatrice." Parte seconda, capitolo secondo in *Viventi in Cristo*, 75-93. Milano: Jaca, 1981.

In English: "The Covenant with Creative Wisdom." Part II, Chapter 2 in *Living in Christ: Fundamental Principles of Catholic Moral Teaching*, 83-106. Translated by Christopher Ruff. San Francisco: Ignatius Press, 1987.

Cahill, Lisa Sowle. "The Development of the Natural Law Approach." In *Women and Sexuality*, 8-14. New York: Paulist Press, 1992.

Part of the 1992 Madeleva Lecture in Spirituality. Cahill did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She teaches at Boston College.

_____. "A 'Natural Law' Reconsideration of Euthanasia." *Linacre Quarterly* (February, 1977): 47-63.

_____. "Thomas Aquinas: Marriage, Procreation, and the Law of Nature." Ch. 6 in *id. Between the Sexes: Foundations for a Christian Ethics of Sexuality*, 105-122. New York: Paulist Press; and Philadelphia: Fortress Press, 1985.

Capone, Domenico, C.Ss.R. "Pensieri leggendo lo studio del Prof. W. McDonough in questa rivista." *Studia Moralia* 29 (1991): 345-369.

First part of an article regatively negatively to William McDonough's doctoral dissertation and subsequent article published in this same number of *Studia Moralia*.

Carney, Frederick S. "Outline of a Natural Law Procedure for Christian Ethics." *Journal of Religion* 47 (1967): 26-38.

Carney, a Protestant ethician, first presents eight philosophical and theological objections against the natural law in Christian ethics, and then draws an outline based on three conditions which may meet these objections and be plausibly affirmed in Christian ethics. These conditions are 1) the concept of *law* must take into account human historicity, yet without sacrificing the objective character of moral norms; 2) the concept of *nature* must take into account the full dimension of humanity, e.g. freedom, transcendence, anxiety and guilt, as well as the biological features of human beings; and 3) the relationship of human nature to moral law must be construed in such a way that the moral "ought" embodied in the law is already present in the facts of the human nature. This last condition means that natural law statements are "mixed," i.e., statements that are both descriptive and normative. These statements are not only "factual" but also point to the morally "valuable" aspects. Carney is professor of Christian ethics at Perkins School of Theology, Southern Methodist University.

Caspar, Ruth, O.P. "Natural Law: *Before and Beyond Bifurcation*." *Thought* 60 (1985): 58-72.

Caspar argues that natural law should better inform the bioethics debates. She gives a good description of natural law characteristics, though does not go into much depth on the bioethical ramifications.

Chiavacci, Enrico. "Legge naturale." In *Nuovo Dizionario di Teologia Morale*, 634-647. A cura di Francesco Compagnoni, Giannino Piana, e Salvatore Privitera. Cinisello Balsamo: Edizioni Paoline, 1990.

Gives historical, biblical, philosophical and theological treatment, though without any real speculative innovation, or attention to some of the ramifications of more recent approaches. Basic bibliography in Italian, French, and German is given for each major section of the article. See review by Paolo Valori, S.J., "Recenti pubblicazioni italiane di teologia morale." *Filosofia e Teologia* 5 (1991): 285-288.

Chirico, Peter, S.S. "Revelation and Natural Law." *Theological Studies* 52 (1991): 539-540.

A short note responding to a point raised by Francis A. Sullivan's earlier article on "The Theologian's Ecclesial Vocation." Chirico argues that if we accept the Vatican II position that the fullness of revelation is contained in the humanity of Christ, this would then mean that we could not speak of any aspects of the natural law as *not* being contained in revelation.

Composta, Dario, S.D.B. "Gnoseologia del diritto naturale." *Doctor Communis* 41 (1988): 224-243.

Composta is Professor Emeritus of the Urbanianum in the philosophy of law.

Connor, Robert A. "Natural Law versus the 'Contralife Will'." *Divus Thomas* 93 (1990): 32-57.

Examines the position of John C. Ford, S.J., Germain Grisez, John Boyle, John Finnis, and William May on *Humanae vitae* (i.e., that contraception is evil because it is "contra-life"), and argues that the moral theory of the encyclical would be better served by considering its grounding in the objectivity of the Thomistic *esse* of the person.

Couture, Roger A., O.M.I. "The Use of Epikeia in Natural Law: The Early Developments." *Eglise et Théologie* 4 (1973): 71-103.

Primarily traces the use of epikeia by medieval theologians and notes that a number of theologians, beginning in the late thirteenth century, "were willing to subscribe to the notion that moral norms, even when grounded in the nature of man, demand constant reevaluation and can tolerate exceptions. The theory of *epikeia* provided a rationale for dealing with these exceptions." (p. 101).

Crowe, Michael Betram. "Aquinas Faces the Natural Law Tradition." In *The Changing Profile of Natural Law*, 136-165. The Hague: Martinus Nihoff, 1977.

Discusses Thomas Aquinas' position on *syndersis*, the definitions of the natural law, and the natural law and its relation to the principles of morality.

———. "Aquinas Makes Up His Mind." In *The Changing Profile of Natural Law*, 166-191. The Hague: Martinus Nihoff, 1977.

Discusses Aquinas' notion of law, the eternal law, the natural law and its precepts (primary and secondary), and the variability of the natural law.

———. "Beginnings." In *The Changing Profile of Natural Law*, 1-27. The Hague: Martinus Nihoff, 1977.

Discusses the beginnings of the natural law tradition in the Pre-Socratics, Socrates, Plato, and Aristotle.

———. "The Break of the Profile and Its Remaking." In *The Changing Profile of Natural Law*, 192-222. The Hague: Martinus Nihoff, 1977.

Discusses Duns Scotus, the Nominalists, the Reformation, and late Scholasticism.

———. "The Christian Face of the Natural Law." In *The Changing Profile of Natural Law*, 52-71. The Hague: Martinus Nihoff, 1977.

Discusses the natural law in St. Paul, the early Church Fathers, St. Augustine, and St Isidore of Seville.

———. "The False Face of the Natural Law." In *The Changing Profile of Natural Law*, 223-245. The Hague: Martinus Nihoff, 1977.

Discusses Hugo Grotius, the Age of Reason, and Human Rights.

———. "Fresh Lineaments of the Natural Law." In *The Changing Profile of Natural Law*, 111-122. The Hague: Martinus Nihoff, 1977.

Discusses the early Scholastics, the Franciscan School and Albert the Great.

———. "Medieval Canonists and Civilians." In *The Changing Profile of Natural Law*, 72-110. The Hague: Martinus Nihoff, 1977.

Discusses the natural law in Gratian, the Medieval Civilians, and the Decretists.

- _____. "Natural Law Theory Today." In *The Future of Ethics and Moral Theology*. Edited by Richard McCormick, S.J. Chicago: Argus Communications, 1968.

- _____. "Natural Law: A Twentieth-Century Profile?" In *The Changing Profile of Natural Law*, 246-290. The Hague: Martinus Nihoff, 1977.

Discusses biological and evolutionary aspects of human nature, moral absolutes, and the possibility of a rehabilitated natural law.

- _____. "The Profile Emerges." In *The Changing Profile of Natural Law*, 28-51. The Hague: Martinus Nihoff, 1977.

Discusses the development of the natural law tradition in the Stoics, Cicero, the Roman jurists Ulpian and Gaius.

- _____. "The Pursuit of Natural Law." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 296-332. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in 1977 in *Irish Theological Quarterly*.

- Crysdale, Cynthia S.W. "Revisioning Natural Law: From the Classicist Paradigm to Emergent Probability." *Theological Studies* 56 (1995): 464-484.

Uses Lonergan's thought to delineate two aspects of nature in the created order: classical "laws" of causality and statistical "laws" of probability. From this discussion Crysdale then outlines some ramifications and conditions for a more nuanced understanding of the natural law. Crysdale teaches at the Catholic University of America.

- Curran, Charles E. "Natural Law." Chapter 5 in *Directions in Fundamental Moral Theology*, 119-172. Notre Dame: University of Notre Dame Press, 1985.

This chapter originally appeared in Curran's 1970 *Contemporary Problems in Moral Theology*, (Notre Dame: Fides, 1970), and is essentially identical with Curran's "Natural Law," chapter 2 in his *Themes in Fundamental Moral Theology*, 27-80, (Notre Dame and London: University of Notre Dame Press, 1977). It has been most recently republished under the title "Natural Law in Moral Theology" in *Readings in Moral Theology, No. 7: Natural Law and*

Theology, 247-295, ed, Charles E. Curran and Richard A. McCormick, S.J., (Mahwah: Paulist Press, 1991).

_____. "Official Catholic Social and Sexual Teachings: *A Methodological Comparison*." Chapter 5 in *Tensions in Moral Theology*, 87-109. Notre Dame: University of Notre Dame Press, 1988.

Also found under the title, "Catholic Social and Sexual Teaching: *A Methodological Comparison*," in *Theology Today* 44 (1988): 425-440. Compares and contrasts the ethical models, including the interpretation of the natural law, used in magisterial teaching on social and sexual ethics in the last century, with particular emphasis on the last half of the twentieth century.

_____. "Paul Ramsey and Traditional Roman Catholic Natural Law Theory." In *Love and Society: Essays in the Ethics of Paul Ramsey*, 47-65. Edited by James Johnson and David Smith. JRE Studies in Religious Ethics, 1. Missoula: American Academy of Religion and Scholars Press, 1974.

Curran's contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

Fay, Thomas A. "La teoria della legge naturale di San Tommaso: Alcune recenti interpretazioni." *Divus Thomas* 97, no. 2 (Maggio-Agosto 1994): 209-16.

_____. "Maritain on Rights and Natural Law." *The Thomist* 55 (1991): 439-448.

Finnis, John, and Grisez, Germain. "The Basic Principles of Natural Law: A Reply to Ralph McInerney." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 157-170. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared *American Journal of Jurisprudence* in 1981; See McInerney's earlier article in the same periodical (1980), or the version published in the same volume of *Readings*.

Finnis, John. "The Natural Law, Objective Morality and Vatican II." In *Principles of Catholic Moral Life*. Edited by William E. May. Chicago: Franciscan Herald Press, 1981.

Fletcher, Joseph. "Anglican Theology and the Ethics of Natural Law." In *Christian Social Ethics in a Changing World*. Edited by John C. Bennett. New York, 1966.

Also found in Fletcher's *Moral Responsibility*. Philadelphia, 1967.

Fuchs, Josef, S.J. "Epikieia Applied to Natural Law?" Chapter 10 in *Personal Responsibility and Christian Morality*, 185-199. Translated by William Cleves and others. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1983.

Translation of "Epikieia circa legem moralem naturalem?" *Periodica* 69 (1980).

_____. "Faith, Ethics and Law." Chapter 8 in Id. *Christian Ethics in a Secular Arena*, 114-127. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984.

Originally presented in a 1983? German symposium on natural law, 1983. Fuchs presents his understanding of natural law in terms of contemporary language of human rights.

_____. "Legge Naturale." In *Essere del Signore. Un corso di teologia morale fondamentale*, 205-213. Trascirzioni per gli studenti 1981. Roma: Pontificia Università Gregoriana, 1981.

_____. "The Natural Law in the Testimony of the Church." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 5-16. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

This chapter originally appeared in Fuch's *Lex naturae. Zur Theologie des Naturrechts*. Düsseldorf, 1955.

In English: *Natural Law: A Theological Investigation*. Translated by Helmut Reckter, S.J. and John A. Dowling. Dublin: Gill and Son, 1965.

In French: *La droit naturel, essai théologique*. Paris: Tournai, 1960.

_____. "Naturrecht oder naturalistischer Fehlschluss?" *Stimmen der Zeit* 206 (1988): 407-423.

In English: "Natural Law or Naturalistic Fallacy?." Chapter 2 in Idem. *Moral Demands and Personal Obligations*, 30-51. Washington, D.C.: Georgetown University Press, 1993.

_____. "Il «Peccato del Mondo» e la morale normativa." In *Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale*, 415-435. (Per l'uso privato degli studenti). Roma: Pontificia Università Gregoriana, 1977, 1980.

Gehman, H.S. "Natural Law and the Old Testament." In *Biblical Studies in Memory of H.C. Alleman*, 109-122. Edited by J.M. Myers, et al. New York: Augustin, 1960.

Grisez, Germain. "A New Formulation of a Natural-Law Argument against Contraception." *The Thomist* 30 (1966): 343-361.

_____. "Natural Law and the Fundamental Principles of Morality." Chapter 7 in *The Way of the Lord Jesus. Volume One: Christian Moral Principles*, 173-204. Chicago: Franciscan Herald Press, 1983.

Grisez follows a manualistic format in organizing his material into "Questions" followed by point-by-point responses. This volume is the first of a three volume work.

Gula, Richard. "Natural Law Today." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 333-368. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared as Chapter 16, "Natural Law Today," in Gula's *Reason Informed by Faith: Foundations of Catholic Morality*, 231-249. New York: Paulist Press, 1989.

Hamel, Edouard, S.J. "L'usage de l'épikie." *Studia Moralia* 3 (1965): 48-81.

Hamel taught moral theology for many years at the Pontifical Gregorian University.

_____. "La vertu d'épikie." *Sciences ecclésiastiques* 13 (1961): 35-56.

Hamilton, Bernice. "Some Arguments Against Natural Law Theories." In *Light on Natural Law*, 38-56. Edited by Illtud Evans, O.P. Baltimore: Helicon Press, 1965; and London: Burns and Oates, 1967.

Häring, Bernard, C.Ss.R. "Dynamism and Continuity in a Personalistic Approach to Natural Law." In *Norm and Context in Christian Ethics*, 199-218. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

Häring (1912-1998) was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

- . "Traditions, Laws, Norms and Context." Chapter 7 of *Free and Faithful in Christ: Moral Theology for Priests and Laity. Volume I: General Moral Theology*. Middlegreen, Slough: St. Paul Publications, 1978.

Italian translation: "Tradizioni, leggi, norme e contesto." Capitolo 7 in *Liberi e fedeli in Cristo. Teologia morale per preti e laici*, 357-444. Alba, 1981.

Translations in many other languages as well.

Hauerwas, Stanley. "Natural Law, Tragedy and Theological Ethics." *American Journal of Jurisprudence* 20 (1975).

- . "Nature, Reason, and the Task of Theological Ethics." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 43-71. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared Chapter Four in Hauerwas' *The Peaceable Kingdom: A Primer in Christian Ethics*, 50-71. Notre Dame and London: University of Notre Dame Press, 1983.

Heaney, Robert P., M.D. "Sex, Natural Law and Bread Crumbs." *America* (26 February 1994): 12-16.

Argues from a scientific stand-point that the Church's traditional teaching on marriage as derived from its interpretation of natural law is flawed, being based on both bad biology and poor reductionistic analysis. See response by Janet Smith, "Barnyard Morality." *America* (13 August 1994): 12-14.

Herd, Jennifer A. "Free Choice, Self-Referential Arguments, and the New Natural Law." *American Catholic Philosophical Quarterly* 72 (4/1998): 581-600.

Critiques the "new natural law theory" of Grisez, Finnis, Boyle, et al. as being flawed in its presentation of free choice in reference to the commensurability issue of weighing options amongst the so-called basic goods. The theorists argue that no one may ever legitimately choose an action which would ever, regardless of any other consideration, be judged as "acting against" any of the basic goods. Herd argues that this position seriously attacks the essential understanding of the inter-relation between

freedom and choice, since "free choice" means, among other things, being able to weigh options amongst goods and evils in the concrete and making one's choice in conformity as to which is the greater realizable good (to choose), or the worse evil (which is to be avoided).

Henry, Carl F. H. "Natural Law and a Nihilistic Culture." *First Things* 49 (January 1995): 54-60.

Henry is an evangelical theologian, and provides a critique of all natural law traditions, including recent efforts of some theologians, such as the Lutheran Carl Braaten, to recover what might be a legitimate "Protestant" understanding of the natural law. For Henry all such efforts are wrong-headed as they divert the proper understanding of Christian ethics from its necessary dependence on biblical revelation.

Hittinger, Russell. "Theology and Natural Law Theory." *Communio* 17 (1990): 402-408.

Delivered as a response to Marc Ouellet's "The Foundations of Ethics According to Hans Urs von Balthasar," Hittinger concentrates on presenting Thomas' concept of nature and the natural law in relation to Urs von Balthasar's theology of Christian ethics.

Honnefelder, Ludger. "Naturrecht und Geschichte. Historisch-systematische Überlegungen zum mittelalterlichen Naturrechtsdenken." In *Naturrecht im ethischen Diskurs*. Herausgegeben von Marianne Heimbach-Steins. Münster: Aschendorff, 1990.

_____. "Rationalization and Natural Law: Max Weber's and Ernst Troeltsch's Interpretation of the Medieval Doctrine of Natural Law," *The Review of Metaphysics* 49 (1995): 275-294.

Hughes, Gerard, S.J. "The Authority of Christian Tradition and of Natural Law." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 17-42. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

This article originally appeared as Chapter One of Hughes' *Authority in Morals: An Essay in Christian Ethics*, 1-25. Washington, D.C.: Georgetown University Press, 1978.

_____. "Natural Law." In *Christian Ethics: An Introduction*, 47-56. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Irrgang, Bernard. *Naturrecht als Entscheidungshilfe? Am Beispiel der Bewertung gentechnischer Verfahren aus ethisch-theologischer Perspektive.* In *Naturrecht im ethischen Diskurs*. Herausgegeben von Marianne Heimbach-Steins. Münster: Aschendorff, 1990.

Johnson, James Turner. "Natural Law as a Language for the Ethics of War." *Journal of Religious Ethics* 3 (1975): 217-242.

Considers three examples of appeals to the natural law in just war theory: contemporary international lawyers Myres McDougal and Florentino Feliciano, American Protestant ethician Paul Ramsey, and 16th century Spanish theorist, Franciscus de Victoria.

Keane, Philip S., S.S. "The Objective Moral Order: Reflections on Recent Research." *Theological Studies* 43 (1982): 260-278.

Keane is professor of moral theology at St. Mary's Seminary in Baltimore.

Kekes, John. "Human Nature and Moral Theories." *Inquiry* 28 (1985): 231-245.

Kennedy, Terence, C.Ss.R. "The Originality of John Finnis' Conception of Natural Law." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 124-138. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in *Euntes Docete* 40 (1987): 87-101.

Kopfensteiner, Thomas R. "Historical Epistemology and Moral Progress." *The Heythrop Journal* 33 (1992): 45-60.

Uses the concept of paradigm shift of Thomas Kuhn to discuss the notion of moral progress in conception and application of moral norms and the natural law. Also refers considerably to the work of Klaus Demmer. Kopfensteiner, who is a priest of the Archdiocese of St. Louis, taught at Fordham University and did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

Kroh, Werner. "Aufklärung und katholische Soziallehre. Kritische Anfragen an eine naturrechtlich argumentierende Sozialethik." In *Naturrecht im ethischen Diskurs*. Herausgegeben von Marianne Heimbach-Steins. Münster: Aschendorff, 1990.

Liermann, Hans. "Zur Geschichte des Naturrechts in der evangelischen Kirche." In *Festschrift Alfred Bertholet gewidmet*, 294-324.. Tübingen: J.C.B. Mohr, 1950.

Little, David. "Calvin and the Prospects for a Christian Theory of Natural Law." In *Norm and Context in Christian Ethics*, 175-197. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

Examines John Calvin's approach to some of the problems inherent in developing a "rehabilitated" Christian natural law theory.

Long, Kevin G. "The Nine Commandments: The Decalogue and the Natural Law." *Aquinas Review* 3 (1/1996): 137-152.

Long, Steven A. "Yves Simon's Approach to Natural Law," *The Thomist* 59: 1 (Jan. 1995): 125-135.

Lustig, B. Andrew. "Natural Law, Property, and Justice: The General Justification of Property in Aquinas and Locke." *Journal of Religious Ethics* 19 (1991): 119-150.

MacNamara, Vincent. "Theories: The Greatest Good: Natural Law." Chapter 5 in *The Truth in Love: Reflections on Christian Morality*, 86-109. Dublin: Gill and Macmillan, 1988.

Same book as *Love, Law and Christian Life: Basic Attitudes of Christian Morality*. Wilmington: Michael Glazier, 1988.

Macquarrie, John. "Rethinking Natural Law." In *Three Issues in Ethics*, 82-110. New York: Harper and Row, 1970.

Also found in *Readings in Moral Theology*, No. 2, 121-145. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1980; as well as in Curran and McCormick's *Readings in Moral Theology*, No. 7: *Natural Law and Theology*, 221-246. Mahwah: Paulist Press, 1991. Macquarrie, an Anglican theologian, argues for a reformulated natural law theory which could help solve the problems of linking of Christian and non-Christian morals, shaping of a contemporary Christian ethic, and describing the relation between faith and morals. Macquarrie considers the *proprium* of Christian ethics to be the distinctive Christian *context* in which the moral life is perceived. Also includes a brief historical overview of the concept of the natural law in the Western tradition.

Mahoney, John, S.J. "Nature and Supernature." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 413-463. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared as Chapter Three in Mahoney's *The Making of Moral Theology: A Study of the Roman Catholic Tradition*, 72-115. The Martin D'Arcy Memorial Lectures, 1981-2. Oxford: Clarendon Press, 1987. Mahoney is Professor of Moral Theology at King's College, University of London.

Malloy, Edward A. "Natural Law Theory and Catholic Moral Theology." *American Ecclesiastical Review* 169 (1975): 456-469.

Discusses various criticisms of the physicalist approach to the natural law.

Maritain, Jacques. "Natural Law in Aquinas." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 114-123. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in Maritain's *Man and the State*. Chicago: Phoenix Books and the University of Chicago Press, 1951.

_____. "Quelques remarques sur la loi naturelle." *Nova et Vetera* 53 (1978): 1-12.

French version of an article which appeared originally in English as "Natural Law and Moral Law" in *Moral Principles of Actions* (New York and London: Harper and Brothers, 1951). The French manuscript is based on the first two of Maritain's "Neuf leçons sur la loi naturelle" given in 1950 at Soisy.

May, William E. "Humanae vitae, Natural Law and Catholic Moral Thought." In *«Humanae vitae»: 20 anni dopo. Atti del II Congresso Internazionale di Teologia Morale, Roma, 9-12 novembre 1988*, 43-72. Milano: Edizioni Ares, 1989.

Paper read at a congress supporting *Humanae vitae* sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.

_____. "The Natural Law and Objective Morality: A Thomistic Perspective." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 333-368. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in May's *Principles of Catholic Moral Life*. Chicago: Franciscan Herald Press, 1981.

McCormick, Richard A., S.J. "The Natural Law: Recent Literature." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 173-183. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in *Theological Studies* in 1967.

McDonagh, Enda. "The Natural Law and the Law of Christ." Chapter 2 in *Invitation and Response: Essays in Christian Moral Theology*, 22-37. Dublin: Gill and Macmillan, 1972.

Also found in *Duty and Discernment*, 51-63. Edited by G.R. Dunstan. London: SCM Press, 1975.

Italian translation: *Dio chiama, l'uomo risponde: Saggi di teologia morale cristiana*. Torino: Leumann, 1976.

McDonough, William. "Domenico Capone's Distinction between *Operatio* and *Operatum*: Help for a Renewed Natural Law Morality?" *Studia Moralia* 29 (1991): 323-344.

Article derived from McDonough's Alphonsianum doctoral dissertation. See the negative reaction by Capone himself, "Pensieri leggendo lo studio del Prof. W. McDonough in questa rivista," published in the same number of *Studia Moralia*.

McInerny, Ralph. "The Principles of Natural Law." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 139-156. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in *American Journal of Jurisprudence* in 1980. See reply by John Finnis and Germain Grisez.

McNeill, J.T. "Natural Law in the Teaching of the Reformers." *Journal of Religion* 26 (1946): 168-182.

Historical overview of natural law teaching in the early Protestant reformers such as Luther, Calvin, Melancthon, and Zwingli.

Mejía, Jorge. "La legge naturale nella Scrittura." *L'Osservatore Romano* 30 dicembre 1990.

Keynote address given by Bishop Mejía at the 5th Seminar on the Gospel and Society at the Institute Catholique in Paris.

Merks, Karl-Wilhelm. "Naturrecht als Personrecht? Überlegungen zu einer Relektüre der Naturrechtslehre des Thomas von Aquin." In *Naturrecht im ethischen Diskurs*. Herausgegeben von Marianne Heimbach-Steins. Münster: Aschendorff, 1990.

Mobbs, Frank. "Is Natural Law Part of Revelation? The Answers of the Manualists, Germain Grisez and Timothy O'Connell." *Irish Theological Quarterly* 59 (1993): 188-203.

Holds that Grisez and O'Connell are using different concepts of the natural law, and so the claims made about the relationship of Revelation and natural law will necessarily be different claims.

Mooney, Christopher, S.J. "The Claim of the Church to be Guardian of a Universal Natural and Moral Law," *Concilium* 135 (May, 1980): 23-32.

———. "Natural Law: A Case Study." In *Public Virtue: Law and the Social Character of Religion*, 140-150. Notre Dame: University of Notre Dame Press, 1986.

Compares the natural law approaches developed in magisterial documents in sexual and social ethics.

Murphy, Mark C. "Natural Law, Impartialism, and Others' Good." *The Thomist* 60 (January 1996): 53-80.

———. "Self-Evidence, Human Nature and Natural Law." *American Catholic Philosophical Quarterly* 69 (1995): 471-484.

Discusses the natural law theory of John Finnis.

Murray, John Courtney, S.J. "The Doctrine Lives: The Eternal Return of Natural Law." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 184-220. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared Murray's *We Hold These Truths*. New York: Sheed, 1960.

Nielsen, Kai. "The Myth of Natural Law." In *Law and Philosophy*, 122-143. Edited by Sidney Hook. New York: New York University Press, 1964.

Argues that it is impossible to discover any essential definition of human nature, and therefore a natural law. Man does not have "some essential nature, some function that he was cut out or made to achieve." p. 132. Thus, Nielsen avers that natural law theories make "unverifiable statements" about ultimate human ends, and that despite the possible theological persuasiveness of theological assertions about human destiny, there would be no logical way to move from these *descriptive* statements to *prescriptive* judgments.

Pavlishek, Keith J. "Questioning the New Natural Law Theory: The Case of Religious Liberty as Defended by Robert P. George in *Making Men Moral*." *Studies in Christian Ethics* 12 (2/1999): 17-30.

Peerenboom, R.P. "Natural Law in the *Huang-Lao Boshu*." *Philosophy East and West* 40 (1990): 309-329.

Discusses a Confucian approach to natural law, based on the *Huang-Lao Boshu*.

Peschke, Karl Heinz. "Natural moral law." Part II, Chapter 2:C in *Christian Ethics: Moral Theology in the Light of Vatican II: Volume I: General Moral Theology*, 133-167. Alcester and Dublin: C. Goodliffe Neale, 1985.

Italian translation: *Etica cristiana; teologia morale alla luce del Vaticano II*. 2 vol. Roma: Pontificia Universitas Urbaniana, 1985-1986.

Korean Translation of Volume I is also available.

Pope, Stephen J. "Scientific and Natural Law Analyses of Homosexuality: A Methodological Study." *Journal of Religious Ethics* 25/1 (1997): 89-126.

Porter, Jean. "Contested Categories: Reason, Nature, and Natural Order in Medieval Accounts of the Natural Law." *Journal of Religious Ethics* 24 (Fall 1996): 207-232.

Porter is professor of theology at the University of Notre Dame.

- _____. "Natural Law as a Scriptural Concept: Theological Reflections on a Medieval Theme." *Theology Today* 59 (July 2002): 226-243.

While contemporary moral theologians tend to look at biblical and natural law ethics as distinct approaches, for medieval theologians the natural law was seen as a scriptural doctrine since Scripture attested to the existence of a natural law. Aims also to explore the implications for the interpretation of Scripture itself. Much of this material is also presented in the last chapter of Porter's *Nature as Reason: A Thomistic Theory of the Natural Law*. Grand Rapids: Eerdmans, 2005.

- _____. "Natural Law, Moral Discernment, and Authority of the Church." Paper presented at the Catholic Theological Society of America Annual Convention, Miami, June 1999.

Taken from her book, *Natural and Divine Law: Reclaiming the Roots of Christian Ethics*. Ontario: Novalis, and Grand Rapids: Eerdmans, 2000.

- _____. "A Tradition of Civility: The Natural Law as a Tradition of Moral Inquiry." *Scottish Journal of Theology* 56 (2003): 27-48.

Much of this article is also contained in the first chapter of Porter's *Nature as Reason: A Thomistic Theory of the Natural Law*. Grand Rapids: Eerdmans, 2005.

- _____. "What the Wise Person Knows: Natural Law and Virtue in Aquinas' *Summa Theologiae*." *Studies in Christian Ethics* 12 (1/1999): 57-69.

- Ramsay, Hayden. "Natural Law: A Reply to Brian Scarlett." *Pacifica* 7 (1994): 347-352.

Disputes Scarlett's reading of Thomas Aquinas in the article the latter wrote about the use of the natural law argumentation in *Veritatis Splendor*.

- Ramsey, Ian T. "Towards a Rehabilitation of Natural Law." Chapter 20 in *Christian Ethics and Contemporary Philosophy*, 382-396. Edited by Ian T. Ramsey. London: SCM Press, 1966.

Italian translation in *Etica cristiana e filosofia contemporanea*. Bologna: EDB, 1971.

- Rhonheimer, Martin. "Contraception, Sexual Behavior, and Natural Law. Philosophical Foundations of the Norm of *Humanae vitae*." In *Humanae*

vitae»: 20 anni dopo. *Atti del II Congresso Internazionale di Teologia Morale, Roma, 9-12 novembre 1988*, 73-114. Milano: Edizioni Ares, 1989.

Paper read at a congress supporting *Humanae vitae* sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.

Rogers, Eugene F., Jr. "Aquinas on Natural Law and the Virtues in Biblical Context: Homosexuality as a Test Case." *Journal of Religious Ethics* 27 (Spring 1999): 29-56.

———. "The Narrative of Natural Law in Aquinas's Commentary on Romans 1." *Theological Studies* 59 (June 1998): 254-276.

Discusses how for a full and correct understanding of Thomas Aquinas' teaching on the natural law one must study his Commentary on Romans 1 since Thomas' treatment of the natural law refers to a Pauline context. This Commentary fleshes out Thomas' understanding of the relation of the New Law to the natural law, and how reason is influenced by God's grace.

Rörmelt, Josef, C.Ss.R. "Der neue Streit um den Naturbegriff." *Theologie der Gegenwart* 31 (1988): 187-192.

Rooney, Paul. "Divine Commands, Natural Law, and Aquinas." *Scottish Journal of Religious Studies* 16 (1995): 117-140.

Ryan, Columba, O.P. "The Traditional Concept of Natural Law: *An Interpretation*." In *Introduction to Christian Ethics: A Reader*, 413-427. Edited by Ronald P. Hamel and Kenneth R. Himes, O.F.M. New York: Paulist Press, 1989.

Appeared originally in *Light on Natural Law*, 13-37. Edited by Illtud Evans, O.P. Baltimore: Helicon Press, 1965; and London: Burns and Oates, 1967.

Sacchi, Alessandro. "La legge naturale nella bibbia." In AA. VV. *La legge naturale*, 17-59. Studi e ricerche, 4. Bologna: Edizioni Dehoniane Bologna, 1970.

Sala, Giovanni B., S.J. "L'imperativo morale e la legge naturale." *Civiltà Cattolica* 124 (4-18 agosto 1973): 220-235.

Looks at human conscience in various senses, from an essential characteristic of the human individual, as an aspect of intelligence, reason, and as moral imperative.

Schneewind, J.B. "Natural Law, Skepticism, and Methods of Ethics." *Journal of the History of Ideas* 52 (1991): 289-308.

A rather historical overview of positions on the natural law of various ethicists from the time of Kant onwards. Schneewind is at Johns Hopkins University.

Schrey, Hienz-Horst. "Diskussion um das Naturrecht 1950-1975." *Theologische Rundschau* n.f. 41 (1976) 59-93.

Schrey is a Protestant.

Schubert, Thomas L., S.J. "The Reconstruction of Natural Law Reasoning: Liberation Theology as a Case Study." *Journal of Religious Ethics* 20 (1992): 149-178.

Treats the work of Gutiérrez and Ellacuría in reference to the natural law tradition. Schubert maintains that the criticisms raised by these two against the neo-Thomistic perspectives of the natural law are essentially the same views held by Karl Rahner and Josef Fuchs. Schubert teaches at John Carroll University.

Schüller, Bruno, S.J. "A Contribution to the Theological Discussion of Natural Law." In *Readings in Moral Theology, No. 7: Natural Law and Theology*, 72-98. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Originally appeared in *Theologie und Philosophie*, Herder & Herder, apparently around 1967 or 1968.

———. "Wieweit kann die Moraltheologie das Naturrecht entbehren?" *Lebendiges Zeugnis* 1/2 (1965): 41-65.

A digested version of this article was published in English in *Theology Digest* 15 (1967): 94-99. This same version is also found under the title "Can Moral Theology Ignore Natural Law" in *Introduction to Christian Ethics: A Reader*, 407-412. Edited by Ronald P. Hamel and Kenneth R. Himes, O.F.M. New York: Paulist Press, 1989.

Selling, Joseph A. "Magisterial Authority and the Natural Law." *Doctrine and Life* 47 (August 1997): 334-342.

Very negative review of Frank Mobbs' *Beyond Its Authority: The Magisterium and Matters of Natural Law* (Sydney: E.J. Dwyer, 1997), and concludes with a thoughtful exposition of Selling's own positions in this area. Mobb's basic thesis is that inasmuch as the natural law is not part of revelation the authority of the Magisterium does not extend to authoritative pronouncements on the natural law. Selling's views are much more nuanced.

Selznick, Philip. "Natural Law and Sociology." In *Natural Law and Modern Society*, 154-193. Edited by John Cogley, et al. Cleveland and New York: The World Publishing Co., 1962.

Selznick's article first appeared in *Natural Law Forum* 6 (1961): 84-108.

Smith, Harmon L. "Contraception and Natural Law: A Half-Century of Anglican Moral Reflection." In *The Anglican Moral Choice*, 180-200. Edited by Paul Elmen. Wilton CT: Morehouse-Barlow Co., Inc. 1983.

Begins with a brief historical overview of traditional Anglican moral theology with reference to the Thomistic natural law tradition. Smith then summarizes statements from the Lambeth Conferences of 1930, 1958, and 1968 to show the development of Anglican thinking on contraception. Finally the positions of 5 representative theologians are summarized: R.C. Mortimer, Kenneth Kirk, Joseph Fletcher, John Macquarrie, and Herbert Waddams. Smith is professor of moral theology and community health science at Duke University.

Smith, Janet E. "Natural Law and Personalism in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, 194-207. Edited by Michael E. Allsopp and John J. O'Keefe. Kansas City, M.O.: Sheed & Ward, 1995.

Also found in *Readings in Moral Theology No.10: John Paul II and Moral Theology*, 67-84. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1998.

Sturm, Douglas. "Natural Law, Liberal Religion, and Freedom of Association: James Luther Adams on the Problem of Jurisprudence." *Journal of Religious Ethics* 20 (1992): 179-207.

Sullivan, Francis A., S.J. "The Authority of the Magisterium on Questions of Natural Moral Law." *Readings in Moral Theology, No. 6: Dissent in the Church*, 42-57. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.

Originally appeared in *Magisterium: Teaching Authority in the Catholic Church*, 138-152. Dublin: Gill and Macmillan, 1983.

Italian translation: *Il magistero nella chiesa cattolica*. Teologi saggi. Assisi: Cittadella, 1986.

Theron, Stephen. "Natural Law in *Humanae vitae*." In «*Humanae vitae*»: 20 anni dopo. *Atti del II Congresso Internazionale di Teologia Morale, Roma, 9-12 novembre 1988*, 487-496. Milano: Edizioni Ares, 1989.

Paper read at a congress supporting *Humanae vitae* sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.

Thomas Aquinas. *Summa Theologiae*, I-II, q. 90-97. [On the Natural Law].

Traina, Cristina L.H. "Oh, Susanna: The New Absolutism and Natural Law." *Journal of the American Academy of Religion* 65 (1997): 371-401.

Taking up the ethical dilemma which faced Susanna in the Old Testament (Dn 13) which had been used by Pope John Paul II in his encyclical *Veritatis Splendor* to illustrate the notion of moral absolutes Traina critiques this a strong "absolutist" strain of natural law interpretation in the thought of Pope John Paul II, as well as moral philosophers such as Germain Grisez and John Finnis. Traina offers alternative solutions to the problem of relativism and consequentialism which so troubles moral absolutists by considering insights from the tradition of cooperation with evil and the epistemological nature of moral norms.

Tremblay, Réal, C.Ss.R. "Pour un approfondissement de la loi naturelle." *Studia Moralia* 40 (December 2002): 403-424.

Discusses Christ's role in confirming the particular quality of the natural law and opens it to perspectives which would have been otherwise impossible to discover alone. Tremblay teaches at the Alphonasianum in Rome.

Vacek, Edward Collins, S.J. "Divine-Command, Natural-Law, and Mutual-Love Ethics." *Theological Studies* 57 (1996): 633-653.

Vacek argues that Divine-command ethics is humanistically inadequate and the natural law ethics is religiously inadequate. Instead, Vacek argues for a "mutual love" ethics which he believes overcomes the deficiencies of the

other two systems. Vacek is professor of moral theology at the Weston Jesuit School of Theology in Cambridge, Massachusetts.

Weithman, Paul J. "McDowell, Hypothetical Imperatives and Natural Law." *American Catholic Philosophical Quarterly* 65 (1991): 177-187.

Discusses John McDowell's "Are Moral Requirements Hypothetical Imperatives?" *Proceedings of the Aristotelian Society* (1978): 13-29, as well as other philosophers (e.g. Philippa Foot). Weithman holds McDowell's claim that "the motivational force of requirements of virtue can be adequately accounted for without appeal to inclinations of the virtuous person" is untrue for at least one claim of imperatives of virtue, i.e., imperatives which "express requirements of virtue arrived at through deliberation." p. 178.

Woods, George F. "Natural Law and Christian Ethics." In *Duty and Discernment*, 35-41. Edited by G.R. Dunstan. London: SCM Press, 1975.

Books on the Natural Law

AA. VV. *La legge naturale*. Studi e ricerche, 4. Bologna: Edizioni Dehoniane Bologna, 1970.

Includes essays from the 1969 conference, "Convegno dei Teologi Moralisti dell'Italia Settentrionale," held at Gazzada. Contributions by A. Sacchi, C. Caffarra, D. Monglio, S. Vanni Rovighi, A. Zarri, F. Böckle, L. Sartori, and T. Goffi.

Bagnulo, Roberto. *Il concetto di diritto naturale in San Tommaso d'Aquino*. Milano: A. Giuffrè, 1983.

Battaglia, Anthony. *Toward a Reformulation of Natural Law*. Foreword by James P. Mackey. New York: Seabury Press, 1981.

Using St. Thomas, Battaglia argues for a reformulation of the natural law theory which focuses on the communal nature of moral consensus, and which accommodates an understanding of the historical development of morality. Battaglia teaches in the Department of Religious Studies at California State University at Long Beach. Reviewed by William C. Spohn in *Journal of Religion* 63 (1983): 87-88.

Biggar, Nigel, and Black, Rufus, eds. *The Revival of Natural Law: Philosophical and Theological Essays on the Finnis-Grisez School*. Brookfield VT: Ashgate, 2000.

Black, Rufus. *Christian Moral Realism: Natural Law, Narrative, Virtue and the Gospel*. Oxford Theological Monographs. Oxford: Oxford University Press, 2001.

Böckle, Franz, ed. *Dibattito sul diritto naturale*. Brescia: Queriniana, 1970.

In German: *Das Naturrecht im Disput*. Düsseldorf, 1966.

Buckle, Stephen. *Natural Law and the Theory of Property: Grotius to Hume*. Chicago: University of Chicago Press, 1993.

Budziszewski, J. *Written on the Heart: The Case for Natural Law*. Downers Grove IL: InterVarsity Press, 1997.

Looks at Aristotle, Thomas Aquinas, John Locke, as well as contemporary philosophy, theology, and political science.

Budziszewski is associate professor in the departments of government and philosophy at the University of Texas at Austin.

Cogley, John., et al. *Natural Law and Modern Society*. Cleveland and New York: The World Publishing Co., 1962.

Contributions from Cogley, Robert M. Hutchins, John Courtney Murray, S.J., Scott Buchanan, Philip Selznick, Harvey Wheeler, and Robert Gordis.

Cromartie, Michael, ed. *A Preserving Grace: Protestants, Catholics, and the Natural Law*. Grand Rapids: Wm. B. Eerdmans, 1996.

Essays by Russell Hittinger, Susan E. Schreiner, Daniel Westberg, Joan Lockwood O'Donovan, Carl E. Braaten, Timothy George, William Edgar, and Robert P. George.

Crowe, Michael Betram. *The Changing Profile of Natural Law*. The Hague: Martinus Nihoff, 1977.

Presents a history of the occidental concept of the natural law, beginning with the Pre-Socratic philosophers and concluding with a tentative twentieth century profile of the natural law. Contains a particularly good analysis of St.

Thomas' treatment of the natural law, plus a good bibliography. All the individual chapters are found listed under the "Articles on the Natural Law" section.

Curran, Charles E., and McCormick, Richard A., S.J., eds. *Readings in Moral Theology, No. 7: Natural Law and Theology*. Mahwah: Paulist Press, 1991.

Anthology of tradition and recent literature on the topic. The 4 articles (Fuchs, Hughes, Hauerwas, and Schüller) in Part One treat revelation and natural law; Part Two contains Thomas' Question 94 of the *Summa Theologiae* and articles by Maritain, Terence Kennedy, Ralph McInerny, plus a response to the latter by Finnis and Grisez; Part Three deals with contemporary reflections on the natural law, and includes articles by Curran and McCormick, plus John Courtney Murray, John Macquarrie, Michael Crowe, William E. May, Richard Gula, Franz Böckle and John Mahoney.

Curran, Charles E. *Moral Theology: A Continuing Journey*. Notre Dame: University of Notre Dame Press, 1982.

Volume of previously published essays, many of which treat of Curran's critique of the classical Catholic natural law tradition. Reviewed by Lisa Sowle Cahill in *Journal of Religion* 64 (1984): 403-404.

Delhay, Philippe. *Permanence du Droit Naturel*. 2nd ed. Louvain et Lille: Editions Nauwelaerts, 1960.

Demmer, Klaus, M.S.C. *Deuten und handeln: Grundlagen und Grundfragen der Fundamentalmoral*. Studien zur theologischen Ethik, no. 15. Freiburg: Verlag Herder, 1985.

Italian translation by Mauro Pedrazzoli: *Interpretare e agire. Fondamenti della morale cristiana*. Cinisello Balsamo: Edizioni Paoline, 1989.

Theological ethics is a "science" in an analogical sense, which has its object not static data but subjectivity open in liberty to transcendence. Conscience helps to clarify both the end of the human person and the corresponding actions which aim at instantiating goodness and rightness.

L'etica teologica è scienza per analogia. "Scienza del senso direttiva dell'azione," l'etica teologica ha per oggetto non un dato statico, ma la "soggettività aperta alla trascendenza" nella libertà. Aiuta la coscienza a chiarire a se stessa il fine (il senso) e a elaborare il contenuto della norma facendo divenire "correttezza" la "bontà." Inserita nel conflitto storica fra

bene e male, a volte ripercorre soluzioni già collaudate (le norme), a volte rischia la soluzione nuova, sapendo che ogni scelta non solo accresce il bene o il male della storia, ma si pone come possibilità ermeneutica per il prossimo. Persona e natura, persona e atto, antropologia e cristologia, peccato e conversione sono il luoghi dell'analisi, condotta con linguaggio assai oscuro. [dalla rivista pubblicata da *Il Regno* 35 (15 aprile 1990): 229-230.]

Di Blasi, Fulvio. *God and the Natural Law: A Rereading of Thomas Aquinas*. Translated by David Thunder. Foreword by Ralph McInerny; Preface by Mario A. Cattaneo. South Bend IN: St. Augustine's Press, 2001.

Evans, Illtud, O.P., ed. *Light on Natural Law*. Baltimore: Helicon Press, 1965; and London: Burns and Oates, 1967.

Finnis, John, ed. *Natural Law*. 2 vols. The International Library of Essays in Law and Legal Theory, Schools 1.1 and 1.2. Aldershot et al.: Dartmouth, 1991.

Collection of several articles on various aspects of natural law and legal theory, though mostly within the Grisez-Finnis school of thought.

Finnis, John. *Aquinas, Moral, Political, and Legal Theory*. Oxford: Oxford University Press, 1998.

_____. *Natural Law and Natural Rights*. Clarendon Law Series. Oxford: Clarendon Press, 1980.

Flannery, Kevin L., S.J. *Acts Amid Precepts: The Aristotelian Logical Structure of Thomas Aquinas' Moral Theory*. Washington, D.C.: Catholic University of America Press, 2001.

Flannery is dean of the faculty of philosophy at the Pontifical Gregorian University.

Forte, David F., ed. *Natural Law and Contemporary Public Policy*. Washington, D.C.: Georgetown University Press, 1998.

Focus on philosophy, political science and legal theory.

Fuchs, Josef, S.J. *Lex naturae. Zur Theologie des Naturrechts*. Düsseldorf, 1955.

In English: *Natural Law: A Theological Investigation*. Translated by Helmut Reckter, S.J. and John A. Dowling. Dublin: Gill and Son, 1965.

In French: *La droit naturel, essai théologique*. Paris: Tournai, 1960.

George, Robert P., and Wolfe, Christopher, eds. *Natural Law and Public Reason*. Washington D.C.: Georgetown University Press, 2000.

Contributions by John Finnis, Robert George, Stephen Macedo, Patrick Neal, Jeffrey Reiman, Paul Weithman, and Christopher Wolfe.

George, Robert P., ed. *Natural Law and Moral Inquiry: Ethics, Metaphysics, and Politics in the Work of Germain Grisez*. With a Response by Germain Grisez and Joseph Boyle, Jr. Washington, D.C.: Georgetown University Press, 1998.

George, Robert P., ed. *Natural Law Theory: Contemporary Essays*. Oxford: Oxford University Press, 1992.

12 original essays by leading natural law theorists and their critics, including Hadley Arkes, Joseph M. Boyle, Jr., John Finnis, Robert P. George, Russell Hittinger, Neil McCormick, Michael Moore, Jeffrey Stout, Joseph Raz, Jeremy Waldron, Lloyd Weinreb, and Ernest Weinreb.

George, Robert P. *In Defense of Natural Law*. Oxford: Clarendon, 1999.

Reviewed by Edward Vacek, S.J. in *Theological Studies* 61 (December 2000): 794.

Gómez-Lobo, Alfonso. *Morality and the Human Good: An Introduction to Natural Law Ethics*. Washington, D.C.: Georgetown University Press, 2002.

Introductory text which links morality to the protection of basic human goods: life, family, friendship, work and play, the experience of beauty, knowledge, and integrity. Discussion conducted in reference to an overview of Western philosophy from Plato onwards and makes an application to a discussion of abortion and euthanasia. The author is Ryan Professor of Metaphysics and Moral Philosophy at Georgetown University.

Grisez, Germain G. *Contraception and the Natural Law*. Milwaukee: The Bruce Publishing Co., 1964.

Grisez's thesis is that "For one who engages in sexual intercourse directly to will any positive deed by which conception is thought to be prevented, or even rendered less probable, is intrinsically and seriously immoral" (p. 12).

Gula, Richard M., S.S. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989.

See especially Chapter 15, "The Natural Law in Tradition," pp. 220-230; and Chapter 16, "Natural Law Today," pp. 231-249. This later chapter is also contained in *Readings in Moral Theology, No. 7: Natural Law and Theology*, 369-391. Edited by Charles E. Curran and Richard A. McCormick, S.J. Mahwah: Paulist Press, 1991.

Haag, Erich. *Die Entwicklung der neueren katholischen Naturrechtslehre*. Zürich: Juris-Verlag, 1962.

Hall, Pamela M. *Narrative and the Natural Law: An Interpretation of Thomistic Ethics*. Notre Dame IN: University of Notre Dame Press, 1994.

The author claims that natural law is known narratively, meaning that natural law is discovered, "progressively over time and through a process of reasoning engaged by the material of experience." Thus, we learn the natural law not by deduction, but narratively as we search for what the good is for us, both individually and communally.

Hamel, Eduoard, S.J. *Loi naturelle et loi du Christ*. Studia Recherches de Philosophie et de Théologie, 17. Bruges: Desclee de Brouwer, 1964.

Hamel taught moral theology for many years at the Pontifical Gregorian University.

Hanigan, James P. *As I Have Loved You: The Challenge of Christian Ethics*. New York: Paulist Press, 1986.

This is essentially an undergraduate textbook on fundamental moral theology. Chapter 8, pp. 166-189, deals with the natural law, both in the context of Scripture and philosophy. Hanigan includes both study questions and supplementary annotated bibliography at the end of each chapter.

Heimbach-Steins, Mariane, Ed. *Naturrecht im ethischen Diskurs*. Schriften des Instituts für christliche Sozialwissenschaften, 21. Münster: Aschendorff, 1990.

Looks at the natural law in the larger context of ethical discourse. Contributions from Ludger Honnefelder, Bernhard Irrgang, Werner Kroh, Karl-Wilhelm Merks und Guido Vagedes.

Zur Frage nach der Tauglichkeit des Naturrechts als Argumentationsgrundlage und Bereufungsinstanz für eine theologische Ethik. Bedeutsame Stoßrichtungen der Naturrechtsdiskussion in der gegenwärtigen katholischen Moraltheologie und Sozialethik werden in ihren Ansätzen und Voraussetzungen exemplarisch dargestellt und miteinander ins Gespräch gebracht. Zentrale Elemente der Tradition werden dabei deutlich vergegenwärtigt und konkret problembezogen mit den aktuellen Herausforderungen theologischer Ethik konfrontiert.

Herr, Theodor. *Naturrecht aus der kritischen Sicht des Neuen Testaments*. Abhandlungen zur Sozialethik, Band 11. Paderborn--München--Wien, 1976.

_____. *Zur Frage nach dem Naturrecht im deutschen Protestantismus der Gegenwart*. Abhandlungen zur Sozialethik, Band 4. München--Paderborn--Wien: Verlag Ferdinand Schöningh, 1972.

Hervada, Javier. *Introducción crítica al derecho natural*. 4a ed. corregida. Pamplona: Ed. Universidad de Navarra, 1986.

In French: *Introduction critique au droit naturel*. Bordeaux: Editions Bière, 1991.

Hittinger, Russell. *A Critique of the New Natural Law Theory*. Notre Dame: University of Notre Dame Press, 1987.

Critique of the natural law theories of Germain Grisez and John Finnis. Negatively reviewed by William E. May in *Linacre Quarterly* 55 (November, 1988): 85-87.

_____. *The First Grace: Rediscovering the Natural Law in a Post-Christian World*. Wilmington: ISI Books, 2003.

Hittinger holds that the natural law can be reliably established on the basis of revelation as interpreted authoritatively by the Magisterium of the Church.

Kelly, David F. *The Emergence of Roman Catholic Medical Ethics in North America*. New York: The Edwin Mellen Press, 1979.

Kelly traces the physicalist interpretation of the natural law through Catholic medical ethics in North America.

Levada, Archbishop William. *Infallible Church Magisterium and the Natural Law*. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregoriana. Rome: Pontifical Gregorian Press, 1971.

Dissertation done under Francis Sullivan, S.J. Levada notes that while the Magisterium would have the authority to make infallible pronouncements on concrete moral norms, prudence would argue against trying to do so. This infallible competence is best seen "on the level of transcendental values; [but] when we turn to the level of categorical norms, on the other hand, we cannot ignore the essential autonomy of the rational process of human discovery of the natural moral law. And the nature of this moral autonomy, considered in all its aspects, gives us the ultimate reason why we should not understand it to fall within the traditional categories of primary or secondary object of infallibility" (P. 79). Levada worked for the Congregation of the Doctrine of the Faith under Joseph Cardinal Ratzinger and then went on to become on 22 September 1986, as archbishop of Portland, OR, and archbishop of San Francisco in 1995 where he served until he was named as the Prefect of the Congregation for the Doctrine of the Faith by Pope Benedict XVI (Ratzinger) on 13 May 2005.

Liska, Anthony J. *Aquinas's Theory of Natural Law: An Analytical Reconstruction*. Oxford: Oxford University Press, 1996.

The author discusses the Aristotelian elements of Aquinas's natural law theory and reinterprets contemporary legal issues which hark back to Aquinas.

Maritain, Jacques. *Neuf leçons sur les notions premières de la philosophie morale*. Paris: Téqui, 1951.

Mayer-Maly, D. and Simons, P. *Naturrechtsdenken heute und morgen*. Berlin, 1983.

Papers from the Symposium "Das Naturrechtsdenken heute und morgen" held at Salzburg, 5-8 October 1982. Contains an essay by Josef Fuchs, S.J. which is published in English as "Faith, Ethics and Law" Chapter 8 in Fuchs' *Christian Ethics in a Secular Arena*, 114-127. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984.

McLean, Edward B., ed. *Common Truths: New Perspectives on Natural Law*. Goodrich Lecture Series. Wilmington DE: ISI Books, 2000.

15 essays on the knowability of the natural law, the natural law in Greece, Rome, Aquinas, Locke, modern writers, natural law and dignity, positive law, natural rights, sexual ethics, and natural law and civil and criminal law.

McMahon, Kevin A. "On the Authority of the Magisterium to Teach Natural Law: *A Comparison of the Thought of Thomas Aquinas and Josef Fuchs.*" PhD Thesis from Marquette University. Ann Arbor MI: University Microfilms, 1985.

Mobbs, Frank. *Beyond Its Authority: The Magisterium and Matters of Natural Law.* Sydney: E.J. Dwyer, 1997.

Mobb's basic thesis is that inasmuch as the natural law is not part of revelation the authority of the Magisterium does not extend to authoritative pronouncements on the natural law. Very negatively reviewed by Joseph Selling in the latter's article "Magisterial Authority and the Natural Law," *Doctrine and Life* 47 (August 1997): 334-342.

Nelson, Daniel Mark. *The Priority of Prudence: Virtue and Natural Law in Thomas Aquinas and the Implications for Modern Ethics.* University Park: Pennsylvania State University Press, 1992.

Argues that Thomas holds that prudence and the virtues have priority over natural law in moral understanding and decision-making. This is a revision of Nelson's doctoral dissertation done under Jeffrey Stout at Princeton. Nelson is dean of upperclass students at Dartmouth College.

Novak, David. *Natural Law in Judaism.* New York: Cambridge University Press, 1998.

Argues that the natural law is part of Judaism and consistent with both its tradition and the biblical revelation of the Torah, and continues to be valuable today for conveying Judaism's meaning for life. Thus the natural law should not be viewed as a uniquely Christian theory, but rather as a theistic doctrine.

O'Connell, Timothy E. *Principles for a Catholic Morality.* Minneapolis: The Seabury Press, 1976, 1978. Revised edition. San Francisco: Harper and Row, 1990.

This is a revised version of O'Connell's 1976 work of the same name. Overall it is a quite successful attempt to offer a textbook in moral theology for seminarians which could replace the old moral manuals, without falling

into the legalistic approach which characterized that genre. See especially Chapters 12-18.

Outka, Gene H. and Ramsey, Paul, eds. *Norm and Context in Christian Ethics*. London: SCM Press, 1968.

Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms, and including an entire section devoted to a re-assessment of the natural law tradition.

Peschke, Karl Heinz. *Naturrecht in der Kontroverse. Kritik evangelischer Theologie an der katholischen Lehre in Naturrecht und natürlicher Sittlichkeit*. Salzburg: Otto Müller, 1967.

Porter, Jean. *Natural and Divine Law: Reclaiming the Tradition for Christian Ethics*. Grand Rapids: Eerdmans, 1999.

Porter argues that the scholastics' understanding and application of human "nature" was far more nuanced than most have realized., rather than using the Bible in a superficial or proof-texting manner, Scripture grounds not only their basic approach to the overall conceptualization of the natural law, but also guides the identification of concrete moral content of natural law norms. Turning to a practical application Porter appropriates "scholastic insights into the human and theological significance of sexuality while also allowing for subsequent developments in our understanding of what counts as natural and appropriate in sexual relations" (p. 190) and finally looks at the issues of slavery and social persecution in the scholastics. Reviewed by James T. Bretzke, S.J. in *Zygon*, by Susan Parsons in *New Blackfriars* 81 (July/August 2000):350-353; by James Keenan in *Theological Studies* 61 (December 2000): 777-779; and by Cristina L.H. Traina in *Religious Studies Review* 26 (October 2000): 365. Porter is John A. O'Brien Professor of Moral Theology at the University of Notre Dame.

———. *Nature as Reason: A Thomistic Theory of the Natural Law*. Grand Rapids: Eerdmans, 2005.

Building on her 1999 *Natural and Divine Law: Reclaiming the Tradition for Christian Ethics* Porter looks at the scholastic account of nature, happiness, and the claim that reason can generate moral norms. Porter believes that the Thomistic account of the natural law can help develop a more nuanced account of the relationship between specific beliefs and practices. The primary value of the Thomistic approach may not be so much of a complete

system of universal ethical norms as a way to reflect theologically about human morality. The book also contains an excellent bibliography on modern and contemporary sources for natural law reflection. Reviewed by James T. Bretzke, S.J. for *Catholic Studies: An Online Journal* <http://www.adelphi.edu/cst/Reviews/>

Rhonheimer, Martin. *Natur als Grundlage der Moral. Die personale Struktur des Naturgesetzes bei Thomas von Aquin: eine Auseinandersetzung mit autonomer und theologischer Ethik*. Innsbruck: Tyrolia, 1987.

English Translation: *Natural Law and Practical Reason: A Thomist View of Moral Autonomy*. Translated by Gerald Malsbary. Moral Philosophy and Theology, 1. New York: Fordham University Press, 2000.

Rice, C. *50 Questions on the Natural Law*. San Francisco: Ignatius Press, 1993.

Riley, Lawrence J. *The History, Nature and Use of Epikeia in Moral Theology*. The Catholic University of American Studies in Sacred Theology, 2nd Series, 17. Washington, D.C.: Catholic University of America Press, 1948.

Schockenhoff, Eberhard. *Natural Law & Human Dignity. Universal Ethics in an Historical World*. Washington, D.C.: Catholic University of America Press, 2005.

German original: *Naturrecht und Menschenwürde: Universale Ethik in einer geschichtlichen Welt*. Mainz: Matthias-Grünewald-Verlag, 1996.

Deals with the question of universal norms for human existence at a time of ethical relativism.

Schüller, Bruno, S.J. *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral*. Düsseldorf: Patmos Verlag, 1982.

Italian translation: *L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo*. Collectio-Etica, 3. A cura di S. Privitera. Palermo: Edi Ofes, 1987. Italian translation of two books of Schüller: *Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moralthologie*, (Düsseldorf: Patmos Verlag, 1980), and *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral*, (Düsseldorf: Patmos Verlag, 1982).

In English: *The Wholly Human: Essays on the Theory and Language of Morality*. Washington, D.C.: Georgetown University Press, 1985. Collection

of several essays, many previously published elsewhere in German and/or English.

Scola, S. *La fondazione teologica della legge naturale nello "Scriptum super Sententis" di san Tommaso d'Aquino*. Freiburg: Freiburg University Press, 1982.

Elaborates a theological foundation of the natural law on the "imago Dei" concept as employed by Thomas.

Seriaux, A. *Le Droit Naturel*. Paris: Presses Universitaires de France, 1993.

Simon, Yves R. *The Tradition of Natural Law: A Philosopher's Reflections*. Edited by Vukan Kuic. Introduction by Russell Hittinger. New York: Fordham University Press, 1992.

New edition of Simon's 1965 study on natural law, which in turn were originally presented as a series of lectures at the University of Chicago given in 1958.

Reviewed by Thomas A. Fay in *American Catholic Philosophical Quarterly* 66 (1992): 517-520.

Spurrier, William Atwell. *Natural Law and the Ethics of Love: A New Synthesis*. Philadelphia: Westminster Press, 1974.

Syse, Henrik. *Natural Law, Religion and Rights*. South Bend IN: St. Augustine's Press, 2001.

Looks primarily at the relationship between law and rights in Hobbes and Locke, though in the context of the larger tradition of natural law in Western philosophy.

Thomasma, David C. *Human Life in the Balance*. Louisville: Westminster/John Knox Press, 1990.

Centers on an important task for Roman Catholic natural law ethics: to affirm a universal community of moral discourse, while recognizing moral pluralism and the historicity of belief and practice. Reviewed, rather negatively, by Lisa Sowle Cahill in *Theological Studies* 52 (1991): 765-767.

Tierney, Brian. *The Idea of Natural Rights: Studies on Natural Rights, Natural Law and Church Law, 1150-1625*. Emory University Studies in Law and Religion, 5. Atlanta: Emory University Press, 1997.

Reviewed by Kenneth Pennington in *Emory Law Journal* 47 (Winter 1998): 93-105. Tierney is the Bowmar Professor in Humanistic Studies, Emeritus, at Cornell University.

Traina, Cristina L.H. *Feminist Ethics and Natural Law: The End of the Anathemas. Moral Traditions and Moral Arguments*. Washington, D.C.: Georgetown University Press, 1999.

Reviewed by Patricia Beattie Jung in *Theological Studies* 61 (December 2000): 780-782.

Trigeaud, Jean-Marc. *Metaphysique et Ethique au Fondement du Droit*. Bordeaux: Editions Biere, 1995.

Usska, Anthony J. *Aquinas's Theory of Natural Law: An Analytic Reconstruction*. Oxford: Oxford University Press, 1996.

Vendemiati, Aldo. *La Legge Naturale Nella Summa Theologiae di San Tommaso d'Aquino*. Roma: Ed. Dehoniane, 1995.

Weinreb, Lloyd L. *Natural Law and Justice*. Cambridge: Harvard University Press, 1987.

Reviewed by Gerard J. Hughes in *The Heythrop Journal* 32 (1991): 99.

Wu, Ching-hsiung, John. *Fountain of Justice: A Study in the Natural Law*. New York: Sheed and Ward, 1955; London: Sheed and Ward, 1959.

Psychology, Heart, Emotions, and Moral Development

Articles on Psychology and Moral Development

Bharati, Aghananda. "The Self in Hindu Thought and Action." In *Culture and Self: Asian and Western Perspectives*, 185-230. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

Cates, Diana Fritz. "The Religious Dimension of Ordinary Human Emotions." *Journal of the Society of Christian Ethics* 25/1 (Spring/Summer 2005): 35-53.

Looks at some forms of cognition that enter into the composition of some emotional states, showing how the religious dimension of such thoughts can condition the ways in which people construe objects and events in their lives. Uses some of the work of James M. Gustafson and Martha C. Nussbaum. Cates is a professor of religious studies at the University of Iowa.

Composta, Dario, S.D.B. "Il neo-freudismo e la dissoluzione della morale." *Divinitas* 37 (1993): 259-277.

Composta is Professor Emeritus at the Urbanianum.

Conn, Walter E. "Affective Conversion: The Transformation of Desire." In *Religion and Culture: Essays in Honor of Bernard Lonergan, S.J.*, 261-276. Edited by Timothy P. Fallon, S.J., and Philip Boo Riley. Albany: SUNY Press, 1987.

Essay from a March, 1984 symposium on Religion and Culture held at the University of Santa Clara.

_____. "Cognitive and Affective Foundations of Moral Development: Jean Piaget's Analysis of the Emergence of Concrete Operations and Will in Middle Childhood." *Lumen Vitae* 37 (1982): 367-382.

_____. "Moral Development: Is Conversion Necessary?" In *Creativity and Method: Essays in Honor of Bernard Lonergan*, 307-324. Edited by Matthew Lamb. Milwaukee: Marquette University Press, 1981.

Paper from a symposium held in April 1980 in honor of Bernard Lonergan at Marquette University.

Gilligan, Carol. "Moral Orientation and Moral Development." In *Women and Moral Theory*, 19-33. Edited by Eva Feder Killay and Diana T. Meyers. Savage, MD: Rowman & Littlefield, 1987.

Glaser, John W., S.J. "Conscience and Super-Ego: A Key Distinction." *Theological Studies* 32 (1971): 30-47.

Also found in *Conscience: Theological and Psychological Perspectives*, 167-188. Edited by C. Ellis Nelson. New York: Newman Press, 1973. Describes both moral conscience and the superego, their superficial similarities, and crucial differences, and concludes with some pastoral reflections on several areas where the recognition of the difference between genuine moral conscience and the functioning of the superego can be illuminating, and where a failure to make such a distinction can result in great harm.

Hsu, Francis L.K. "The Self in Cross-Cultural Perspective." In *Culture and Self: Asian and Western Perspectives*, 24-55. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

Johnson, Frank. "The Western Concept of Self." In *Culture and Self: Asian and Western Perspectives*, 91-138. Edited by Anthony J. Marsella, George DeVos, and Francis L.K. Hsu. New York and London: Tavistock Publications, 1985.

Lauritzen, Paul. "Emotions and Religious Ethics." *Journal of Religious Ethics* 16 (1988): 307-324.

Argues that the traditional dichotomy between reason and emotion should be abandoned, and that developing an account of emotions that attends to their cognitive structure can pave the way for a reassessment of the role emotions play in efforts to live morally.

Maxwell, Mary. "Moral Inertia." *Zygon* 27 (1992): 51-64.

Discusses the variety of causes of the phenomenon of moral inertia. Maxwell identifies fourteen cognitive and linguistic factors which may contribute to this problem. Also considers ideology's role in inhibiting action against social evil.

McLean, Julianne. "The Role of the Confessional Process in Psychotherapy." In *Confession and Absolution*, 168-178. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Miller, Edward Jeremy. "The Roles of Moral Dispositions in the Cognitional Theories of Newman and Lonergan." *Thought* 67 (1992): 128-137.

Narramore, S. Bruce. "Psychoanalytic contributions to the Christian view of guilt." In *Counseling And The Human Predicament*, 117-126. Edited by L. Aden. 1989.

Precht, Peter, and Schöpf, Alfred. "Das Verhältnis von Moralentwicklung und Geltung." *Philosophische Rundschau* 39 (1992): 29-51.

Review of several books on moral formation, all in German, though some of these are translations of other works (e.g. Carol Gilligan).

Philibert, Paul J., O.P. "Conscience: Developmental Perspectives from Rogers and Kohlberg." *Horizons* 6 (Spring, 1979).

Richards, P. Scott, and Davison, Mark L. "Religious Bias in Moral Development Research: A Psychometric Investigation." *Journal for the Scientific Study of Religion* 31 (1992): 467-485.

Ryan, Kevin. "Moral Formation: The American Scene." *Concilium* 110 (1977): 95-107.

Italian translation: "Formazione morale: la situazione americana." *Concilium* 13 (10/1977): 149-166.

Gives a brief overview and critical analysis of two recent strategies used in moral education: values clarification and cognitive developmental theory (Kohlberg). An appendix includes Kohlberg's own summary of his six stages of moral development.

Shelton, Charles, S.J. "Helping College Students Make Moral Decisions." *Conversations on Jesuit Higher Education* 2 (Fall, 1992): 6-21.

Discusses some of the psychological issues and problems involved in helping college students along the path to moral maturity. See also responses to this article by Mary M. Brabeck, Sue D. Weitz, and Marvin W. Berkowitz on pp. 22-25. Shelton is a clinical psychologist and professor of psychology at Regis University in Denver.

Siegel, Harvey. "On using psychology to justify judgments of moral adequacy." In *Lawrence Kohlberg, Consensus And Controversy*, 65-78. Edited by Sohan Modgil and Celia Modgil. Philadelphia: Falmer Press, 1986.

Shweder, Richard A., Mahapatra, Manamohan, and Miller, Joan G. "Culture and moral development." In *Cultural Psychology: Essays on Comparative Human Development*, 130-204. Edited by James W. Stigler, Richard A. Sweder, and Gilbert Herdt. Cambridge: Cambridge University Press, 1990.

Essay on the results of a cross-cultural study involving children from India and Illinois, and aimed at assessing the separate theories of moral development proposed by Lawrence Kohlberg and E. Turiel. Also contains a basic reference bibliography.

Sichel, Betty A. "Virtue and Character: Moral Languages and Moral Education." *The Clearing House* 64 (1991): 297-300.

Spohn, William C., S.J. "Passions and Principles." *Theological Studies* 52 (1991): 69-87.

As part of the "Notes in Moral Theology: 1990" Spohn reviews and discusses recent moral literature that stress aspects of the emotions and their involvement in morality. Two key concepts used in reference to the emotions are the criterion of "appropriateness" for moral assessments and strategies and the "education" of the emotions. Ample reference to related literature on psychology and morality. Spohn did his doctoral dissertation in Christian ethics under James M Gustafson at the University of Chicago on Jonathan Edwards' "Reasons of the Heart." After several years of teaching moral theology at the Jesuit School of Theology in Berkeley, Spohn moved to Santa Clara University where he taught at his death in 2005.

Stock, Michael E., O.P. "Conscience and Super-Ego." *The Thomist* 24 (1961): 554-579.

_____. "Some Moral Issues in Psychoanalysis." *The Thomist* 23 (1960): 143-188.

Tjeltveit, Alan C. "The Psychotherapist as Christian Ethicist: Theology Applied to Practice." *Journal of Psychology and Theology* 20 (1992): 89-98.

Books on Psychology and Moral Development

Bridgeman, Diane L., ed. *The Nature of Prosocial Development: Interdisciplinary Theories and Strategies*. New York: Academic Press, 1983.

Callahan, Sidney. *In Good Conscience: Reason and Emotion in Moral Decision-making*. San Francisco: Harper & Row, 1991.

Discusses the role and function of conscience and emotions in the context of American society, taking into account new psychological understandings of self, emotion, reason, intuition, problem-solving and developmental change.

Capps, Donald. *Deadly Sins and Saving Virtues*. Philadelphia: Fortress Press, 1987.

Capps uses Erik Erikson's life-cycle theory, as well as biblical narratives and the Beatitudes to indicate how the so-called "deadly sins" can be combated by cultivating what Capps terms the "saving virtues." Capps links each of the traditional deadly sins with a particular stage of personality development, such as gluttony with infancy. Capps is professor of pastoral theology at Princeton Theological Seminary.

Ciarrocchi, Joseph W. *The Doubting Disease*. Mahwah: Paulist Press, 1995.

Well-done psychological treatment of the obsessive-compulsive disorder and moral scruples, which can also be very helpful in pastoral counseling and confession situations.

Clouse, Bonnidell. *Moral Development: Perspectives in Psychology and Christian Belief*. Grand Rapids: Baker Book House, 1985.

Clouse, an educational psychologist, discusses and evaluates from a Christian perspective four major psychological theories on moral development: 1) the learning approach, which sees morality as moral behavior; 2) the cognitive approach, which sees morality in terms of reasoning; 3) the humanistic approach, which views morality in reference to potential; and 4) the psychoanalytic approach, which views morality in terms of moral conflict.

Carroll, Malachy Gerard, ed. and trans. *The Treatment of Scruples*. Cork: Mercier Press, 1964.

Individual essays: "The scrupulous and the obsessed: a psychiatric study," by A. Luras; "Doctrinal history," by Father Tesson; "Pastoral behaviour towards the scrupulous," by Father Larere.

Coles, Robert. *The Moral Life of Children*. Boston: Houghton Mifflin Co., 1986.

Conn, Walter E., ed. *Conversion: Perspectives on Personal and Social Transformation*. New York: Alba House, 1978.

Conn, Walter E. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. New York: Paulist Press, 1986.

———. *Conscience: Development and Self-Transcendence*. Birmingham (AL): Religious Education Press, 1981.

Deigh, John, ed. *Ethics and Personality: Essays in Moral Psychology*. Chicago: University of Chicago Press, 1992.

Thirteen essays which focus on emotions and motives that relate to the status of moral agents, capacity for moral judgment, and the practices which help define social lives.

Dent, N.J.J. *The Moral Psychology of the Virtues*. Cambridge: Cambridge University Press, 1984.

Di Giacomo, James, S.J. *Morality and Youth: Fostering Christian Identity*. Kansas City: Sheed & Ward, 1993.

Dykstra, Craig R. *Vision and Character: A Christian Educator's Alternative to Kohlberg*. New York: Paulist, 1981.

Elias, John L. *Moral Education: Secular and Religious*. Malabar FL: Robert E. Krieger, 1989.

Erikson, Erik. *Insight and Responsibility: Lectures on the Ethical Implications of Psychoanalytic Insight*. New York: W. W. Norton, 1964.

Flanagan, Owen, and Rorty, Amélie Oksenberg, eds. *Identity, Character, and Morality: Essays in Moral Psychology*. London: MIT Press, 1990.

20 essays divided into an introduction and 5 parts: 1) Identity, Commitment, and Agency; 2) Character, Temperament, and Emotion; 3) Moral Psychology and the Virtues; 4) Rationality, Responsibility, and Morality; and 5) Virtue Theory. Many of the essays are concerned with aspects or critiques of Kantian morality.

Flanagan, Owen. *Varieties of Moral Personality: Ethics and Psychological Realism*. Cambridge: Harvard University Press, 1991.

Reviewed by Laurence Thomas under the title, "Morality and Human Diversity," in *Ethics* 103 (1992): 117-134.

Fowler, James W.; Nipkow, Karl Ernst, and Schweitzer, Friedrich, eds. *Stages of Faith and Religious Development*. New York: Crossroad, 1991.

Focuses on two theories of faith development proposed by Fowler and Fritz Oser, both of which come out of the cognitive development tradition of Piaget.

Fowler, James W. *Becoming Adult, Becoming Christian*. San Francisco: Harper & Row, 1984.

———. *Weaving the New Creation: Stages of Faith and the Public Church*. San Francisco: Harper & Row, 1991.

Looking to the next century, Fowler relates his research in faith development to the present North American cultural context and emerging understandings of the public church.

Frank, Robert H. *Passions within Reason: The Strategic Role of the Emotions*. New York: Norton, 1988.

Gilligan, Carol, Janie Victoria Ward, and Jill McLean Taylor, eds. *Mapping the Moral Domain: A Contribution of Woman's Political Thinking to Psychological Theory and Education*. Cambridge: Center for the Study of Gender, Education and Human Development (Harvard University Press), 1988.

Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, MA and London: Harvard University Press, 1982.

In German: *Die andere Stimme*. München--Zürich, 1988.

Groome, Thomas H. *Christian Religious Education*. San Francisco: Harper & Row, 1980.

Guindon, André. *Le développement moral*. Coll. «L'horizon du croyant», 9. Paris: Desclée; Ottawa: Novalis, 1989.

Largely based on analysis of the work of Lawrence Kohlberg. Reviewed by Bernard Keating in *Science et Esprit* 43 (1991): 260-262.

Haan, Norma; Aerts, Eliane; and Cooper, Bruce A.B. *On Moral Grounds: The Search for Practical Morality*. New York: New York University Press, 1985.

Based on a series of studies designed to measure people's moral actions the book aims to clarify the complex environmental, cognitive, and emotional processes which help to determine these choices. The authors dispute many of the current psychological theories, including that of Lawrence Kohlberg.

Hagmaier, George, C.S.P., and Gleason, Robert W., S.J. *Moral Problems Now: Modern Techniques and Emotional Conflicts*. London: Sheed and Ward, 1960.

The book addresses psychological and moral perspectives on counseling, including chapters on masturbation, homosexuality, alcoholism, mental illness, etc. Is of interest as an example of pre-Vatican II pastoral moral counseling.

Harding, Carol Gibb. *Moral Dilemmas: Philosophical and Psychological Issues in the Development of Moral Reasoning*. Precedent Studies in Ethics and Moral Sciences. Chicago: Precedent Publishing, Inc., 1985.

Contains an essay by Kohlberg, plus eight others by various authors treating Kohlberg, and especially the "Heinz Dilemma."

Hoffman, John C. *Ethical Confrontation in Counseling*. Chicago: University of Chicago Press, 1979.

Hoffman is professor of religious studies and principal of Iona College at the University of Windsor.

Reviewed by Clyde J. Steckel in *Journal of Religion* 62 (1982): 332-333.

Hurley, S.L. *Natural Reasons: Personality and Polity*. New York: Oxford University Press, 1989.

Jacobs, Jonathan A. *Practical Realism and Moral Psychology*. Washington, D.C.: Georgetown University, 1995.

Reviewed by James Keating in *Theological Studies* 57 (1996): 385-386.

Kagan, Jerome. *The Nature of the Child*. New York: Basic Books, 1984.

Kagan, Jerome, and Lamb, Sharon, eds. *The Emergence Of Morality In Young Children*. Chicago : University of Chicago Press, 1987.

Papers presented at a conference sponsored by the MacArthur Foundation's Health Sciences Program held at Harvard University in 1985.

Kegan, Robert. *The Evolving Self: Problem and Process in Human Development*. Cambridge: Harvard University Press, 1982.

Kiely, Bartholomew M., S.J. *Psychology and Moral Theology: Lines of Convergence*. Rome: Gregorian University Press, 1980.

Kiely's STD dissertation done under the direction of Klaus Demmer, M.S.C. Kiely is professor of psychology at the Pontifical Gregorian University in Rome, and consultor to the Congregation for the Doctrine of the Faith [CDF]. Reviewed by John Michael McDermott, S.J. in *Theological Studies* 43 (1982): 169-170.

Killay, Eva, and Meyers, Diana T., eds. *Women and Moral Theory*. Savage, MD: Rowman & Littlefield, 1989.

Killen, Melanie, and Daniel Hart. *Morality in Everyday Life: Developmental Perspectives*. New York: Cambridge University Press, 1995.

Kittay, Eva Feder, and Meyers, Diana T., ed. *Women and Moral Theory*. Savage MD: Roman and Littlefield, 1987.

Most of the articles come from papers delivered at a conference on Women and Moral Theory held at The State University of New York, Stony Brook in March 1985. The work of Carol Gilligan is the main reference point for most of the papers.

Kohlberg, Lawrence. *Essays on Moral Development*. Vol. 1: *The Philosophy of Moral Development: Moral Stages and the Idea of Justice*. Vol. 2: *The Psychology of Moral Development: The Nature and Validity of Moral Stages*. San Francisco: Harper and Row, 1981 and 1984.

Koocher, Gerald P., and Keith-Spiegel, Patricia C. *Children, Ethics, and the Law*. University of Nebraska Press, 1990.

From a Piagetian perspective, the authors discuss the cognitive limitations of children as moral subjects in psychotherapy, research, the court system and social work. The authors spell out the implications of this cognitive incapacity of children as they must confront dysfunctional family situations. Favorably reviewed by Paul J. Philibert, O.P. in *America* (18 April 1992): 326-329.

Loder, James E. *The Transforming Moment: Understanding Convictional Experiences*. San Francisco: Harper and Row, 1981.

Loder uses a near-death traffic accident he experienced to reflect on how key experiences can be transformative in one's life.

Marsella, Anthony J., DeVos, George, and Hsu, Francis L.K., eds. *Culture and Self: Asian and Western Perspectives*. New York and London: Tavistock Publications, 1985.

McClendon, James. *Understanding Religious Convictions*. Notre Dame: University of Notre Dame Press, 1975.

McFayden, Alistair I. *The Call to Personhood: A Christian Theory of the Individual in Social Relationships*. Cambridge: Cambridge University Press, 1990.

Discusses the personal, social and political practices required to live as a human in community with others.

Reviewed by Jean Porter in *Theological Studies* 53 (1992): 365-366.

Nelson, C. Ellis, ed. *Conscience: Theological and Psychological Perspectives*. New York: Newman Press [Paulist], 1973.

An anthology of articles by a number of noted contemporary theologians: Protestant, Catholic and Jewish.

O'Flaherty, Vincent M. *How to Cure Scruples*. Milwaukee: Bruce Pub. Co., 1966.

Pattison, Stephen. *Pastoral Care and Liberation Theology*. Cambridge Studies in Ideology and Religion. New York: Cambridge University Press, 1994.

Pritchard, Michael S. *On Becoming Responsible*. Lawrence: University of Kansas Press, 1991.

Reviewed by Owen Flanagan in *Ethics* 102 (January 1992): 390-392.

Reimer, Joseph; Diana Pritchard Paolitto, and Richard H. Hersch. *Promoting Moral Growth: From Piaget to Kohlberg*. Foreword by Lawrence Kohlberg. 2nd ed. Prospect Heights IL: Waveland Press, 1979, 1983.

Rest, James R. *Moral Development: Advances in Research and Theory*. New York: Praeger, 1986.

Presents the results of the Defining Issues Tests (DIT) developed by Rest and his associates in the 1970's. Interprets research on the relationships between moral development and various biological, cultural, and environmental factors. Work of Carol Gilligan is strongly criticized as being unsystematic and unsupported by research.

Scott, G.E. *Moral Personhood: An Essay in the Philosophy of Moral Psychology*. Albany: SUNY Press, 1990.

Shelton, Charles M., S.J. *Morality and the Adolescent: A Pastoral Psychology Approach*. New York: Crossroad, 1989.

Addresses questions of morality from the point of view of developmental psychology and outlines an approach for assisting adolescents on the path toward moral maturity by focusing on the tasks and struggles of the adolescent, as well as those environmental features which may foster or inhibit growth. Special attention is also given to the development of conscience and its dynamics in adolescence. Shelton is a clinical psychologist and professor of psychology at Regis University in Denver.

_____. *Morality of the Heart: A Psychology for the Christian Moral Life*. New York: Crossroads, 1990.

Presents the thinking of leading developmental psychologists such as Hoffman, Kohlberg, Hann, and Gilligan, along with aspects of psychoanalytic theory, the cognitive sciences, theology and the arts. The "heart" is used as the central and unifying metaphor for morality. Shelton develops his theory, first from psychology and analyses of Melville's *Billy Budd* and the recent movie, *Rainman*, and secondly from Christian experience such as the Parable of the Good Samaritan, Paul, and the description of Jesus in Hebrews.

Stigler, James W., Shweder, Richard A., and Herdt, Gilbert. *Cultural Psychology: Essays on Comparative Human Development*. Cambridge: Cambridge University Press, 1990.

Product of two symposia held at the University of Chicago in 1986 and 1987 and sponsored by the University's Committee on Human Development. See especially Chapter 3, "Culture and moral development."

Taylor, Charles. *Sources of the Self: The Making of Modern Identity*. Cambridge: Harvard University Press, 1989.

Rather more a philosophical than psychological approach to moral identity. Reviewed by Stanley Hauerwas and David Matzko McCarthy in *Religious Studies Review* 18 (1992): 286-289.

Thomas, Laurence. *Living Morally: A Psychology of Moral Character*. Philadelphia: Temple University Press, 1989.

Focuses on why people are motivated to act altruistically. Emphasis given to the role of friendship in the development and maintenance of a virtuous moral character. Thomas' approach draws heavily on the social sciences.

van der Ven, Johannes A. *Formation of the Moral Self*. Studies in Practical Theology. Grand Rapids: Wm B. Eerdmans, 1998.

Considers the process of moral development and the structures of education which facilitate this formation. Looks at two modes of informal moral education, discipline and socialization, and five modes of formal education: transmission, development, clarification, emotional formation, and character formation. Moral communication, which is defined as the ongoing process of moral exchange and understanding in the search for truth, is the common denominator of all seven modes of development. van der Ven is professor of practical theology at the Divinity School of Nijmegen University, the Netherlands.

Wallwork, Ernest. *Psychoanalysis and Ethics*. New Haven: Yale University Press, 1991.

Wren, Thomas E. *Caring About Morality: Philosophical Perspectives in Moral Psychology*. Cambridge: MIT Press, 1991.

Reviewed by Charles M. Shelton, S.J. in *Theological Studies* 53 (1992): 789-790.

Zecha, Gerhard, and Weingartner, Paul, eds. *Conscience: An Interdisciplinary View. Salzburg Colloquium on Ethics in the Sciences and Humanities*. Theology and Decision Library. Dordrecht: D. Reidel, 1987.

9 papers, plus discussion, from Josef Fuchs, Lawrence Kohlberg, Paul Wiengartner, Gerhard Zecha and others on conscience in terms of various aspects: foundational, social, educational, and special topics.

Articles on the Heart and/or Emotions in Moral Theology

Barad, Judith. "Aquinas on the Role of Emotion in Moral Judgment and Activity." *The Thomist* 55 (1991): 397-413.

Barad locates Aquinas as operating between the extremes of Hume, who insists that emotion and not reason is the foundation of moral philosophy, and Kant, who insists that reason must be the sole determinant of morality. For Aquinas, emotions in themselves are neither morally good nor bad; they become so only when considered by will and reason. Barad considers the implications of this distinction in reference to antecedent emotions, which one experiences prior to judgment, and for consequent emotions, which follow upon judgment.

Calhoun, Cheshire. "Changing One's Heart." *Ethics* 103 (1992): 70-96.

Deals with forgiveness.

Drost, Mark P. "Intentionality in Aquinas' Theory of Emotions." *International Philosophical Quarterly* 31 (1991): 449-460.

Drost argues that in "Aquinas's theory (a) the object of an emotion is an intentional object of experience as distinguished from the material object (when there is one) and (b) this claim is supported by other aspects of Aquinas's saliently intentional account of the emotions." p. 449

Kelly, Justin J. "Knowing by Heart: The Symbolic Structure of Revelation and Faith." In *Faithful Witness: Foundations of Theology for Today's Church*, 85-98. Edited by Leo J. O'Donovan, S.J. and T. Howland Sanks, S.J. New York: Crossroad, 1989.

Kosman, L.A. "Being Properly Affected: Virtues and Feelings in Aristotle's Ethics." In *Essays on Aristotle's Ethics*, 103-116. Edited by Amélie Oksenberg Rorty. Berkeley: University of California Press, 1981.

Lauritzen, Paul. "Emotions and Religious Ethics." *Journal of Religious Ethics* 16 (1988): 307-324.

Argues that the traditional dichotomy between reason and emotion should be abandoned, and that developing an account of emotions that attends to their cognitive structure can pave the way for a reassessment of the role emotions play in efforts to live morally. Lauritzen is Associate Professor of Religious Ethics at John Carroll University.

———. "Errors of an Ill-reasoning Reason: The Disparagement of Emotions in the Moral Life." *The Journal of Value Inquiry* 25 (1991): 5-21.

Marks, Joel. "Emotion East and West: Introduction to Comparative Philosophy." *Philosophy East and West* 41 (1991): 1-30.

Short essay (pp. 1-9), followed by endnotes (pp. 9-16), and a long bibliography (pp. 17-30).

McVeigh, Brian. "Learning Morality Through Sentiment and the Senses: The Role of Emotional Experience in Sukyo Mahikari." *Japanese Religions* 20 (1995): 56-76.

Patrick, Anne, SNJM. "Imaginative Literature and the Renewal of Moral Theology." *New Theology Review* 11 (May 1998): 43-57.

See also the response by Patricia A. Lamoureux, "Emotion, Imagination, and the Role of the Spirit: A Response to Anne Patrick." *New Theology Review* 11 (May 1998): 57-62.

Pope, Stephen J. "The Order of Love and Recent Catholic Ethics: A Constructive Proposal." *Theological Studies* 52 (1991): 255-288.

Pope's thesis is that "recent insights into the evolution and natural ordering of altruism provided by contemporary behavioral biology, and especially human sociobiology, can act as correctives to certain deficiencies that characterize recent Catholic ethics, particularly those regarding its neglect of the traditional notion of the 'order of love' (*ordo amoris*). In particular I argue that contemporary behavioral biology enables us to perceive better the limits to human love, the biological basis of human sociality, and the natural basis of the ordering of love" (p. 256). Examines the positions of Karl Rahner and Thomas Aquinas, insights from contemporary behavioral biology, and concludes with a proposal to reestablish the traditional *ordo amoris* in Catholic ethics.

Roberts, Robert C. "Emotions among the Virtues of the Christian Life." *Journal of Religious Ethics* 20 (1992): 37-68

Roberts holds that emotions enter into the structure of Christian virtues in especially central ways because of special features of the Christian virtues-system. He delineates four kinds of virtues: emotion virtues, behavioral virtues, virtues of will power, and attitudinal virtues. Roberts examines in depth an example of each of the last three virtues to indicate the structural dependency of these virtues on the Christian emotions. Roberts is Professor in the Departments of Philosophy and Psychology at Wheaton College.

Schöpf, Alfred. "Emotion und Ethik." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 54-63. Herausgegeben von Arnold Köpcke-Dutler. Mainz: Grünewald, 1991.

Spohn, William C., S.J. "Passions and Principles." *Theological Studies* 52 (1991): 69-87.

As part of the "Notes in Moral Theology: 1990" Spohn reviews and discusses recent moral literature that stress aspects of the emotions and their involvement in morality. Two key concepts used in reference to the emotions are the criterion of "appropriateness" for moral assessments and strategies and the "education" of the emotions. Spohn did his doctoral dissertation in Christian ethics under James M Gustafson at the University of Chicago on Jonathan Edwards' "Reasons of the Heart." Spohn was teaching at Santa Clara University at the time of his death in 2005.

_____. "The Reasoning Heart: An American Approach to Christian Discernment." *Theological Studies* 44 (1983): 30-52.

Also found in *The Reasoning Heart: Toward a North American Theology*, ed. by Frank M. Oppenheim, S.J., (Washington, D.C.: Georgetown University Press, 1986): 51-72. Approach to Christian discernment based on the thinking of some American theologians which stresses the normative contribution of biblical symbols and distinctive Christian affectivity in guiding moral evaluation.

Tallon, Andrew. "Affectivity and Praxis in Lonergan, Rahner and Others in the Heart Tradition." In *Religion and Economic Ethics*, 87-122. The Annual Publication of the College Theology Society, 31 (1985). Edited by Joseph F. Glower. Lanham MD: University Press of America, 1990.

Tallon is professor of philosophy at Marquette University.

- _____. "The Heart in Rahner's Philosophy of Mysticism." *Theological Studies* 53 (1992): 700-728.

Books on the Heart and/or Emotions in Moral Theology/Philosophy

- Au, Wilkie. *By Way of the Heart: Toward a Holistic Christian Spirituality*. New York: Paulist Press, 1989.

Seeks to integrate psychology, morality, and spirituality.

- Bovenmars, Jan G., M.S.C. *Biblical Spirituality of the Heart*. New York: Alba House, 1991.

- Callahan, Annice, R.S.C.J., ed. *Spiritualities of the Heart: Approaches to Personal Wholeness in Christian Tradition*. New York: Paulist, 1990.

Contains 14 essays which consider various ways that spiritual writers have viewed and incorporated the heart into their work. Authors treated include Irenaeus, Augustine, Bonaventure, Thomas Aquinas, Catherine of Sienna, Martin Luther, Ignatius of Loyola, Teresa of Avila, John of the Cross, Francis de Sales, Jane de Chantal, Madeline Sophie Barat, Teilhard de Chardin, Jean Vanier (and L'Arche), and Henri Nouwen. Callahan was professor of spiritual theology at Regis College, Toronto and is now an adjunct at the University of San Diego.

- Callahan, Sidney. *In Good Conscience: Reason and Emotion in Moral Decision Making*. San Francisco: Harper & Row, 1991.

Discusses the role and function of conscience and emotions in the context of American society, taking into account new psychological understandings of self, emotion, reason, intuition, problem-solving and developmental change.

- Cates, Diana Fritz. *Choosing to Feel: Virtue, Friendship, and Compassion for Friends*. Notre Dame: University of Notre Dame Press, 1997.

Reviewed by Stephen J. Pope in *Theological Studies* 59 (1998): 167-169.

- Frank, Robert H. *Passions within Reason: The Strategic Role of the Emotions*. New York: Norton, 1988.

Gibbard, Allan. *Wise Choices, Apt Feelings*. Cambridge: Harvard University Press, 1990.

Gibbard aims to present a naturalistic picture of human normative life, i.e., humans are natural animals which acknowledge norms of action, thought, and feeling, and thus, Gibbard's position is basically "norm expressivist" analysis. Positively reviewed by Simon Blackburn in *Ethics* 102 (January 1992): 342-356.

Gregson, Vernon, ed. *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. New York: Paulist Press, 1988.

Harak, G. Simon, S.J. *Virtuous Passions: The Formation of Christian Character*. New York: Paulist Press, 1993.

In a twist on the virtue ethics debate Harak suggests that morality is best approached through a discussion of human passions which move the person toward God and life's joys. According to the author this approach requires a new model of human agency which can better take account of, and manage the passions. Thomas Aquinas and Ignatius of Loyola provide two dialogue partners for Harak's discussion.

Lauritzen, Paul. *Religious Belief and Emotional Transformation: A Light in the Heart*. Lewisburg: Bucknell University Press, 1992.

"This work is premised on the belief that we must recover the theoretical significance of emotions in moral life and that this task is especially important for religious ethicists who wish to understand how religious faith can transform moral experience. One of the fundamental convictions informing this work is that a careful examination of our emotions and of their relation to religious faith helps to account for the power of a religious vision of the world to bring out dramatic moral transformations." p. 13. Lauritzen is Professor of Religious Ethics at John Carroll University.

Milhaven, J. Giles. *Good Anger: We Love More Than We Think We Do*. Kansas City: Sheed and Ward, 1989.

Midgeley, Mary. *Heart and Mind, the Varieties of Moral Experience*. New York: St. Martin's Press, 1981.

Discussed by Mary Douglas in her review essay "Morality and Culture" *Ethics* 93 (1983): 786-791.

Moore, Mary Elizabeth. *Teaching from the Heart: Theology and Educational Method*. Minneapolis: Fortress Press, 1991.

Argues for an organic approach to religious, moral, and theological education.

O'Connell, Timothy E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.

Addresses from theological, psychological, and sociological perspectives the question of how people come to embody Christian values and the implications for the Church and its ministry. O'Connell devotes special attention to the role of narrative and imagination in the moral formation of the Christian disciple. O'Connell is Professor of Christian Ethics in the Institute of Pastoral Studies at Loyola University, Chicago.

Oppenheim, Frank M., S.J., ed. *The Reasoning Heart: Toward A North American Theology*. Washington, D.C.: Georgetown University Press, 1986.

Essays, five of which appeared originally in *Theological Studies*, which come from the John Courtney Murray Writers' Group, whose aim is to develop a theology which is distinctively North American by using, among other aspects, resources from American philosophy and philosophical theology in order to contribute an indigenous perspective on the interpretation of religious experience and religious feelings within American culture.

Shelton, Charles M., S.J. *Morality of the Heart: A Psychology for the Christian Moral Life*. New York: Crossroads, 1990.

Presents the thinking of leading developmental psychologists such as Hoffman, Kohlberg, Hann, and Gilligan, along with aspects of psychoanalytic theory, the cognitive sciences, theology and the arts. The "heart" is used as the central and unifying metaphor for morality. Shelton develops his theory, first from psychology and analyses of Melville's *Billy Budd* and the recent movie, *Rainman*, and secondly from Christian experience such as the Parable of the Good Samaritan, Paul, and the description of Jesus in Hebrews.

Walsh, Michael J. *The Heart of Christ in the Writings in Karl Rahner: An Investigation of Its Christological Foundation as an Example of the Relationship between Theology and Spirituality*. Analecta Gregoriana, 209. Roma: Università Gregoriana Editrice, 1977.

Doctoral dissertation done under Robert Faricy, S.J.

Webster, Douglas D. *Choices of the Heart: Christian Ethics for Today*. Grand Rapids: Zondervan, 1990.

Modern America has lost its ability to relate ethics to everyday life. Extreme individualism has led to a lack of moral structures. According to Webster, the solution is to educate the heart.

Religion & Morality, Worship, Prayer, Sacraments & Ethics

Articles on Religion and Morality

Carney, Frederick S. "On Frankena and Religious Ethics." *Journal of Religious Ethics* 3 (1975): 7-26.

One of three articles focusing on the religious ethics of William Frankena.

Christiansen, Drew, S.J. "Faith's Adventure: An Overview." In *The Reasoning Heart: Toward a North American Theology*, 1-21. Edited by Frank M. Oppenheim, S.J. Washington, D.C.: Georgetown University Press, 1986.

Synoptic introduction to a group of essays, five of which appeared originally in *Theological Studies*, which come from the John Courtney Murray Writers' Group, whose aim is to develop a theology which is distinctively North American by using, among other aspects, resources from American philosophy and philosophical theology in order to contribute an indigenous perspective on the interpretation of religious experience and religious feelings within American culture.

Clayton, John. "Religions and Rights: Local Values and Universal Declarations." In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 259-66. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Dupré, Louis. "Secular Morality and Sacred Obligation." In *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*, 47-57. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

Evans, Donald. "Does Religious Faith Conflict with Moral Freedom?" In *Religion and Morality: A Collection of Essays*, 348-392. Edited by Gene Outka and John P. Reeder, Jr. Garden City: Doubleday, Anchor Books, 1973.

Fowl, Stephen E. "Could Horace Talk with the Hebrews? Translatability and Moral Disagreement in MacIntyre and Stout." *Journal of Religious Ethics* 19 (1991): 1-20.

Frank, Richard. "Moral Obligation in Classical Muslim Theology." *Journal of Religious Ethics* 11 (1983): 204-223.

Discusses what might be termed the "specificity" of Muslim ethics, in that according to the theology of the Basrian Mu'tazilites, God "created mankind as autonomous moral agents precisely with the purpose of rewarding them in a future life in a way that proportionately exceeds whatever in strict justice they might deserve because of their having done, either entirely or on balance, what is good and avoided what is bad. It is for this end, indeed, that God has sent prophets: in order to inform us of the conditions of the life to come and to impose upon us certain additional obligations not specifically deducible from the basic ethical principles by autonomous reason. Revelation, that is, gives men further incentives to do what is fundamentally right and imposes duties the fulfillment of which fosters the habit of right action." p. 207.

Frankena, William K. "Is Morality Logically Dependent on Religion?" In *Religion and Morality: A Collection of Essays*, 295-317. Edited by Gene Outka and John P. Reeder, Jr. Garden City: Doubleday, Anchor Books, 1973.

Gamwell, Franklin I. "Moral Realism and Religion." *The Journal of Religion* 73 (1993): 475-495.

One of the articles coming out of the D.R. Sharpe Centennial Conference on Realism and Responsibility in Contemporary Ethics. Gamwell teaches at the University of Chicago Divinity School.

———. "Theism and Public Ideals." In *Issues of Justice: Social Sources and Religious Meanings*, 75-90. Edited by Warren R. Copeland and Roger D. Hatch. Macon GA: Mercer University Press, 1988.

Gort, Jerald D. "The Christian Ecumenical Reception of Human Rights." In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 203-28. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Gustafson, James M. "Religion and Morality from the Perspective of Theology." In *Religion and Morality: A Collection of Essays*, 125-154. Edited by Gene Outka and John P. Reeder, Jr. Garden City: Doubleday, Anchor Books, 1973.

Gustafson is an ordained minister in the United Church of Christ, and retired as the Henry R. Luce Professor of Humanities and Comparative Studies at Emory University. Previously he taught at Yale and the University of

Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr.

Hare, R.M. "The Simple Believer." In *Religion and Morality: A Collection of Essays*, 393-427. Edited by Gene Outka and John P. Reeder, Jr. Garden City: Doubleday, Anchor Books, 1973.

John Paul II, Pope. *Fides et Ratio*. Encyclical Letter on Faith and Reason. 1998. http://www.vatican.va/edocs/ENG0216/_INDEX.HTM

Pope John Paul II's 1998 Encyclical on the relation between faith and reason as it is treated in philosophy and theology in the context of Christian faith. Pope John Paul II reigned from October, 1978 until April 2, 2005.

Johnstone, Brian V., C.Ss.R. "Faith and Reason in Morals: A Polyphony of Traditions." *Studia Moralia* 35 (1997): 261-282.

Knitter, Paul F. "World Religions: A Cause and Cure of Global Ethical Confusion." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 258-274. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Lauritzen, Paul. "Emotions and Religious Ethics." *Journal of Religious Ethics* 16 (1988): 307-324.

Argues that the traditional dichotomy between reason and emotion should be abandoned, and that developing an account of emotions that attends to their cognitive structure can pave the way for a reassessment of the role emotions play in efforts to live morally. Lauritzen is Professor of Religious Ethics at John Carroll University.

Lecaldano, Eugenio. "Principi e basi razionali di un'etica non-religiosa." In *Problemi di etica: fondazione, norme, orientamenti*, 21-68. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Little, David, and Twiss, Sumner B, Jr. "Basic Terms in the Study of Religious Ethics." In *Religion and Morality: A Collection of Essays*, 35-77. Edited by Gene Outka and John P. Reeder, Jr. Garden City: Doubleday, Anchor Books, 1973.

Mackey, James P. "Moral Values as Religious Absolutes." In *Philosophy, Religion and the Spiritual Life*, 145-160. Edited by Michael McGhee. New York: Cambridge University Press, 1992.

Magill, Gerard. "Imaginative Moral Discernment: Newman on the Tension between Reason and Religion." *The Heythrop Journal* 32 (1991): 493-512.

Magill teaches theology at St. Louis University.

McCarthy, Gerald. "Meaning, Morals and the Existence of God." *Horizons* 9 (1982): 288-301.

Examines the arguments of Schubert Ogden and Hans Küng for the existence of God and the relation of such a belief to moral choices. This argument is then evaluated in light of some analytic philosophers, such as Baier, Nielsen, and Ayer.

McFarland, H. Neill. "Religion and Ethnicity." *Shingaku-Kenkyu* 40 (March 1993): 1-9.

McFarland is Professor Emeritus of the History of Religions at Southern Methodist University.

McGhee, Michael. "Facing Truths: Ethics and the Spiritual Life." In *Philosophy, Religion and the Spiritual Life*, 229-246. Edited by Michael McGhee. New York: Cambridge University Press, 1992.

Menzel, Paul T. "Divine Grace and Love: Continuing Trouble for a Logically Non-dependent Religious Ethics." *Journal of Religious Ethics* 3 (1975): 255-270.

Mouw, Richard J. "Religious Conviction and Public Civility." Chapter 7 in *Ethics, Religion, and the Good Society: New Direction in a Pluralistic World*, 95-109. Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Murdoch, Iris. "On 'God' and 'Good'." In *The Anatomy of Knowledge*. Edited by Marjorie Grene. Amherst: University of Massachusetts Press; London: Routledge and Kegan Paul, 1969.

Also found in *Revisions: Changing Perspectives in Moral Philosophy*, 68-91. Edited by Stanley M. Hauerwas and Alasdair MacIntyre. Notre Dame: University of Notre Dame Press, 1983.

O'Donovan, Oliver. "How Can Theology Be Moral?" *Journal of Religious Ethics* 17 (1989): 81-94.

Discusses the dialectic between theology and moral thought. O'Donovan is an Evangelical Anglican ethicist and Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford.

Reinders, Johannes S. "Human Rights from the Perspective of a Narrow Conception of Religious Morality." In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 3-23. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Sagi, Avi, and Daniel Statman. "Divine Command Morality and Jewish Tradition." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 39-67.

Tinder, Glenn. "Can We Be Good Without God?: On the political meaning of Christianity." *The Atlantic* (December, 1989): 68-85.

Tinder is professor of political science at the University of Massachusetts-Boston.

Vroom, Hendrik M. "Religious Ways of Life and Human Rights." In *Human Rights and Religious Values: An Uneasy Relationship?*, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 24-42. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Walter, James J. "The Relation between Faith and Morality: Sources for Christian Ethics." *Horizons* 9 (1982): 251-270.

Outlines a spectrum of six ways of relating faith and morality used by various theologians, and follows this with the author's own proposal. Walter was at this writing Professor of Christian Ethics at Loyola University, Chicago and now is professor of bioethics at Loyola Marymount University in Los Angeles.

Weithman, Paul J. "Rawlsian Liberalism and the Privatization of Religion: Three Theological Objections Considered." *Journal of Religious Ethics* 22 (1994): 3-28.

See also the following responses: Timothy P. Jackson, "Love in a Liberal Society: A Response to Paul J. Weithman," *Journal of Religious Ethics* 22

(1994): 29-38; David Hollenbach, S.J., "Public Reason/Private Religion?: A Response to Paul J. Weithman," *Journal of Religious Ethics* 22 (1994): 39-46; and John Langan, S.J., "Overcoming the Divisiveness of Religion: A Response to Paul J. Weithman," *Journal of Religious Ethics* 22 (1994): 47-52.

_____. "Taking Rites Seriously." *Pacific Philosophical Quarterly* 75 (1994): 272-94.

Discusses Rawls' theory and the role of religion in arguments of public reason.

Yoon, Ho-Jin. "The Role of Religion in the Redefinition of Ethics." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 208-215. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Books on Religion and Morality

Audi, Robert, and Wainwright, William J., eds. *Rationality, Religious Belief, and Moral Commitment: New Essays in the Philosophy of Religion*. Ithaca: Cornell University Press, 1986.

Reviewed by Charles W. Allen in *Journal of Religion* 69 (1989): 569-570.

Battin, Margaret P. *Ethics in the Sanctuary: Examining the Practices of Organized Religion*. New Haven: Yale University Press, 1990.

Discusses several issues of what Battin terms "Ecclesioethics," namely, confidentiality (connected with the confession of sin), informed consent (connected with faith healing, avoidance of medical care, etc.), and paternalism (which arises in the search for converts). Battin teaches philosophy at the University of Utah. Reviewed by Meredith B. Handspicker in *Theology Today* 48 (1991): 228-232.

Beaty, Michael, Fisher, Carlton, and Nelson, Mark, eds. *Christian Theism and Moral Philosophy*. Macon GA: Mercer University Press, 1998.

Essays which address the role of Christian faith in moral philosophy, grouped in three sections: The Metaphysics of Morals; The Epistemology of Ethics; and The Ethics of Love. Contributors include Ralph McInerny, Marilyn

McCord Adams, John Howard Yoder, and Stanley Hauerwas and Charles Pinches.

Bellah, Robert, et al. *The Good Society*. New York: Alfred A. Knopf, 1991.

A follow up on the authors' earlier book, *Habits of the Heart*, this book argues for taking greater communal responsibility for our economic and political institutions, which in turn will increase our shared understanding of the common good and therefore the subsequent enrichment of democratic institutions, etc.

———. *Habits of the Heart: Individualism and Commitment in American Life*. Berkeley: University of California Press, 1985.

In German: *Gewohnheiten des Herzens. Individualismus und Gemeinsinn in der amerikanischen Gesellschaft*. Köln, 1987.

Blasi, Anthony J. *Moral Conflict and Christian Religion*. New York: Peter Lang, 1988.

Phenomenological approach. Reviewed by Cynthia Eller in *Journal of the American Academy of Religion* 59 (1991): 394-396.

Brown, Robert McAfee. *Spirituality and Liberation: Faith, Social Issues and the Christian*. Hodder, 1989.

Analyses the reasons for the separation of religious and political concerns, and discusses different ways of holding them in balance.

Chamberlain, Paul. *Can We Be Good Without God?: A Conversation About Truth, Morality, Culture and a Few Other Things That Matter*. Downers Grove, IL: InterVarsity Press, 1996.

Cochran, Thomas C. *Challenges to American Values: Society, Business and Religion*. Oxford: Oxford University Press, 1985.

Dore, C. *Moral Scepticism*. Library of Philosophy and Religion. New York: Macmillan, 1991.

Argues that God exists, that he has pro and con attitudes towards human behavior and that these attitudes are constitutive of moral goodness and badness.

Elias, John L. *Moral Education: Secular and Religious*. Malabar FL: Robert E. Krieger, 1989.

Fallon, Timothy P. S.J., and Riley, Philip Boo, eds. *Religion and Culture: Essays in Honor of Bernard Lonergan, S.J.* Albany: SUNY Press, 1987.

Essays from a March, 1984 symposium on Religion and Culture held at the University of Santa Clara.

Fuchs, Josef, S.J. *Christian Ethics in a Secular Arena*. Translated by Bernard Hoose and Brian McNeil. Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1984.

Italian translation: *Etica cristiana in una società secolarizzata*. Casale Monferrato: Piemme, 1984.

———. *Christian Morality: The Word Became Flesh*. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987.

Italian translation: *Il Verbo si fa carne; teologia morale*. Casale Monferrato: Piemme, 1989.

Gamwell, Franklin. *The Divine Good: Modern Moral Theory and the Necessity of God*. Foreword by David Tracy. San Francisco: HarperCollins, 1990.

Gamwell's basic thesis is that a theistic conviction, in the form of necessary belief in a religious metaphysical telos or 'divine good' is needed to ground moral theory. Gamwell admits that this claim runs counter to the dominant Kantian consensus that ethics cannot be theistic. Includes a chapter critiquing the "Empirical Teleology" of Alasdair MacIntyre. Reviewed by Anthony Battaglia in *Horizons* 20 (1993): 372-374; by Ronald M. Green in *Theological Studies* 52 (1991): 763-765; and by Paul J. Philibert, O.P. in *America* (18 April 1992): 326-329. Gamwell teaches at the University of Chicago Divinity School.

Gelpi, Donald L., S.J., ed. *Beyond Individualism: Toward a Retrieval of Moral Discourse in America*. Notre Dame: University of Notre Dame Press, 1989.

Graham, Gordon. *The Idea of Christian Charity: A Critique of Contemporary Conceptions*. Library of Religious Philosophy, 3. Notre Dame: University of Notre Dame Press, 1990.

According to Graham no code of values in society can survive without the support of a religious context. He establishes a case for liberalism and the concomitant separation of Church and State, and argues that modern civilization cannot prosper without Christianity. Graham is Reader in Moral Philosophy at the University of St. Andrews, Fife, Scotland.

———. *Living the Good Life: An Introduction to Moral Philosophy*. New York: Paragon House, 1990.

Discusses the dialectical development of moral philosophy through a series of ethical theories seen as "stages": egoism, hedonism, eudaimonism, existentialism, Kantianism, utilitarianism. Each theory is presented as a foil for the next, and the concluding chapter considers religion as a possible final answer.

Green, Ronald M. *Religion and Moral Reason: A New Method for Comparative Study*. New York and Oxford: Oxford University Press, 1988.

Reviewed by Philip E. Devenish in *Journal of Religion* 69 (1989): 580-581.

———. *Religious Reason: The Rational and Moral Basis of Religious Belief*. Oxford: Oxford University Press, 1978.

Greenawalt, Kent. *Conflicts of Law and Morality*. Clarendon Law Series. Oxford: Oxford University Press, 1987.

———. *Religious Convictions and Political Choice*. Oxford: Oxford University Press, 1987.

Considers the question of the extent to which Americans properly rely on their religious beliefs when they make and defend their political positions, and also treats the issue of the compatibility of those religious convictions with the processes of a liberal democracy. Concrete issues such as abortion and animal rights are treated to illustrate the religious and secular bases for decisions. Greenawalt teaches at Columbia.

Hallett, Garth L., S.J. *Christian Moral Reasoning: An Analytic Guide*. Notre Dame: University of Notre Dame Press, 1983.

Hallett seeks to answer the question that if Christians wish to be both consistent and true to their past, then what criterion of right and wrong should they adopt? Uses both theological and analytic currents of thought. Hallett is professor of philosophy at St. Louis University.

Hartt, Julian N., Hart, Ray L., and Scharlemann, Robert P. *The Critique of Modernity: Theological Reflections on Contemporary Culture*. Charlottesville: University Press of Virginia, 1986.

Hauerwas, Stanley; Nancy Murphy, and Mark Nation, eds. *Theology Without Foundations: Religious Practice and the Future of Theological Truth*. Nashville: Abingdon Press, 1994.

Essays develop the notion of theological and ethical claims as emerging naturally out of specific worship communities, while calling into question the foundationalist assumption that all knowledge needs to be founded on universally acceptable categories of reason and experience.

Hebblethwaite, Brian. *Ethics and Religion in a Pluralistic Age*. Herndon VA: T&T Clark, 1997.

Hebblethwaite addresses two major themes: the interconnection of Christian ethics and doctrine, and the interconnection of Christian ethics and the wider history of religions. In both cases, Brian Hebblethwaite contends that the distinctiveness of Christian ethics can only be understood and appreciated against a wider background. He explores the strengths and weaknesses of the different religions' contributions to the overcoming of evil, and reveals the distinctiveness of the pluriform and complex nature of Christian ethics in its relationships with both the major world faiths and contemporary humanism.

Helm, Paul, ed. *Divine Commands and Morality*. Oxford: Oxford University Press, 1981.

Kenny, Anthony. *Reason and Religion: Essays in Philosophical Theology*. Oxford: Basil Blackwell, 1987.

Reviewed by David Burrell in *Journal of Religion* 69 (1989): 570-571.

Lauritzen, Paul. *Religious Belief and Emotional Transformation*. Lewisburg: Bucknell University Press, 1992.

Lauritzen is Professor of Religious Ethics at John Carroll University.

Little, David, and Twiss, Sumner B, Jr. *Comparative Religious Ethics*. New York: Harper & Row, 1978.

MacLagen, W.G. *The Theological Frontier of Ethics: An Essay based on the Edward Cadbury Lectures in the University of Birmingham, 1955-1956*. London: Allen & Unwin, 1961.

MacNamara, Vincent. *Faith and Ethics*. Dublin: Gill and Macmillan; and Washington, D.C.: Georgetown University Press, 1985.

Good theological discussion of the major developments in the renewal of Roman Catholic moral theology from the end of the 19th century up to the present. Treats especially well the contemporary debate between the "Moral Autonomy School" (e.g. Alfons Auer, Josef Fuchs, Bruno Schüller, etc.) and the "Faith Ethic School" ([*Glaubensethik*], e.g. Joseph Ratzinger, Heinz Schürmann, etc.).

Markham, Ian S. *Plurality and Christian Ethics*. New Studies in Christian Ethics. New York: Cambridge University Press, 1994.

Discusses key issues raised by plurality and secularism in complex modern societies and critiques some of the British attempts to come to terms with plurality--particularly the so-called Christendom Group. Contrasted with this group Markham then praises the "public philosophy" of Richard John Neuhaus as a better approach to meeting the challenges of pluralism in secular society. Markham's overall thesis is that "Christian ethics and theological vision have something distinctive and rational to say which goes beyond the contentions of secular plurality" (p. x). Reviewed by James T. Bretzke, S.J. in *Theological Studies* 56 (1995): 805-807. Markham is Lecturer in Theology at the University of Exeter. This is his first book.

McCarthy, Gerald D., ed. *The Ethics of Belief Debate*. American Academy of Religion Academy Series, 41. Atlanta: Scholars Press, 1986.

McGhee, Michael, ed. *Philosophy, Religion and the Spiritual Life*. Royal Institute of Philosophy Supplement, 32. New York: Cambridge University Press, 1992.

Meilaender, Gilbert C. *Faith and Faithfulness: Basic Themes in Christian Ethics*. Notre Dame: University of Notre Dame, 1991.

Meilaender focuses on the particular shape of the Christian life as it pertains to the commitments of believers and to the way in which those commitments form moral vision. Reviewed by Edward Vacek, S.J. in *Theological Studies* 53 (1992): 789. Meilaender is Professor of Religion at Oberlin College.

- . *Friendship: A Study in Theological Ethics*. Revisions. Notre Dame: University of Notre Dame, 1981.

Investigates the significance for Christian ethics of the tension between *philia*, the bond of special preference, and *agape*, the notion of universal love, which in Christian thought is likened to the attitude of the Heavenly Father who makes his rain fall on the just and unjust.

- . *The Limits of Love*. University Park: Pennsylvania State University Press, 1987.

Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political). Reviewed by Kevin Kelly in *Heythrop Journal* 32 (1991): 274-276.

- Milbank, John. *Theology and Social Theory: Beyond Secular Reason*. Oxford: Basil Blackwell, 1990.

Claims to be a post-modern Christian ethicist. Milbank treats Alasdair MacIntyre in Chapter 12, "Difference of Virtue, Virtue of Difference." Reviewed by Ian Markham in *First Things* (January 1992): 46-48.

- Mitchell, Basil. *How To Play Theological Ping-Pong: Essays on Faith and Reason*. Grand Rapids: William B. Eerdmans, 1991.

Discusses theological argumentation, the possibility of a distinctive Christian ethics, the place of symbols in Christianity, and contemporary challenges to Christian apologetics. Mitchell teaches philosophy at Oxford.

- . *The Justification of Religious Belief*. London: Macmillan, 1973; reprint ed., New York: Oxford University Press, 1981.

- . *Law, Morality, and Religion in a Secular Society*. Oxford: Oxford University Press, 1967, 1970.

- . *Morality: Religious and Secular: The Dilemma of Traditional Conscience*. Oxford: Clarendon, 1989.

- . *The Philosophy of Religion*. Oxford Readings In Philosophy. Oxford: Oxford University Press, 1971.

Mooney, Christopher, S.J. *Boundaries Dimly Perceived: Law, Religion, Education and the Common Good*. Notre Dame: University of Notre Dame Press, 1990.

_____. *Public Virtue: Law and the Social Character of Religion*. Notre Dame: University of Notre Dame Press, 1986.

Murdoch, Iris. *The Sovereignty of Good*. New York: Schocken Books, 1971.

Musschenga, Bert, ed. *Does Religion Matter Morally?: A Critical Reappraisal of the Thesis of Morality's Independence from Religion*. Kampen, The Netherlands: Kok Pharos Publishing House, 1996.

Nielsen, Kai. *Ethics Without God*. London: Pemberton Books, 1973.

Nielsen is professor of philosophy at the University of Calgary, Alberta.

Oppenheim, Frank M., S.J., ed. *The Reasoning Heart: Toward A North American Theology*. Washington, D.C.: Georgetown University Press, 1986.

Essays, five of which appeared originally in *Theological Studies*, which come from the John Courtney Murray Writers' Group, whose aim is to develop a theology which is distinctively North American by using, among other aspects, resources from American philosophy and philosophical theology in order to contribute an indigenous perspective on the interpretation of religious experience and religious feelings within American culture.

Outka, Gene and Reeder, John P., Jr., eds. *Religion and Morality: A Collection of Essays*. Garden City: Doubleday, Anchor Books, 1973.

Contributions from Robert Merrihew Adams, K.O.L. Burridge, Eric D'Arcy, Donald Evans, William K. Frankena, James M. Gustafson, R.M. Hare, Louis Jacobs, Godfrey Lienhardt, David Little, Gene Outka, John P. Reeder, Jr., and Sumner B. Twiss, Jr.

Perry, Michael J. *Love and Power: The Role of Religion and Morality in American Politics*. Oxford: Oxford University Press, 1991.

Perry argues that religiously grounded moral conviction does have a legitimate role to play public deliberation on contested issues. Conceived as a sequel to Perry's *Morality, Politics and Law*. Perry teaches at the Northwestern University School of Law.

_____. *Morality, Politics, and Law*. Oxford: Oxford University Press, 1988.

Addresses the proper relation of moral and religious belief to politics and law, especially constitutional law. Perry discusses whether a common moral foundation exists that is capable of providing, in a diverse social system, consistent guidelines for handling divisive political, policy, religious and constitutional disputes.

Plantinga, Alvin, and Wolterstorff, Nicholas, eds. *Faith and Rationality: Reason and Belief in God*. Notre Dame: University of Notre Dame Press, 1983.

Post, Stephen G. *A Theory of Agape: On the Meaning of Christian Love*. Cranbury NJ: Bucknell University Press, 1990.

Quinn, Philip L. *Divine Commands and Moral Requirements*. Clarendon Library of Logic and Philosophy. Oxford: Oxford University Press, 1978.

Ramsey, Ian T., ed. *Christian Ethics and Contemporary Philosophy*. London: SCM Press, 1966.

Italian translation: *Etica cristiana e filosofia contemporanea*. Bologna: EDB, 1971.

Runzo, Joseph, ed. *Ethics, Religion, and the Good Society: New Directions in a Pluralistic World*. Louisville: Westminster/John Knox Press, 1992?

Sacks, Jonathan. *The Persistence of Faith, Religion, Morality and Society in a Secular Age*. The Reith Lectures, 1990. London, 1991.

Sacks is Chief Rabbi of the United Hebrew Congregations of the British Commonwealth and former Principal of Jews' College, London.

Schüller, Bruno, S.J. *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral*. Düsseldorf: Patmos Verlag, 1982.

In English: *The Wholly Human*. Washington, D.C.: Georgetown University Press, 1985.

Italian translation: *L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo*. Collectio-Etica, 3. A cura di S. Privitera. Palermo: Edi Ofes, 1987.

Italian translation of two books by Schüller: *Die Begründung sitlicher Urteile. Typen ethischer Argumentation in der Moralthologie*, (Düsseldorf: Patmos Verlag, 1980), and *Der menschliche Mensch. Aufsätze zur Metaethik*

und zur Sprache der Moral, (Düsseldorf: Patmos Verlag, 1982). Reviewed by Domenico Capone, C.Ss.R. in *Studia Moralia* 28 (1990): 648-652.

Stout, Jeffrey. *Ethics After Babel: The Languages of Morals and Their Discontents*. Cambridge: James Clarke & Co., 1988.

Stout is critiqued by Alasdair MacIntyre in the latter's article, "The Privatization of Good: *An Inaugural Lecture*," *The Review of Politics* 52 (1990): 344-361.

See a "Review Symposium on *Ethics After Babel*" in *Theology Today* 66 (1989). See also a review by Allen D. Verhey which covers *The Flight from Authority* as well, *Calvin Theological Journal* 25 (1990): 262-266.

_____. *The Flight from Authority: Religion, Morality and the Quest for Autonomy*. Notre Dame: University of Notre Dame Press, 1981.

Reviewed by Robin Lovin in *Journal of Religion* 65 (1985): 244-249. See also a review by Allen D. Verhey which covers *Ethics after Babel* as well, *Calvin Theological Journal* 25 (1990): 262-266.

Tinder, Glenn. *The Political Meaning of Christianity: An Interpretation*. Baton Rouge: Louisiana State University Press, 1989.

Tinder, a professor of political science at the University of Massachusetts-Boston, treats what he calls the "prophetic stance" of Christianity as it faces faith issues which have a public dimension. Tinder seeks to define a normative Christian stance, as well as to delineate some practical implications which would flow from such a position. Tinder's work has a strong Calvinist resonance, with echoes of Reinhold Niebuhr. Negatively reviewed by Walter Brueggemann in *Theology Today* 47 (1991): 436-440. Brueggemann, besides disagreeing with Tinder's conclusions, holds that Tinder presents an argument "at every turn based in a misreading of Scripture and tradition." (p. 436). Brueggemann concludes that Tinder's book "may be simply a thinly disguised ideological statement on behalf of political reactionism. Tinder is dismissive of almost any thinking or action that affirms social possibility." (p. 440). Positively reviewed by John Navone, S.J., "Glenn Tinder's Prophetic Spirituality." *Milltown Studies* 28 (1991): 132-150.

Trembath, Kern Robert. *Divine Revelation: Our Moral Relation with God*. Oxford: Oxford University Press, 1991.

According to Trembath, the grounding of human nature itself in God constitutes the fundamental revelation of the self-transcending God, which accounts both for how we can hear God's word on the one hand, and how we are constituted as self-transcending beings on the other. Until this grounding is accounted for, all speculations about real or alleged divine revelations are critically presumptuous. Trembath locates the moralness of human beings particularly in their capacities for knowing, loving, and hoping (which he sees as the historical expression of the Triune God) and thus in the fundamental communitarianess of human beings, which he sees as the expression of the One God. Trembath worked at the University of Notre Dame and now is on the administrative staff of the University of San Francisco.

Ward, Keith. *Ethics and Christianity*. Muirhead Library of Philosophy. London: Allen & Unwin; New York: Humanities Press, 1970.

Winter, Gibson. *Community and Spiritual Transformation: Religion and Politics in a Communal Age*. New York: Crossroad, 1990.

Winter, who teaches social ethics at Temple University, maintains that communal rebuilding is one of the central components of both the powerful religious and political forces now operative in the world. The book is organized into six chapters which treat: 1) communal quality of religious movements which now interact with political bodies; 2) the communal reality of personal and interpersonal life, with special reference to the abortion debate; 3) moral aspects of the interpersonal life; 4) organization of work in institutions which either support or damage life; 5) movement from the minimal state of the market era to democratic communalism; and 6) radical transformations in beliefs and practices now emerging.

Articles on Ethics, Prayer, Liturgy, Worship and Sacraments

AA.VV. "Symposium: The Revisioning of Worship." *Theology Today* 48 (1991): 6-55.

Three articles by Nicholas Wolterstorff, John Howard Yoder, and Geoffrey Wainwright, plus three responses to Wolterstorff's article.

Bergant, Dianne, C.S.A. "Liturgy and Scripture: Creating a New World." In *Liturgy and Social Justice: Celebrating Rites, Proclaiming Rights*, 12-26. Edited by Edward M. Grosz. New York: Paulist Press, 1989.

Paper given at the 1988 National Meeting of the Federation of Diocesan Liturgical Commissions held in San Diego, California.

Bretzke, James T., S.J. "Spirituality USA: Surveying the Scene." In *Living Theology: the Intersection of Culture, Spirituality, and Theology in Asia and the Pacific*, 4-12. Edited by Jose Mario C. Francisco, S.J. Manila: Jesuit Conference of East Asia and Oceania, 2001.

Originally given as a paper presented to the JCEAO Theological Study Week, July 23-27, 2001, East Asian Pastoral Institute (EAPI), Quezon City, Philippines.

Clark, Peter A., S.J. "The Transition between Ending Medical Treatment and Beginning Palliative Care: The Need for a Ritual Response." *Worship* 72 (July 1998): 345-354.

Proposes a "Rite of Christian Commitment to the Terminally Ill." Clark holds the John McShain Chair in Ethics at St. Joseph's University, Philadelphia.

Dallen, James. "Liturgy and Justice for All." *Worship* 65 (1991): 290-306.

Dallen's thesis is the "the church must seek both liturgy and justice for all. Until the instances of discrimination and injustice are removed and until the eucharist is celebrated by the whole church, the correlation of liturgy and justice will not be apparent nor will the liturgy moves us to work for justice." p. 303.

Dudley, Martin, and Pinnock, Jill. "Rites of Penance and Reconciliation." In *Confession and Absolution*, 181-205. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

Compares different Christian liturgies of Penance. One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Eid, Volker. "Sakramente und christliches Ethos. Skizze zu einem Thema des Problems Glaube und Moral." *Studia Moralia* 15 (1977): 139-153.

Published on the occasion of the *Festschrift* given to Häring in this volume of *Studia Moralia*.

Farrell, Dermot. "The Dogmatic Foundations of Bernard Häring's Thought on Christian Morality as a Sacramental Way of Life." STD Dissertation at the Pontifical Gregorian University, Rome, 1988.

Dissertation directed by Philip Rosato, S.J.

Furnish, Victor Paul. "A Paradigm for Ethics in First Corinthians." *Interpretation* 44 (1990): 145-157.

See especially the section on *1 Corinthians 11:17-34*: "When the more prosperous ignore and demean their poorer sisters and brothers, they are violating 'the body and blood of the Lord' (vs. 27), since their conduct does not in fact manifest the gracious, saving power of the cross. Moreover, they are violating their own identity as 'the body' of Christ (v. 29; note v. 22, 'Or do you despise God's church?')." p. 153.

Guroian, Vigen. "Bible and Ethics: An Ecclesial and Liturgical Interpretation." *Journal of Religious Ethics* 18 (1990): 129-157.

Focuses on the uses of the Bible in the Orthodox tradition and analyzes the use of the beatitudes in the Byzantine liturgy, John Chrysostom's homiletic presentation of the story of Lazarus and the Rich Man, and Paul's use of Scripture for ethical instruction in the contexts of Christian baptism and eucharist. A revised version of this article appears under the title "The Bible in Orthodox Ethics" as chapter 3 in Guroian's *Ethics after Christendom: Toward an Ecclesial Christian Ethic*, 53-80. Grand Rapids: William B. Eerdmans, 1994. Guroian teaches theology and ethics at Loyola College in Baltimore.

_____. "Toward Ecology as an Ecclesial Event: Orthodox Theology and Ecological Ethics." *Communio* 18 (1991): 89-110.

A revised version of this article appears under the title "Ecological Ethics: An Ecclesial Event" as chapter 7 in Guroian's *Ethics after Christendom: Toward an Ecclesial Christian Ethic*, 155-174. Grand Rapids: William B. Eerdmans, 1994.

_____. "Tradition and Ethics: Prospects in a Liberal Society." *Modern Theology* 7 (1991): 205-224.

The post-modern crisis involves a crisis in Christian ethics as well. Considers the link between ritual (as seen in Faulkner's stories) and liturgy (as in the Orthodox tradition and New Testament teaching in Colossians),

tradition and ethics. Guroian holds that Christian ethics must have ecclesial locations or else it cannot exist in an integral fashion. A revised version of this article appears as chapter 2 in Guroian's *Ethics after Christendom: Toward an Ecclesial Christian Ethic*, 29-52. Grand Rapids: William B. Eerdmans, 1994.

- . "Seeing Worship as Ethics: An Orthodox Perspective." *Journal of Religious Ethics* 13 (1995): 332-359.

Also in Guroian's *Incarnate Love: Essays in Orthodox Ethics*, 51-78. Notre Dame: University of Notre Dame Press, 1987.

- Katz, Stephen. "Mysticism and Ethics in the Western Mystical Tradition." *Religious Studies* 28 (1992): 407-423.

- Keating, James. "Listening to Christ's Heart: Moral Theology and Spirituality in Dialogue." *Milltown Studies* 39 (1997): 48-65.

Discusses the theme of devotion to the heart of Christ in relation to formation of conscience and character. Keating is associate professor of moral theology at the Pontifical College Josephinum in Ohio.

- . "Prayer and Ethics in the Thought of Hans Urs von Balthasar." *Irish Theological Quarterly* 62 (1/1996): 29-37.

- Kilmartin, Edward J., S.J. "The Sacrifice of Thanksgiving and Social Justice." In *Liturgy and Social Justice*, 53-71. Edited by Mark Searle. Collegeville: The Liturgical Press, 1980.

- Koernke, Theresa F. "Toward an Ethics of Liturgical Behavior." *Worship* 66 (1992): 25-38.

Sr. Koernke teaches theology at Notre Dame.

- La Barge, Joseph. "Economic Systems and the Sacramental Imagination." In *Religion and Economic Ethics*, 151-171. The Annual Publication of the College Theology Society, 31 (1985). Edited by Joseph F. Glower. Lanham MD: University Press of America, 1990.

1985 meeting, under the theme of Religion, Economics and the Social Order, was held at Salve Regina College in Newport, RI.

Lamb, Matthew L. "Christian Spirituality and Social Justice." *Horizons* 10 (1983): 32-49.

LeClerq, Jean. "The Divine Office and *Lectio Divina*." *Concilium* 158 (1982): 31-37.

One of a series of articles on various aspects of this issue.

Martinez-Morales, Victor, S.J. "Accesso a una lectura etico-social del mistero eucaristico en la teologia post-conciliar." S.T.D. Dissertation, Pontificia Università Gregoriana. Roma, 1991.

Dissertation done under Philip Rosato.

McDonagh, Enda. "Morality and Prayer." In *Creation and Culture. Studies in honour of T.F. Torrance*. Edited by Richard W.A. McKinney. Edinburgh, 1976.

_____. "Morality and Spirituality." *Studia Moralia* 15 (1977): 121-137.

Relates morality as human experience to some of the traditional concepts of Ascetical and Mystical Theology. Published on the occasion of the *Festschrift* given to Bernard Häring, C.Ss.R. in this volume of *Studia Moralia*.

Melina, Livio. "Moral theology and the ecclesial sense: Points for a theological 're-dimensioning' of morality." *Communio* 29 (1992): 67-93.

According to Melina, moral theology needs a re-dimensioning which would reestablish the bonds between moral theology and other key branches of theology, specifically Christology, theological anthropology, and ecclesiology. Melina argues that the Eucharist is the locus *par excellence* of the moral life, and that a strong trust in, and reliance on the Magisterium is the only sure guarantee of following the promptings of the Holy Spirit in the moral life. In terms of the specificity of Christian ethics Melina seems to recast the issue. No longer does the discussion revolve around the question "Is there a specific Christian ethics?" but implicitly, following Melina's view, one is led to the conclusion that there is no authentic morality which is not rooted in the Catholic Church, and especially in the Eucharist. Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

O'Keefe, Mark. O.S.B. "Authentic Relationships: Justice, Love and Spirituality." *New Blackfriars* 76 (January 1995): 30-45.

Offers a reflection on the relational aspects of justice and spirituality with regard to a contemporary understanding of Christian love. O'Keefe teaches moral theology at the St. Meinrad School of Theology.

_____. "Catholic Moral Theology and Christian Spirituality." *New Theology Review* 7 (1994): 60-73.

Argues that "the disciplines of moral theology and spirituality must ground their future development in explicit interaction with one another. Failure to attend to their relationship will cut them off from their own traditions and fail to provide the most authentic guidance to holistic growth in Christian living. The present study examines the historical relationship of the two disciplines up to their current state in the effort to identify useful insights from the past and to suggest some challenges for the future [p. 61]."

_____. "Fundamental Option and the Three Ways." *Studies in Formative Spirituality* 13 (1992): 73-83.

Discusses the positive contribution the fundamental option theory can make to Christian living when presented in relationship to the Three Ways (purgative, illuminative, and unitive).

_____. "Theosis and the Christian Life: Toward Integrating Roman Catholic Ethics and Spirituality." *Eglise et Théologie* 25 (1994): 47-63.

Peterson, David. "Worship and Ethics in Romans 12." *Tyndale Bulletin* 44 (1993): 271-288.

Working against Käsemann's thesis that the mystical tradition of Hellenism is the principal inspiration for Paul's thinking, Peterson fleshes out Paul's thinking in reference to its theological background in the Hebrew Scriptures and development within the body of the Letter itself. According to Peterson, "the function of the worship terminology in Romans 12:1 is to proclaim the possibility of a new kind of service to God and to summon believers to respond to God's gracious initiative by the daily offering of themselves, in a whole-person commitment" (p. 281).

Piana, Giannino. "Preghiera sorgente di decisione morale." Parte Terza, Capitolo 6 in *Problemi e prospettive di teologia morale*, 245-288. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

Rosato, Philip J., S.J. "Linee fondamentali e sistematiche per una teologia etica del culto." Capitolo Primo in *Corso di Morale: Volume 5, Liturgia (Etica della religiosità)*, 11-70. A cura di Tullo Goffi e Giannino Piana. Brescia: Queriniana, 1986.

Rosato, who is a dogmatic theologian, describes a theology of sacraments emphasizing the connection between liturgy and practice, and proposes the anamnestic, epiclectic, and prophetic dimensions to the moral life of the Christians.

Ruffini, Eliseo. "Simbolismo, sacramentalità e stile di vita cristiano." Parte Terza, Capitolo 2 in *Problemi e prospettive di teologia morale*, 289-314. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

Russo, Giovanni, S.D.B. "Morale cristiana come liturgia della vita. Spunti di teologia sistematica circa il trattato di morale fondamentale." *Ephemerides Liturgicae* 105 (1991): 449-467.

Russo teaches at the Istituto Teologico S. Tommaso in Messina.

Searle, Mark. "Liturgy and Social Ethics: An Annotated Bibliography." *Studia Liturgica* 21 (1991): 220-335.

Seasoltz, R. Kevin. "Justice and the Eucharist." In *Living Bread, Saving Cup: Readings on the Eucharist*, 305-323. 2nd edition. Edited by R. Kevin Seasoltz. Collegeville: Liturgical Press, 1982.

Spohn, William C. "The Need for Roots and Wings: Spirituality and Christian Ethics." *Theology Digest* 47 (Winter 2000): 327-340.

Fifth annual Henri de Lubac Lecture in Historical Theology delivered at St. Louis University 21 March 2000. Christians cannot be spiritual without being religious. To be spiritual one needs the roots of religious tradition and community, while to be religious in a Christian way one needs the wings of committed spiritual practices. Spohn was professor of Christian ethics at Santa Clara University at his death in 2005.

———. "Spirituality and Ethics: Exploring the Connections." *Theological Studies* 58 (1997): 109-123.

Stortz, Martha Ellen. "Discerning the Spirits, Practicing the Faiths." 1998 *Graduate Theological Union (GTU) Distinguished Faculty Lecture*. Berkeley, CA.

Stortz is professor of historical theology and Christian ethics at the Pacific Lutheran Theological Seminary and the Graduate Theological Union (GTU) in Berkeley, California.

Sullivan, Thomas F. "Prayer and Moral Freedom." *Chicago Studies* 31 (1992): 59-65.

Sullivan is pastor of St. Emily Church in Mount Prospect, IL, and formerly taught Christian ethics at the Catholic University of America.

Thévenot, Xavier, S.D.B. "Liturgie et morale." *Etudes* 356 (1982): 829-844.

Tremblay, R. "L'Eucharistie et le fondement christologique de la morale chrétienne." *Studia Moralia* 33 (June 1995): 57-85.

Tremblay is Professor of Fundamental Moral Theology at the Alphonsianum Academy in Rome.

Wainwright, Geoffrey. "Eucharist And/As Ethics." *Worship* 62 (1988): 123-138.

Wolterstorff, Nicholas. "Justice as a Condition of Authentic Liturgy." *Theology Today* 48 (1991): 6-21.

Part of a Symposium of articles which appear in the April issue of *Theology Today* under the general title of "The Revisioning of Worship." See in the same issue three replies to Wolterstorff: Dennis T. Olson's "Which Comes First, Justice or Worship?: A Response to Nicholas Wolterstorff," pp. 22-25; Lawrence Cunningham's "And Their Eyes Were Opened: A Response to Nicholas Wolterstorff," pp. 26-28; and Janet F. Fishburn's "Moving Out of Complacency: A Response to Nicholas Wolterstorff," pp. 29-32. Wolterstorff taught philosophy at Calvin College and at the Free University of Amsterdam and is now professor of Philosophical Theology at the Yale Divinity School.

Yoder, John Howard. "Sacrament as Social Process: Christ the Transformer of Culture." *Theology Today* 48 (1991): 33-44.

Part of a Symposium of articles which appear in the April issue of *Theology Today* under the general title of "The Revisioning of Worship." Yoder was a well-known ethicist in the Mennonite tradition who taught at the University of Notre Dame until his death.

Books on Ethics, Prayer, Liturgy, Worship and Sacraments

AA.VV. *Liturgie, éthique et peuple de Dieu*. Conférences Saint-Serge XXXVII^e Semaine d'Etudes Liturgiques, Paris 1990. A cura di Achille Triacca e A. Pistoia. Roma: Edizioni Liturgiche, 1991.

Bastianel, Sergio, S.J. *La preghiera nella vita morale cristiana*. Casale Monferrato: Piemme, 1986.

In English: *Prayer in Christian Moral Life*. Translated by Bernard Hoose. Slough: St. Paul Publications, 1988. Bastianel is former dean and professor of moral theology at the Pontifical Gregorian University in Rome.

Billy, Dennis J. C.Ss.R., and Donna L. Orsuto, eds. *Spirituality and Morality: Integrating Prayer and Action*. Mahwah, NJ: Paulist Press, 1995.

Billy is professor of moral theology at the Alphonsianum in Rome and Orsuto directs the lay center "Foyer Unitas" and teaches spirituality at the Pontifical Gregorian University.

Billy, Dennis J., C.Ss.R., and Keating, James. *Conscience and Prayer: the Spirit of Catholic Moral Theology*. Preface by Mark O'Keefe. Collegeville: Liturgical Press, 2001.

Billy is professor of moral theology at the Alphonsianum in Rome and Keating is associate professor of moral theology at the Pontifical College Josephinum in Ohio.

Corriveau, R. *The Liturgy of Life: A Study of the Ethical Thought of St. Paul in his Letters to the Early Christian Communities*. Studia, 25. Bruxelles, Paris, Montréal: Desclée de Brouwer, 1970.

Driver, Tom F. *The Magic of Ritual: Our Need for Liberating Rites that Transform Our Lives and Our Communities*. San Francisco: HarperSanFrancisco, 1991.

Duffy, Michael K. *Be Blessed in What You Do: The Unity of Christian Ethics and Spirituality*. New York: Paulist Press, 1988.

Duffy teaches theology at Marquette University.

Empereur, James E., S.J., and Kiesling, Christopher G., O.P. *The Liturgy That Does Justice*. Theology and Life Series, 33. Collegeville: Liturgical Press/Michael Glazier, 1990.

Goffi, Tullo e Piana, Giannino, edd. *Corso di Morale: Volume 5, Liturgia (Etica della religiosità)*. Brescia: Queriniana, 1986.

Grosz, Edward M., ed. *Liturgy and Social Justice: Celebrating Rites, Proclaiming Rights*. Collegeville: Liturgical Press, 1990.

Three papers and two homilies given at the 1988 National Meeting of the Federation of Diocesan Liturgical Commissions held in San Diego, California.

Gula, Richard M., S.S. *The Good Life: Where Morality and Spirituality Converge*. New York: Paulist Press, 1999.

This is an excellent book for a variety of possible uses, e.g., as a companion text in moral, spirituality, and/or pastoral theology courses, in adult education, RCIA, and/or general enrichment reading on how one could consider and grow in the life of a committed Christian disciple. Gula grounds and develops his work in Scripture and the rich tradition of moral theology, and draws as well on the best of contemporary work in the field. Gula is professor of Moral Theology at the Franciscan School of Theology/Graduate Theological Union.

Guroian, Vigen. *Ethics after Christendom: Toward an Ecclesial Christian Ethic*. Grand Rapids: William B. Eerdmans, 1994.

Contains several essays, most of which have appeared elsewhere in print. Guroian teaches theology and ethics at Loyola College in Baltimore.

Häring, Bernard, C.Ss.R. *Gabe und Auftrag der Sakramente*. Salzburg: Otto Muller Verlag, 1962.

In French: *Message et Don des Sacrements*. Translated by Adrien Sandrin. Paris: Editions Saint Paul, 1964.

Häring (1912-1998) was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Hauerwas, Stanley M. and Wells, Samuel, eds. *The Blackwell Companion to Christian Ethics*. Malden MA: Blackwell Publishing, 2004.

Looks at Christian ethics through the lens of worship, contending that this is what should shape the moral life of Christians.

Henderson, J. Frank; Quinn, Kathleen; and Larson, Stephen. *Liturgy, Justice and the Reign of God: Integrating Vision and Practice*. New York: Paulist Press, 1989.

Hughes, Kathleen, R.S.C.J., and Francis, Mark R., C.S.V., eds. *Living No Longer For Ourselves: Liturgy and Justice in the Nineties*. Collegeville: The Liturgical Press, 1991.

Eleven essays by members of the faculty of the Catholic Theological Union of Chicago on various issues connected with liturgy and social justice. *Contents:* Introduction. The personal synthesis of liturgy and justice: five portraits, T. Ross. Liturgy and justice: an intrinsic relationship, Hughes. Worship after the Holocaust: an ethicist's reflections, John T. Pawlikowski. Liturgy and ethics: some unresolved dilemmas, R. Keifer. Liturgical inculturation in the United States and the call to justice, M. Francis. The voice of the church at prayer, Hughes. Liturgy and Economic justice for all, E. Foley. Liturgy, scripture, and the challenge of feminism, B. Reid. Liturgy, inclusive language, and canon law, John Huels. What do all those masses do for us? reflections on the Christian moral life and the eucharist, Paul Wadell. Liturgical catechesis and justice, G. Ostied. The dance of life: liturgy and ethics in cross-cultural perspective, A. Gittins.

Kellermann, Bill Wylie. *Seasons of Faith and Conscience: Kairos, Confession, Liturgy*. Foreword by Jim Wallis. Maryknoll: Orbis, 1991.

Deals with the connection between faith and politics, and investigates the implications for worship and liturgy.

Lebacqz, Karen. *Word, Worship, World and Wonder: Reflections on Christian Living*. Nashville: Abingdon Press, 1997.

Lebacqz did her doctoral work in ethics at Harvard and spent her teaching career at the Pacific School of Religion and the Graduate Theological Union in Berkeley, California.

Lebacqz, Karen, and Driskill, Joseph D. *Ethics and Spiritual Care: A Guide for Pastoral and Spiritual Directors*. Nashville: Abingdon, 2001.

Lebacqz and Driskill are on the faculty of the Pacific School of Religion in Berkeley, California.

Madigan, Patrick, S.J. *Penance, Contemplation, and Service: Pivotal Experiences of Christian Spirituality*. Collegeville, MN: The Liturgical Press, A Michael Glazier Book, 1994

The author argues "that there are three essential elements to an authentic spirituality: penance or conversion, contemplation or adoration, and service or response." He develops this thesis using contemporary development theories, the AA recovery program, scripture, and the writings of the church fathers and classical spirituality.

McClain, George D. *Claiming All Things for God: Prayer, Discernment, and Ritual for Social Change*. Nashville: Abingdon Press, 1998.

McKenna, Megan. *Rites of Justice: The Sacraments and Liturgy as Ethical Imperatives*. Maryknoll: Orbis, 1997.

Nichols, Aidan, O.P. *The Service of Glory: The Catechism of the Catholic Church on Worship, Ethics, Spirituality*. Herndon VA: T&T Clark, 1997.

O'Keefe, Mark, O.S.B. *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality*. Mahwah, NJ: Paulist Press, 1995

Most of the essays in this book have been previously published as articles in various journals. Reviewed by James Keating in *Theological Studies* 57 (1996): 784-785. O'Keefe teaches moral theology at the St. Meinrad School of Theology.

Searle, Mark, ed. *Liturgy and Social Justice*. Collegeville: The Liturgical Press, 1980.

Sedgwick, Timothy F. *Sacramental Ethics: Paschal Identity and the Christian Life*. Philadelphia: Fortress Press, 1987.

Working within the Anglican tradition, Sedgwick examines the relation among language, worship, and the moral life.

Smith, Harmon L. *Where Two or Three Are Gathered: Liturgy and the Moral Life*. Cleveland: Pilgrim Press, 1995.

Christians are a people whose moral lives have been formed, and continue to be formed, by gathering together for worship. This gathering is itself a moral act, reminding believers that they are called out of this world in order to receive the provisioning that equips them to return to it. There is, then, a

profoundly moral character to the church's liturgy - one that has deep implications for how Christians think about contemporary social issues. Reviewed by Mark O'Keefe in *Theological Studies* 57 (1996): 785.

Stamps, Mary E., ed. *To Do Justice and Right Upon the Earth: Papers from the Virgil Michel Symposium on Liturgy and Social Justice*. Collegeville MN: Liturgical Press, 1993.

Sin, Forgiveness, and Reconciliation

Articles on Sin and Reconciliation in Christian Ethics

AA.VV. *Journal of Religious Ethics* 15 (1987).

"Focus" section devoted to three articles on the "Ethics of Forgiveness."

AA.VV. "Original Sin." *Communio* 18 (1991).

_____. "El pecado original." *Communio* 13 (1991).

_____. "Il peccato originale." *Communio* 118 (luglio-agosto, 1991).

Series of articles on various aspects of this theme; same articles contained in the Spanish edition for November-December.

AA.VV. "Peccato e peccati alla luce del Nuovo Testamento." *La Scuola Cattolica* 3-4 106 (1978).

Adams, Marilyn McCord. "Forgiveness: A Christian Model." In *Christian Theism and Moral Philosophy*, 77-106. Edited by Michael Beaty, Carlton Fisher, and Mark Nelson. Macon GA: Mercer University Press, 1998.

von Allmen, Jean-Jacques. "The Forgiveness of Sins as a Sacrament in the Reformed Tradition." In *Sacramental Reconciliation*, 112-119. Edited by Edward Schillebeeckx. Concilium, 61. New York: Herder and Herder, 1971.

Bastianel, Sergio, S.J. "Strutture di peccato. Riflessione teologico-morale." *Civiltà Cattolica* 3328 (1989): 325-338.

Paper given at the 1988 *Atto Academico* of the Gregorian University, where Bastianel is professor of moral theology. In reference to *Sollicitudo rei socialis* Bastianel examines the structure of sin, in both its narrow and larger senses. Individual conversion would embrace both the personal and structural (social) dimensions at the same time. Also found in *Strutture di peccato: Una sfida teologica e pastorale*, 15-38. Edited by Sergio Bastianel, S.J., et al. Casale Monferrato: Piemme, 1989.

Batule, Robert J. "The Psychology of Reconciliation." *The Priest* 53 (February 1997): 8-12.

Warns against the tendency to blend Christianity, especially in the areas of sin and forgiveness, with psychology. Genuine forgiveness, as celebrated in the Sacrament of Reconciliation, will be more healing and of greater long-term value than many psychological approaches. One of several articles in this issue dealing with pastoral aspects of the Sacrament of Reconciliation. Batule is a parish priest and adjunct professor at St. John's University in Jamaica, N.Y.

Baxter, Anthony. "Holiness and Sin." *New Blackfriars* 70 (1989): 506-517.

Boyle, Joseph. "Objective and Subjective Sin: Reflections on Full Consent." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 453-460. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Boyle is professor of philosophy at St. Michael's College at the University of Toronto.

Brady, Jude, O.S.B. "Off the Record?" *The Priest* 53 (July 1997): 32-33.

Discusses confidentiality in professional ministry, primarily in psychological counseling, though with some remarks on the sacramental seal of confession. This work though contains some serious misunderstandings regarding the seal of confession.

Brague, Rémi. "Ad ogni peccato, misericordia." *Communio* 118 (luglio-agosto, 1991): 46-54.

One of a series of articles on various aspects of this theme.

Brown, Neil. "The Communal Nature of Reconciliation—Moral and Pastoral Reflections." *Australasian Catholic Record* 77 (January 2000): 3-9.

One of several articles in this issue on the Sacrament of Reconciliation.

Burke, Margaret Ellen. "Social Sin and Social Grace." *The Way Supplement* 85 (January 1996): 40-54.

Discusses how the reality of social sin can be used in spiritual direction and pastoral action in discerning and responding to unjust structural situations.

Bürkle, Horst. "Guilt and its resolution outside the Christian tradition." *Communio* 16 (1989): 172-185.

Butler, Perry. "Introduction: Confession Today." In *Confession and Absolution*, 1-12. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance. Based on some sociological type of inquiry, Butler discusses the situation in Anglican parishes.

Caffarra, Carlo, Msgr. "Il peccato e le sue forme." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 435-440. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Caffarra is Director of the Pontifical John Paul II Institute of Studies on Marriage and the Family in Rome.

Calhoun, Cheshire. "Changing One's Heart." *Ethics* 103 (1992): 70-96.

Deals with forgiveness.

Cassola, Ovidio. "Crime and Sin in Canon Law." In *Sin: Its Reality and Nature: A Historical Survey*, 181-189. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Catholic Theological Association of Great Britain. "1989 Conference Theme: Sin." *New Blackfriars* 70 (1989): 467-528.

Entire issue devoted to this theme.

Cessario, Romanus, O.P. "Christian satisfaction and sacramental reconciliation." *Communio* 16 (1989): 186-196.

Collins, Mary, and Power, David, eds.. "The Fate of Confession." *Concilium* 190 (1987).

Entire issue devoted to this theme.

Conlin, Daniel C. "General Absolution Diminishes the Priest." *Homiletic and Pastoral Review* 97 (January 1997): 7-12.

Suggests that the rite of communal reconciliation is theologically very problematic inasmuch as it counters the role of the priest who *in persona Christi* is to take on the sins of the penitent which are confessed in individual confession. Thus, if no sins are individually confessed the priest cannot really be a priest, and the rite of communal reconciliation logically might not require a priest at all.

Conrad, Richard, O.P. "Making Sense of Original Sin." *Priests and People* 6 (1992): 109-113.

Overview of the traditional teaching on original sin.

Cooper, Eugene J. "A Newer Look at the Theology of Sin." *Louvain Studies* 3 (1971): 259-307.

———. "The Notion of Sin in Light of the Theory of Fundamental Option." *Louvain Studies* 9 (1983): 363-383.

Cooper, Howard. "Sin in Biblical and Rabbinical Thought." *The Month* 254 (September/October 1993): 348-354.

One of a series of articles on various theological aspects of sin. Cooper looks at the various ways "sin" is presented in the Hebrew Scriptures and rabbinic interpretation. Cooper is a rabbi and psychotherapist.

Cosgrave, William. "How Celtic Penance Gave Us Personal Confession." *Doctrine and Life* 41 (1991): 412-422

———. "What Theologians Are Now Saying about Sin." *Doctrine and Life* 50 (May/June 2000): 287-295.

A brief overview which might be helpful for an adult education audience.

Courtier, David B., O.F.M. Cap. "Structural Sin, Structural Conversion, and Religious Formation." *Review for Religious* 50 (1991): 406-417.

Craghan, John F. "Sin, Cleansing and Restoration." *The Bible Today* 31 (1993): 68-72.

Focuses on Psalm 51, and is one of several articles in this issue on the theme of "The Bible on Sin."

Cronin, Kieran, O.F.M. "Illness, Sin and Metaphor." *Irish Theological Quarterly* 61 (1995): 191-204.

Cummings, Owen F. "Reconciliation and Penance: Some Needed Distinctions." *Chicago Studies* 34 (August 1995): 145-157.

One of several articles in this issue on the communal rite of reconciliation. Suggests that even if communal penance and absolution were allowed and widely available, not all the problems associated with the sacrament would disappear. One still needs to confess wholly and honestly one's sinfulness to another person in order to find real forgiveness.

Curran, Charles E. "The Sacrament of Penance Today." In Id. *Contemporary Problems in Moral Theology*, 1-96. Notre Dame: Fides, 1970.

Dalmasso, Gianfranco. "Il male anonimo. Dialogo fra Pelagio e un militante." *Communio* 118 (luglio-agosto, 1991): 69-74.

One of a series of articles on various aspects of this theme.

Daniel-Rops, Henri. "Sin in Our World." In *Sin: Its Reality and Nature: A Historical Survey*, 205-211. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Dudley, Martin, and Pinnock, Jill. "Rites of Penance and Reconciliation." In *Confession and Absolution*, 181-205. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

Compares different Christian liturgies of Penance. One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Dudley, Martin. "The Sacrament of Penance in Catholic Teaching and Practice." In *Confession and Absolution*, 56-90. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Dye, Wayne. "Toward a Cross-Cultural Definition of Sin." *Missiology* 4 (1976): 27-41.

Floristán, Casiano and Duquoc, Christian, O.P. "Forgiveness." *Concilium* 184 (1986).

Entire issue devoted to this theme.

Fuchs, Josef, S.J. "Peccato e conversione." In *Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale*. Per l'uso privato degli studenti. Roma: Pontificia Università Gregoriana, 1977, 1980.

In English in *Theology Digest* 14 (1966): 46-53.

_____. "The «Sin of the World» and Normative Morality." *Gregorianum* 61 (1980): 51-76.

Also found as ch. 8, pp. 153-175, of *Personal Responsibility and Christian Morality*, trans. William Cleves, et al., (Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1983).

Italian translation: "Il «Peccato del Mondo» e la morale normativa." In *Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale*, 415-435. (Per l'uso privato degli studenti). Roma: Pontificia Università Gregoriana, 1977, 1980.

In German: «Sünde der Welt» und normative Moral." In *Anspruch der Wirklichkeit und christlicher Glaube: Probleme und Wege theologischer Ethik heute*, 135-154. Hrsg. Helmut Weber und Dietmar Mieth. Düsseldorf: Patmos Verlag, 1980.

_____. "Structures of Sin." Chapter 4 in Idem. *Moral Demands and Personal Obligations*, 62-73. Washington, D.C.: Georgetown University Press, 1993.

German original: "Strukturen der Sünde." *Stimmen der Zeit* 206 (1988): 613-622.

Fulkerson, Mary McClintock. "Sexism as Original Sin: Developing a Theacentric Discourse." *Journal of the American Academy of Religion* 39 (1991): 653-675.

Gaffney, Leo. "Reconciliation." *America* 177 (29 November 1997): 25-27.

Discusses the contemporary celebration of the sacrament of reconciliation, using a communal ritual done in a local parish in which penitents wrote letters confessing their sins, which in turn were given to an individual priest and then burned. This ritual was subsequently discontinued under the orders of the local bishop. Gaffney is the director of religious education at St. Mary's Parish in Lakeville, CT.

Gaskell, John. "Not as Judge but as Pastor." In *Confession and Absolution*, 147-159. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Getty, Mary Ann. "Sin and Salvation in Romans." *The Bible Today* 31 (1993): 89-93.

One of several articles in this issue on the theme of "The Bible on Sin."

Glaser, John W. "Transition between Grace and Sin: Fresh Perspectives." *Theological Studies* 29 (1968): 260-274.

Gleeson, Gerald. "The Future of the 'Third Rite' of Reconciliation." *Australasian Catholic Record* 77 (January 2000): 20-31.

Good overview of some of the theological, canonical, and pastoral tensions present in the contemporary conflict regarding the use (and non-use) of the Third Rite. One of several articles in this issue on the Sacrament of Reconciliation.

Görres, Albert. "Annotazioni psicologiche sul peccato originale." *Communio* 118 (lugio-agosto, 1991): 55-68.

One of a series of articles on various aspects of this theme.

Graneris, Giuseppe. "Concept of Sin in Comparative Religion." In *Sin: Its Reality and Nature: A Historical Survey*, 11-27. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

_____. "Sin (Actual)." In *Dictionary of Moral Theology*, 1134-1135. Compiled and edited by Francesco Cardinal Roberti and Msgr. Pietro Palazzini. Translated from the Second Italian Edition Under the Direction of Henry J. Yannone. London: Burns & Oates, 1962.

Greany, Andrew. "Social Joys: Renewal in Preparing for Confession." In *Confession and Absolution*, 160-167. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Grey, Mary. "Augustine and the Legacy of Guilt." *New Blackfriars* 70 (1989): 476-488.

Gritsch, Eric W. and Jenson, Robert W. "Christian Life--Brave Sinning." Chapter 10 in *Lutheranism: The Theological Movement and Its Confessional Writings*, 137-152. Philadelphia: Fortress Press, 1976.

Grondelski, John M. "Confession of Sins as an Essential Element of the Sacrament of Penance." *Angelicum* 78 (1/2000): 49-67.

Argues that the individual confession of sins in penance is dogmatically and not just disciplinarily required by the Sacrament, and thus holds that general absolution would be invalid. This view is grounded in a consideration of the nature of the Sacrament and its place in relation to the other sacraments, the role of the confessor as judge, the phenomenon of guilt, and an integral role of the human person, including his or her social nature and the communal effects of sin. Grondelski teaches at the School of Theology at Seton Hall University in South Orange, New Jersey.

Gründel, Johannes. "Schuld--Strafe--Versöhnung aus theologischer Sicht." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 93-116. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

Hall, Christine. "A View from the Foothills: Some Observations on Orthodox Practice of the Sacrament of Confession." In *Confession and Absolution*, 120-132. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Halliburton, John. "'A Godly Discipline': Penance and Penitence in the Early Church." In *Confession and Absolution*, 40-55. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Häring, Bernard, C.Ss.R. "Sin and Conversion." Chapter 8 in *Free and Faithful in Christ: Moral Theology for Priests and Laity*, 378-470. Volume I: *General Moral Theology*. Middlegreen, Slough: St. Paul Publications, 1978.

Häring's treatment on sin in his revised manual of moral theology. Häring (1912-1998), was a German theologian who has taught all over the world and well-known for his efforts to update Roman Catholic moral theology in the spirit of Vatican II.

_____. "Sin in Post-Vatican II Theology." In *Personalist Morals: Essays in Honor of Professor Louis Janssens*, 87-107. Edited by Joseph A. Selling. Louvain: University Leuven Press, 1988.

Traces briefly the manualistic heritage, the development of the theology of sin in Vatican II (especially in *Gaudium et spes*), the theology of fundamental option, new developments and challenges posed to a theology of sin (e.g., from Marxism and liberation theology), then next Häring examines the 1983 Bishops' Synod on sin and the subsequent Apostolic Exhortation, *Reconcilatio et Paenitentia*, before concluding with a brief overview of shortcomings which need to be overcome in a renovated theology of sin.

Harriott, John. "New Insights, New Rites." *The Tablet* (3 March 1990): 272-273.

First of a series of articles published in *The Tablet* during Lent, 1990. Argues for the expanded use and development of the communal rite of reconciliation. Similar content to the longer article in *New Blackfriars*.

_____. "Rites of Reconciliation." *New Blackfriars* 70 (1989): 518-528.

H. maintains that a cultural shift has occurred which makes private auricular confession less normative, and argues instead for expanded use of Rite III.

Headley, Donald. "Sin and Reconciliation in the Consciousness of Christians." *Chicago Studies* 34 (August 1995): 158-171.

One of several articles in the issue on the theme of communal reconciliation. Headley looks at biblical texts of mercy and forgiveness in Matthew and Luke and then moves to a theological consideration of sin and reconciliation, and ways in which this has been, and is being, celebrated in the Church throughout the centuries.

Henrici, Peter, S.J. "The Philosophers and Original Sin." *Communio* 18 (1991): 489-501.

In Spanish "Los filósofos y el pecado original." *Communio* 13 (1991): 497-507.

One of a series of articles on various aspects of this theme. After teaching philosophy for several years at the Pontifical Gregorian University in Rome, Henrici was appointed auxiliary bishop in 1993 to the diocese of Chur, Switzerland.

Henriot, Peter, S.J. "The Concept of Social Sin." *Catholic Mind* 71 (1973): 38-53.

Henriot is a well-known social ethician who has worked for many years in Africa.

Hidber, Bruno, C.Ss.R. "From Anguish to Refound Freedom: Penance in the Tension between Sacraments and Ethics." *Worship* 68 (1994): 98-116.

Hidber is professor of theology at the Alphonsianum in Rome.

Highfield, Ronald C. "The Freedom to Say 'No'? Karl Rahner's Doctrine of Sin." *Theological Studies* 56 (September 1995): 485-505.

Hoose, Bernard. "Sin, Power and the Church." *The Month* 254 (September/October 1993): 408-411.

One of a series of articles on various theological aspects of sin. Hoose is currently on the faculty of Heythrop College.

Horne, Brian. "What Has Been Lost? Penance and Reconciliation Reconsidered." In *Confession and Absolution*, 135-146. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Hug, James, S.J. "Social Sin, Cultural Healing." *Chicago Studies* 23 (1984): 333-351.

Hug is a social ethician who works in the Washington-based Center for Concern.

Hughes, Joseph A. "A Second Look at Penance Services." *The Priest* 53 (February 1997):13-16.

Criticizes the widespread use of the communal penance service in American parishes. Often this article caricatures the communal penance service, though some of his concerns may be genuine. One of several articles on the theme related to pastoral aspects of the Sacrament of Reconciliation in this issue. Hughes is a retired priest of the diocese of Duluth, Minnesota.

Kaufman, Peter Ivan. "Augustine, Evil, and Donatism: Sin and Sanctity before the Pelagian Controversy." *Theological Studies* 51 (1990): 115-126.

Claims that Augustine's anti-Donatist treatises reveal much about his developing sense of sin and evil.

Keenan, James F., S.J. "The Problem with Thomas Aquinas's Concept of Sin." *Heythrop Journal* 35 (1994): 401-420.

Keenan, who did his doctoral work under Josef Fuchs at the Pontifical Gregorian University in Rome, is Associate Professor of Christian Ethics at the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

Kelly, Kevin T. "The Changing Paradigms of Sin." *New Blackfriars* 70 (1989): 489-497.

Discusses various paradigms of sin such as "disobedience," "Person-injuring," "Heart Condition" [Fundamental Option], "Disease," "Systematic Dehumanization," "Historical-Cultural Realism," and "Anti-creational." Kelly is a priest of the Liverpool Archdiocese and former lecturer in Christian ethics at Heythrop College.

_____. "Do We Believe in a Church of Sinners?" *The Way* 33 (1993): 106-116.

Kelly suggests that inasmuch as the Church is made up of sinners the Church itself (e.g., the Magisterium) will also reflect sin and sinfulness. A viable Christian spirituality needs to take account of this fact.

_____. "Sin, Spirituality and the Secular." *The Way* 32 (1992): 13-22.

Looks at Christian spirituality in terms of a lifelong growth-process out of being 'victims of sin' and 'agents of sin', while grappling with the objection

that the notion of 'growth out of sin' implies a too negative starting point for Christian spirituality.

Kertelge, Karl. "The Sin of Adam in the Light of Christ's Redemptive Act according to Romans 5: 12-21." *Communio* 18 (1991): 502-513.

In Spanish: "El pecado de Adán a la luz de la obra redentora de Cristo según Rm 5, 12-21." *Communio* 13 (1991): 508-517.

One of a series of articles on various aspects of this theme.

Köpcke-Duttler, Arnold. "Schuld, Strafe, Versöhnung. Eine Interdisziplinäre Einführung." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 9-33. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

———. "Schuld, Strafe, Versöhnung in pädagogischer Sicht." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 64-92. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

Kottackal, Joseph. "The Biblical Understanding of Original Sin." *Bible Bhashyam* 20 (1994): 5-15.

Lang, Berel. "Forgiveness." *American Philosophical Quarterly* 31 (1994): 105-118.

Argues that forgiveness should be understood not as a supererogatory act, but integral to a person's moral being, and therefore, morally obligatory.

Lanza, Sergio. "La comunità cristiana come luogo di riconciliazione: struttura e prassi." *Lateranum* 58 (1992): 207-239.

Lauritzen, Paul. "Forgiveness: Moral Prerogative or Religious Duty?" *Journal of Religious Ethics* 15 (1987): 141-154.

One of three articles devoted to articles on the "Ethics of Forgiveness."

Lipp, Wolfgang. "Schuld und Gesellschaft. Mechanismen der sozialen Zuschreibung, Bewältigung und Wandlung von Schuld." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 117-155. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

Martínez de Pisón, Ramón, O.M.I. "Devons-nous encore parler du péché?" *Pastoral Services* 10 (1991): 47-59.

Discovery of a sense of sin is conditioned by another more fundamental discovery, namely, the "original" love of God. The article considers certain positive aspects of the loss of the sense of personal sin, and refers to biblical revelation on sin as a refusal to say "yes" to God's original love. The article concludes with certain pastoral consequences of this discovery of sin. Martínez de Pisón is on the Faculty of Theology at the University of Saint Paul, Ottawa.

Mattam, Joseph. "The Sacrament of Reconciliation." *African Ecclesial Review* 34 (1992): 293-322.

McAreevey, John. "Abortion and the Sacrament of Penance." *The Furrow* 44 (1993): 230-235.

Discusses the canonical discipline related to a procured abortion.

McCarrick, Archbishop [now Cardinal] Theodore. "Pardon and Peace." *Origins* 25 (14 March 1996): 637-643.

Pastoral letter released at the beginning of Lent, 1996. Outlines a traditional theology of the sacrament of penance. McCarrick was Archbishop of Newark at this writing and is currently Cardinal Archbishop of Washington, D.C.

McCormick, Patrick, C.M. "Human Sinfulness: Models for a Developing Moral Theology." *Studia Moralia* 26 (1988): 61-100.

In recent centuries individualistic and juridical models of sin have dominated Catholic moral theology, and McCormick proposes two alternative models: sin as a disease, and sinful community. The last is particularly helpful in approaching social sin.

McDade, John. "The Death of Jesus and Sin." *The Month* 254 (September/October 1993): 340-347.

One of a series of articles on various theological aspects of sin.

McGreal, Wilfrid, O.Carm. "Guilt: Burden or Challenge?" *Priests and People* 6 (1992): 91-95.

In the modern complex society the sacrament of reconciliation can be a resource for creatively dealing with guilt in terms of personal growth and hope.

McKenna, Joseph H. "The Possibility of Social Sin." *Irish Theological Quarterly* 60 (1994): 125-140.

McLaughlin, Robert E. "Forgive Us Our Sins: But How?" *Commonweal* (6 December 2002): 13-15.

Argues for the pastoral appropriateness of General Absolution.

McLaughlin is a priest of the Archdiocese of Chicago and pastor of Mary Seat of Wisdom Parish in Park Ridge, Illinois.

McLean, Julianne. "The Role of the Confessional Process in Psychotherapy." In *Confession and Absolution*, 168-178. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

McMahon, Michael. "Paralysis of the Heart." *The Bible Today* 31 (1993): 85-88.

Focuses on the cure of the paralytic in Matthew 9:2-8 to show Jesus' attitude toward sin. One of several articles in this issue on the theme of "The Bible on Sin."

McSorley, Harry, C.S.P. "Luther and Trent on the Faith needed for the Sacrament of Penance." In *Sacramental Reconciliation*, 89-98. Edited by Edward Schillebeeckx. Concilium, 61. New York: Herder and Herder, 1971.

Meredith, Anthony. "Augustine on Sin." *The Month* 254 (September/October 1993): 367-371.

One of a series of articles on various theological aspects of sin.

Mieth, Dietmar. "The Ethic of Failure and Beginning Again: A Forgotten Perspective in Theological Ethics." *Concilium* (5/1990): 45-57.

Reflection based partially on a conference at the Paulus Academy in Zurich in 1987, attended by a majority of women who had experienced failed marriages.

Mohan, Terry. "Counselling: Confession without Absolution?" *Priests and People* 6 (1992): 101-103.

Not very profound.

Moore, Gerard. "The Forgiveness of Sins: A Ritual History." *Australasian Catholic Record* 77 (January 2000): 10-19.

One of several articles in this issue on the Sacrament of Reconciliation.

Moschetti, Stefano, S.J. "Una nuova teoria sul peccato originale." *Civiltà Cattolica* 145 (5 febbraio 1994): 260-269.

Critique of the excessive stress placed on the role of the devil in original sin as presented in J.A. Sayes' *Antropología del hombre caído. El pecado original*, (Madrid: Editorial Católica, 1991).

Mynatty, Hormis. "The Concept of Social Sin." *Louvain Studies* 16 (1991): 3-26.

Newman, Louis E. "The Quality of Mercy: On the Duty to Forgive in the Judaic Tradition." *Journal of Religious Ethics* 15 (1987): 155-172.

One of three articles devoted to articles on the "Ethics of Forgiveness."

Novak, Michael. "Structures of Virtue, Structures of Sin: A Theology of Natural Liberty." *America* 160 (28 January 1989): 54-60.

Orsy, Ladislaus, S.J. "The Revival of the Sacrament of Penance: A Proposal." *Chicago Studies* 34 (August 1995): 136-144.

One of several articles in this issue on the communal rite of reconciliation. Highlights the role of the *sensus fidelium* over the centuries in fashioning a grass-roots reception (and/or non-reception) of various approaches to the sacrament of penance. Orsy goes on to suggest various pastoral situations in which a communal celebration of penance may be a more appropriate form.

O'Shea, Kevin, C.Ss.R. "The Function and Dysfunctions of the Idea of Sin." In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 199-211. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

O'Shea looks at sin in a broader perspective than just focusing on a "wrong" act. His thesis is that our "sin-language" both has the capacity to distort the meaning of the Jesus event, as well as the power to convey its meaning.

Osborne, Kenan B., O.F.M. "The Ambiguity of Communal Penance." *Chicago Studies* 34 (August 1995): 123-135.

One of several articles in this issue on the communal rite of reconciliation. Osborne notes that all sacraments are "communal" and the privatization of liturgical and sacramental ritual results in increasing ambiguity. Contains a good theological overview of some of the issues regarding the internal contradictions involved in secret confessions and the restrictions placed on the usage of the communal rite of reconciliation. Osborne is professor emeritus of dogmatic theology at the Franciscan School of Theology in Berkeley, California.

Palazzini, Giuseppe. "Sin in the Apostolic Fathers." In *Sin: Its Reality and Nature: A Historical Survey*, 101-104. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Palazzini, Cardinal Pietro. "La Perdita del Senso del Peccato." *Palestra del Clero* 72 (1993): 9-28.

Speech given by Cardinal Cardinale Pietro Palazzini 31 May 1992 at Pordenone during the XXV Convegno dei Gruppi di Preghiera di Padre Pio del Triveneto.

_____. "Sin." In *Sin: Its Reality and Nature: A Historical Survey*, 151-179. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

_____. "Sin in the Greek Apologists." In *Sin: Its Reality and Nature: A Historical Survey*, 105-109. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Peschke, Karl Heinz. "The Morally Bad Action: Sin." Chapter 5 in *Christian Ethics: Moral Theology in the Light of Vatican II*, 286-324. Alcester and Dublin: C. Goodliffe Neale, 1985, 1986.

Italian translation: *Etica cristiana; teologia morale alla luce del Vaticano II*. 2 vol. Roma: Pontificia Universitas Urbaniana, 1985-1986.

Rather conservative, and very much tied to a manualistic scholastic framework, but good for an overview of the traditional teaching on sin. Peschke was a missionary in the Philippines and professor of moral theology at the Urbanianum in Rome.

Peter, Carl. "Integral Confession and the Council of Trent." In *Sacramental Reconciliation*, 99-109. Edited by Edward Schillebeeckx. *Concilium*, 61. New York: Herder and Herder, 1971.

Petrosino, Silvano. "L'intenzionalità di Satana e l'autocondanna della sguardo." *Communio* 118 (lugio-agosto, 1991): 84-98.

One of a series of articles on various aspects of this theme.

Piolanti, Antonio. "Original Sin." In *Sin: Its Reality and Nature: A Historical Survey*, 129-150. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Pontifical Council for the Family. "Vade Mecum for Confessors Concerning Some Aspects of the Morality of Conjugal Life." *Origins* 26 (13 March 1997): 617; 619-235.

Préat, Marie-Paule, R.S.C.J. "Actualité d'une théologie de la réconciliation." *Nouvelle Revue Théologique* 122 (2000): 238-259.

Suggests that the Pauline notion of reconciliation, viewed in light of the contemporary socio-cultural context, is particularly relevant today.

Rahner, Karl, S.J. "Forgotten Truths Concerning the Sacrament of Penance." In *Theological Investigations Vol. 2*, 135-174. Translated by Karl-H. Kruger. New York: Seabury, 1963.

_____. "The Status of the Sacrament of Reconciliation." In *Theological Investigations. Vol 23: Final Writings*, 205-218. Translated by Joseph Donceel, S.J. London: Darton, Longman and Todd, 1992.

Rahner investigates the current situation of the sacrament in light of both historical and theological perspectives.

Ravasi, Gianfranco. "All'ombra dell'albero della conoscenza del bene e del male. Note ermeneutiche su Genesis 2-3." *Communio* 118 (lugio-agosto, 1991): 25-35.

One of a series of articles on various aspects of this theme.

Reeder, John P., Jr. "Focus Introduction: Forgiveness: Tradition and Appropriation." *Journal of Religious Ethics* 15 (1987): 136-140.

Introduction to the "Focus" section which is devoted to articles on the "Ethics of Forgiveness."

Rigali, Norbert J., S.J. "Sin in a Relational World." *Chicago Studies* 23 (1984): 321-332.

Rigali argues for an understanding of the morality of human acts in terms of "the difference between constructive and destructive ways of relating to the world. Sin then appears as destructive or alienating ways of relating to the world," and to God. In this light, "when sin is understood as alienation or destructive modes of relating ones to the world, it is apparent that the defeat of sin involves healing in oneself and in the encompassing world--individual, interpersonal, communal, social, international, global, and environmental healings" (p. 328). Rigali is emeritus professor of moral theology at the University of San Diego.

Roll, Susan K. "Reconciliation in 12 (not so easy) Steps." *Doctrine and Life* 43 (1993): 69-76.

Discusses how the Alcoholics Anonymous (AA) Twelve Step program deals with guilt in persons with addictive behavior, and what the Church might learn from this program in the sacrament of reconciliation.

Rowell, Geoffrey. "The Anglican Tradition from the Reformation to the Oxford Movement." In *Confession and Absolution*, 91-119. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Rymer, Joseph. "Jewish and Christian Understandings of Sin." *New Blackfriars* 70 (1989): 467-475.

Sachs, John R., S.J. "Sin." Chapter 6 in *The Christian Vision of Humanity: Basic Christian Anthropology*, 59-66. Zaccheus Studies in Theology. Collegeville: Michael Glazier/Liturgical Press, 1991.

Gives a brief overview of biblical perspectives on sin, as well as some dimensions of social sin. Sachs teaches systematic theology at Weston Jesuit School of Theology.

Sage, Athanase. "Sin in St. Augustine." In *Sin: Its Reality and Nature: A Historical Survey*, 111-127. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Sarmiento, Augusto. "El 'Pecado Social'." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 441-451. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei). Sarmiento is professor of moral theology at the University of Navarra (Opus Dei).

Schaedel, Joseph F. "Children and Reconciliation." *The Priest* 53 (February 1997): 18-20.

Schaedel outlines what he considers to be the necessary components in a catechesis for young people who celebrate the Sacrament of Reconciliation. Not an especially helpful article. Schaedel is the vicar general of the curia for the Archdiocese of Indianapolis.

Schreiter, Robert J., CPPS. "Reconciliation as a Missionary Task." *Missiology* 20 (1992): 3-10.

Senn, Frank. "The Confession of Sin in the Reformation Churches." *Concilium* 190 (2/1987): 105-116.

Sievernich, Michael. "Social Sin and its Acknowledgment." *Concilium* 190 (2/1987): 52-63.

Sobrinho, Jon, S.J. "First World, Third World: Sin and Grace." *The Tablet* 246 (28 March 1992): 419-421.

Edited version of the Pope Paul VI Memorial Lecture given in March 1992 in Salford Cathedral.

_____. "Latin America: Place of Sin and Place of Forgiveness." *Concilium* 184 (1986).

____. "Liberation from sin." *Theology Digest* 37 (1990): 141-145.

Spiazzi, Raimondo. "The Social Evil of Sin." In *Sin: Its Reality and Nature: A Historical Survey*, 191-203. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Spilly, Alphonse. "Sin and Alienation in the Old Testament: The Personalist Approach." *Chicago Studies* 21 (Fall, 1982): 211-225.

Stasiak, Kurt, O.S.B. "The Dialogue between Confessor and Penitent, Part I." *The Priest* 47 (March 1991): 10-14.

____. "The Dialogue between Confessor and Penitent, Part I." *The Priest* 47 (April 1991): 31-39.

Both articles deal with some helpful insights in hearing confessions.

Stuhlmuehler, Carroll, C.P. "The Search for Original Sin." *The Bible Today* 31 (1993): 73-78.

Conducts a "biblical search" on the doctrine of original sin. One of several articles in this issue on the theme of "The Bible on Sin."

Tambasco, Anthony J. "Prophetic Teaching on Sin." *The Bible Today* 31 (1993): 79-84.

Considers especially the prophetic teaching of sin in the aspects of idolatry, externalism and injustice. One of several articles in this issue on the theme of "The Bible on Sin."

Tanner, Norman, S.J. "Sin in the Middle Ages." *The Month* 254 (September/October 1993): 372-375.

One of a series of articles on various theological aspects of sin. Tanner critiques contemporary culture's efforts to abolish the idea of sin and contrasts this view with a consideration of sin in the Middle Ages in which there was a greater sense of personal sin, which in turn opened one up better to the possibility and necessity of divine forgiveness.

Uzukwu, Eugene Elochukwu. "Reconciliation and Inculturation: a Nigerian (Igbo) Orientation." *AFER* 25 (October 1983): 275-79.

Bearing in mind the 1983 Roman Catholic synod on reconciliation, this article reflects on reconciliation and the Igbo (Nigerian) context. Taking off from an experience of a traditional reconciliation ritual organized by a Catholic priest, the article underlines that for Christian reconciliation to be deeply rooted in the Igbo heart there must be emphasis on community (implicated throughout the ritual process), word (killing-healing), participation (no involvement by proxy), and celebration (sharing meal shows concrete reconciliation accomplished).

Van der Vloet, Johan. "Il potere del ricordo. L'utopia negata." *Communio* 118 (lugio-agosto, 1991): 36-45.

One of a series of articles on various aspects of this theme; same article contained in the Spanish edition for November-December.

In Spanish: "El poder del recuerdo. La utopía en cuestión." *Communio* 13 (1991): 518-527.

Ventura, Thomas. "Old Wine in New Wineskins." *Chicago Studies* 34 (August 1995): 111-122.

One of several articles in this issue on the communal rite of reconciliation. Ventura discusses the 1994 process of dialogue among Cardinal Joseph Bernardin with the priests of his archdiocese of Chicago regarding the various pastoral practices of the communal rite of reconciliation. The article reports a good range of both practical and theoretical issues connected with the communal rite of reconciliation, as well as some of the wider tensions with some bishops and the Vatican over the usage of this rite.

Vergote, Antoine. "The Sacrament of Penance and Reconciliation." *Theology Digest* 43 (1996): 323-328.

Verkamp, Bernard J. "Recovering a Sense of Sin." *America* 149 (1983): 305-307.

Vidal, Marciano, C.Ss.R. "Structural Sin: A New Category in Moral Theology?" In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 181-199. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Weaver, Darlene Fozard. "Taking Sin Seriously." *Journal of Religious Ethics* 31 (Spring 2003): 45-74.

Looks at the Roman Catholic theology of sin through the theology of Charles Curran and Jean Porter. Weaver teaches at Villanova.

Wetzel, James. "Moral Personality, Perversity, and Original Sin." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 3-25.

See reply by Gibling Meilaender, "The First and the Second Adam: Reflections on James Wetzel's Reformulation of a Doctrine." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 27-33. Also see Wetzel's own response: James Wetzel, "The Missing Adam: A Reply to Gilbert Meilaender." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 35-38.

_____. "Some Thoughts on the Anachronism in Forgiveness." *Journal of Religious Ethics* 27 (Spring 1999): 83-104.

Wiedenhofer, Siegfried. "The Main Forms of Contemporary Theology of Original Sin." *Communio* 18 (1991): 514-529.

In Italian: "Forme principali dell'attuale teologia del peccato originale." *Communio* 118 (luglio-agosto, 1991): 8-24.

In Spanish: "Principales formas de la teología actual sobre el pecado original." *Communio* 13 (1991): 528-542.

One of a series of articles on various aspects of this theme; same article contained in the Spanish edition for November-December.

Williams, Cornelius, O.P. "Sin and Repentance." In *Moral Theology Renewed: Papers of the Maynooth Union Summer School, 1964*, 173-193. Edited by Enda McDonagh. Dublin: Gill and Son, 1965.

Williams, Michael E. "Sin in the Cinema." *New Blackfriars* 70 (1989): 498-506.

Williamson, David. "Penance: a Sacrament in Crisis?" *Priests and People* 6 (1992): 96-100.

Considers the question of the "crisis" of Penance today in the light of its history, theology and current pastoral practice. Williamson is a priest of the Westminster Diocese and teaches moral theology at Allen Hall.

Books on Sin and Reconciliation in Christian Ethics

Alison, James. *The Joy of Being Wrong: Original Sin through Easter Eyes*. Foreword by Sebastian Moore. New York: Crossroad, 1998.

Ambe, John B. *Meaningful Celebration of the Sacrament of Reconciliation in Africa*. AMECEA Gaba Publications Spearhead 123-124. Eldoret, Kenya : AMECEA Gaba, 1992.

Arnold, Johann Christoph. *Seventy Times Seven: The Power of Forgiveness*. Farmington PA: Plough Publishing, 1997.

Uses personal stories to emphasize the necessity and power of forgiveness in everyday lives.

Arnold, John. *Confession is Good for Your Soul: Receiving the Mercy of a Forgiving God*. Ann Arbor, MI: Servant Publications, 1995.

Belton, Francis George. *A Manual for Confessors: Being a Guide to the Administration of the Sacrament of Penance for the Use of Priests of the English Church*. Milwaukee: Young Churchman, 1916. ATLA monograph preservation program ; ATLA fiche 1990-5118.

Billr, Peter, and Minnis, A.J., eds. *Handling Sin: Confession in the Middle Ages*. York Studies in Medieval Theology, 2. Rochester NY: York Medieval Press, 1998.

Papers from a symposium held at the University of York in March 1996.

Reviewed by Natalie Molineaux in *Religious Studies Review* 26 (October 2000): 387-388.

Boggs, William. *Sin Bodly, but Trust God More Boldly Still*. Nashville: Abingdon, 1990.

Bowman, Peg. *At Home with the Sacraments: Reconciliation*. Mystic CT: Twenty-Third Publications, 1991.

Short catechetical work (41 pages) suitable for workshop, RCIA usage, parents with children approaching the first celebration of the sacrament of reconciliation, etc.

Buckley, Thomas W. *Seventy Times Seven: Sin, Judgment, and Forgiveness in Matthew*. Zacchaeus Studies: New Testament. Collegeville: Michael Glazier/Liturgical Press, 1991.

Capps, Donald. *Deadly Sins and Saving Virtues*. Philadelphia: Fortress Press, 1987.

Capps uses Erik Erikson's life-cycle theory, as well as biblical narratives and the Beatitudes to indicate how the so-called "deadly sins" can be combatted by cultivating what Capps terms the "saving virtues." Capps links each of the traditional deadly sins with a particular stage of personality development, such as gluttony with infancy. Capps is professor of pastoral theology at Princeton Theological Seminary.

Catholic Theological Society of America. [CTSA] Committee on the Renewal of the Sacrament of Penance. *Committee Report : The Renewal of the Sacrament of Penance*. Washington, D.C.: Catholic Theological Society of America, 1975.

Coate, Mary Anne. *Sin, Guilt, and Forgiveness. The Hidden Dimension of a Pastoral Press*. London: Society for Promoting Christian Knowledge, 1994.

Coffey, David. *The Sacrament of Reconciliation*. Lex Orandi Series. Collegeville: Liturgical Press, 2001.

A somewhat densely-written and uneven work intending to outline the theology of the Sacrament of Reconciliation found in the revised Rite of Penance, the 1983 Code of Canon Law, recent Vatican legislation (especially in regards to the tight constraints placed on the use of Rite 3 [General Absolution]). The primary values of the book are found in its concise treatment of the history of the development of the Sacrament (Chapter 2) and its articulation of the theology of Sacrament in scholastic thought (especially Thomas Aquinas), the Council of Trent, and to a lesser extent Vatican II itself and contemporary theologians such as Rahner. Less successful is the author's engagement with the actual practices and experiences of the faithful in the celebration of the Vatican II rites. He relies on many general assumptions, which may be partially true, but certainly do not reflect the whole range of attempts to celebrate the Sacrament faithfully in accord with both the theology and ritual of Vatican II. Surprisingly little attention is paid to the voice of Scripture and the public ministry of Jesus Christ as the *norma normans* (norming norm) of both the theology and practice of the Sacrament as well as engagement with the notions of social sin and structural evil, which certainly would have a key role to play in both the theology and practice of Rites Two and Three. One wonders, in fact, about the extent of Coffey's own

pastoral experience in celebrating the Vatican II rite in a variety of different milieux, as he provides virtually no personal references to his own experiences in celebrating the Sacrament, whether as priest or penitent. As the stated editorial intention of the *Lex orandi* series from the publisher is to “derive a theology of the seven sacraments primarily, though not exclusively, from the typical celebrations of the reformed Roman Rite” it seems at least to this reader that Coffey’s book might be faulted precisely for its weaknesses in teasing out the implications of the ancient axiom *lex orandi, lex credendi* (which I would render in the sense “as the Church prays so the Church believes”). In Coffey’s view it seems that *lex orandi* is not tied as much to *lex credendi* of the People of God (in the sense of a genuine *lex* [law] being grounded and verified in its acceptance and appropriation through the *consensus fidelium* [consensus of the faithful] of actual practice of the rite), as much as it primarily equated to *lex* in the sense of its articulation in the prescriptions of the Rite of Penance itself, the 1983 Code of Canon Law, and subsequent enforcement efforts of the Vatican to privilege Rite One (individual confession) while virtually excluding Rite Three. Thus, instead of *lex orandi lex credendi*, a more apt sub-title for this book might be *ecclesia docens* (the teaching Church) instructing the *ecclesia discens* (the learning Church). While Coffey’s work has its own merits, it would not supplant the earlier work of other authors on this Sacrament such as Dallen, Osborne, Häring, Gula, etc., and its mode of presentation will make it difficult for a generalized readership to follow closely.

Community of St. Severin. *Confession: The Meaning and Practice of the Sacrament of Penance*. Translated by A.V. Littledale. Chicago: Fides, 1959.

Originally published in French as *La Confession*. Desclee de Brouwer et Cie, 1958.

Connolly, Hugh. *The Irish Penitentials and Their Significance for the Sacrament of Penance Today*. Blackrock, Co. Dublin: Four Courts Press, 1995.

Based on his doctoral dissertation done at the Pontifical Gregorian University.

_____. *Sin*. New Century Theology. New York and London: Continuum, 2002.

Reviewed by James T. Bretzke, S.J. for *Catholic Studies: An Online Journal*
<http://www.adelphi.edu/cst/Reviews/>

Cuschieri, Andrew. *The Sacrament of Reconciliation: A Theological and Canonical Treatise*. Lanham: University Press of America, 1992.

Of some value to the specialist interested in developments in the theology and canon law of penance. Reviewed by Robert Ombres, O.P. in *New Blackfriars* 74 (1993): 222-223.

Dallen, James. *The Reconciling Community: The Rite of Penance*. Studies in the Reformed Rites of the Church. New York: Pueblo Publishing, 1986.

Studies the underlying mystery of the Church in relation to Christ and the sinner through the forms the sacrament of reconciliation has taken in the past in order to illustrate how the Church can better exercise this ministry in the present and future.

Delhay, Ph., ed. *Pastoral Treatment of Sin*. Tournai: Desclee, 1968.

Demmer, Klaus, M.S.C. *Entscheidung und Verhängnis. Die moraltheologische Lehre von der Sünde im Licht christologischer Anthropologie*. Konfessionskundliche und kontroverstheologische Studien, 38. Paderborn: Verlag Bonifacius Druckerei, 1976.

Doran, Kevin. *More Joy in Heaven! : Confession, the Sacrament of Reconciliation*. Collegeville: Liturgical Press, 1988.

Appropriate for adult education and parish lectures, or for the average adult Catholic.

Dudley, Martin, and Rowell, Geoffrey, eds. *Confession and Absolution*. London: SPCK, 1990.

Eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Fagan, Seán, S.M. *Has Sin Changed?* Wilmington: Michael Glazier, 1977.

_____. *Has Sin Changed? A Book on Forgiveness*. Collegeville: Michael Glazier/Liturgical Press, 1988.

Favazza, J.A. *The Order of Penitents: Historical Roots and Pastoral Future*. Collegeville: Liturgical Press, 1989.

Fenn, Richard K. *The Secularization of Sin: An Investigation of the Daedulus Complex*. Louisville: Westminster/John Knox Press, 1991.

Discusses how the experience of sin has changed with the secularization of American society. Fenn uses the Daedulus myth as a metaphor to argue that the church frequently manipulates people for its own purposes by redirecting rather than resolving their guilt and inner conflicts.

Fernández, Domiciano. *The Father's Forgiveness: Rethinking the Sacrament of Reconciliation*. Collegeville: Liturgical Press, 1991.

Fleming, Terrance L. *The Second Vatican Council's Teaching on the Sacrament of Penance and the Communal Nature of the Sacrament*. Dissertatio ad lauream in Facultate S. Theologiae apud Pontificiam Universitatem S. Thomae de Urbe. Romae, 1981.

Ford, S.D. *Sins of Omission: A Primer on Moral Indifference*. Minneapolis: Fortress Press, 1990.

Forest, Jim. *Confession: Doorway to Forgiveness*. New York: Orbis Books, 2002.

Fucek, Ivan, S.J. *Il Peccato Oggi: Riflessione teologico-morale*. Roma: PUG, 1991.

Course notes assembled into what in Italian is called a *dispense* for the use of students. This genre is somewhat like a book, but its intended audience is rather more limited to the professor's own students. Fucek was professor of moral theology at the Pontifical Gregorian University in Rome.

Gaffney, James. *Sin Reconsidered*. New York: Paulist Press, 1983.

Gaffney is Professor of Christian Ethics at Loyola University, New Orleans.

Gelin, Albert, and Descamps, Albert. *Sin in the Bible*. Translated by Charles Schaldenbrand. New York: Desclée, 1965.

Originally appeared in French as part of *Theologie du péché*.

Gestrich, Christoph. *The Return of Splendor in the World: The Christian Doctrine of Sin and Forgiveness*. Grand Rapids: Wm. B. Eerdmans, 1998.

Gives a historical treatment of the doctrine of sin from Augustine to contemporary thinkers. Emphasizes the role of sacraments as means for forgiveness and treats contemporary difficulties in dealing with the message of forgiveness. Gestrich is professor of theology at Humboldt University in Berlin.

Green, Robin. *A Step Too Far: Exploration into Reconciliation*. London: Darton, Longman & Todd, 1990.

Gula, Richard M. *To Walk Together Again: The Sacrament of Reconciliation*. New York: Paulist Press, 1984.

Gula is professor of Moral Theology at the Franciscan School of Theology/Graduate Theological Union.

Haber, Joram Graf. *Forgiveness*. Lanham MD: University Press of America, 1991.

In this book, Joram Graf Haber presents the first systematic philosophical exploration of the nature and value of forgiveness, and argues convincingly that it should be elevated to a proper status among other important virtues. Haber considers those concepts with which forgiveness is related but from which it is distinct, such as condonation, pardon, and mercy. Haber argues that we ought to resent wrongdoers when they have caused us injury and that failure to do so betrays a lack of self-respect. This being so, we ought not to forgive those who have wronged us, unless a wrongdoer has repented the wrong he has caused.

Häring, Bernard, C.Ss.R. *Shalom: Peace. The Sacrament of Reconciliation*. Rev. ed. Garden City: Doubleday Image Book, 1967, 1969.

This book grew out of courses given at the Pastoral Institute in Conception, Missouri in 1964 and 1966, and at the University of San Francisco in 1966. Häring (1912-1998) was one of the leading Catholic moral theologians of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Hamelin, Leonce. *Reconciliation in the Church : a theological and pastoral essay on the sacrament of penance*. Translated by Matthew J. O'Connell. Collegeville: Liturgical Press, 1980.

Translation of *La reconciliation en Eglise*.

Heggen, F.J. *Confession and the Service of Penance*. London: Sheed and Ward, 1967.

Hellwig, Monika. *Sign of Reconciliation and Conversion: The Sacrament of Penance for Our Time*. Message of the Sacraments 4. Revised Edition. Williamsburg: Michael Glazier, 1982, 1984.

Highfield, Ronald. *Barth and Rahner in Dialogue: Toward an Ecumenical Understanding of Sin and Evil*. American University Studies: Series 7, Theology and Religion, 62. Frankfurt-am-Main, Bern, New York, Paris: Peter Lang, 1989.

Jean-Nesmy, Dom Claude. *Conscience and Confession*. Translated by Malachy Carroll. Chicago: Franciscan Herald Press, 1965.

French original: *Pratique de la Confession*. Les Editions Desclee de Brouwer, 1962.

Intended as an instruction in the sacrament for educated adult Catholics.

Jegen, Carol Frances, B.V.M. *Restoring Our Friendship with God: The Mystery of Redemption from Suffering and Sin*. Zaccheus Studies: Theology. Wilmington: Michael Glazier, 1989

John Paul II, Pope. *Reconciliatio et Paenitentia. On Reconciliation and Penance in the Mission of the Church Today*. Post-Synodal Apostolic Exhortation. Vatican City: 1984.

Post-synodal Apostolic Exhortation on the Sacrament of Reconciliation and its underlying theology in the Church today. Pope John Paul II reigned from October, 1978 until April 2, 2005.

Jones, L. Gregory. *Embodying Forgiveness: A Theological Analysis*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Forgiveness is a way of life that carries with it distinctive concepts of love, community, confession, power, repentance, justice, punishment, remembrance, and forgetfulness. In Part I, Jones first recounts Dietrich Bonhoeffer's own struggle against the temptation to make forgiveness either too easy or too difficult in his thought and, even more, in his life and death at the hands of the Nazis. Jones then considers each of these temptations, focusing on the problem of "therapeutic" forgiveness and then forgiveness's 'eclipse' by violence. Part 2 shows why a trinitarian identification of God is crucial for an adequate account of forgiveness. In Part 3 Jones describes forgiveness as a craft and analyzes the difficulty of loving enemies. He deals

particularly with the problems of disparities in power, impenitent offenders, and the relations between forgiveness, accountability, and punishment.

Kearns, Patrick. *Sinful Social Structures*. New York: Paulist Press, 1974.

Kelly, George Anthony. *The Sacrament of Penance and Reconciliation*. Synthesis series. Chicago: Franciscan Herald Press, 1975.

Kelly, Gerald, S.J. *The Good Confessor*. New York: The Sentinel Press, 1951.

Intended as a short pastoral handbook, or overview, for priests in the exercise of the Sacrament of Penance. A chapter of Kelly's book is reprinted as "The Good Confessor" in *The Historical Development of Fundamental Moral Theology in the United States: Readings in Moral Theology*, 11, 155-166. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1999. Kelly was a well-known American moral theologian in the period immediately prior to Vatican II.

Kennedy, Robert J., ed. *Reconciliation: The Continuing Agenda*. Collegeville: Liturgical Press, 1987.

Papers from the Fifteenth Annual conference of the Notre Dame Center for Pastoral Liturgy held in 1986.

———. *Reconciling Embrace: Foundations for the Future of Sacramental Reconciliation*. LTP, 1998.

Seven papers and responses from the 1995 Symposium on Reconciliation sponsored by the North American Forum on the Catechuminate.

Köpcke-Duttler, Arnold, Ed. *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*. Mainz: Grünewald, 1991.

Kurtscheid, Bertrand, O.F.M. *A History of the Seal of Confession*. Translated by F.A. Marks. St. Louis: B. Herder Book Co., 1927.

Original version appeared in 1912.

Lauer, Werner. *Schuld--das komplexe Phänomen*. Eichstätter Studien, 6. Kevelaer, 1972.

Lopresti, James, S.J. *Penance: A Reform Proposal for the Rite*. American Essays in Liturgy, 6. Washington, D.C: The Pastoral Press, 1987.

Luini, Edoardo. *Il Sacramento della penitenza*. Casale Monferatto: Piemme, 1990.

Madigan, Patrick, S.J. *Penance, Contemplation, and Service: Pivotal Experiences of Christian Spirituality*. Collegeville MN: The Liturgical Press, A Michael Glazier Book, 1994

The author argues "that there are three essential elements to an authentic spirituality: penance or conversion, contemplation or adoration, and service or response." He develops this thesis using contemporary development theories, the AA recovery program, scripture, and the writings of the church fathers and classical spirituality.

Massingale, Brian N. "The Social Dimensions of Sin and Reconciliation in the Theologies of James H. Cone and Gustavo Gutiérrez: A Critical Comparative Examination." S.T.D. Dissertation. Rome: Academia Alphonsiana, 1991.

Dissertation done under Brian V. Johnstone, C.Ss.R. Massingale is a Black priest of the Archdiocese of Milwaukee and teaches moral theology at St. Francis Seminary and Marquette University in Milwaukee.

McCormick, Patrick, T. *Sin as Addiction*. New York: Paulist Press, 1989.

An elaboration of the basic insights included in McCormick's article in *Studia Moralia*.

Menninger, Karl, M.D. *Whatever Became of Sin?* New York: Hawthorn Books, 1973.

Menninger, William A. *The Process of Forgiveness*. New York: Continuum, 1996.

Miller, Patrick D., Jr. *Sin and Judgment in the Prophets: A Stylistic and Theological Analysis*. Society of Biblical Literature Monograph Series, 27. Chico (CA): Scholars Press, 1982.

Treats the question of the correspondence of sin and judgment in the prophetic writings, concentrating on Hosea, Amos, Micah and Isaiah.

O'Keefe, Mark, O.S.B. *What Are They Saying About Social Sin?* New York: Paulist Press, 1990.

Orsy, Ladislav, S.J. *The Evolving Church and the Sacrament of Penance*. Denville NJ: Dimension Books, 1978.

Orsy is a well-known canonist who teaches at The Catholic University in Washington, D.C.

Osborne, Kenan, O.F.M. *Reconciliation and Justification: The Sacraments and Its Theology*. New York: Paulist Press, 1990.

Palazzini, [later Cardinal] Pietro. *Sin: Its Reality and Nature: A Historical Survey*. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Italian original *Il Peccato*. Roma: Edizioni Ares.

Encyclopedic-type articles covering mainly historical and manualist understandings of sin. At the time of this book's appearance Palazzini was Secretary to the Sacred Congregation of the Second Vatican Council. He later was named cardinal.

Patton, John. *Is Human Forgiveness Possible?: A Pastoral Care Perspective*. Nashville: Abingdon Press, 1985.

Patton presents case studies from his pastoral counseling practice that illustrate the difficulty of forgiving and demonstrate his new solution to the problem of forgiveness. Offers practical suggestions.

Perrin, David B. *The Sacrament of Reconciliation: An Existential Approach*. Roman Catholic Studies 11. Lewiston NY: Edwin Mellen Press, 1998.

Uses the work of Mircea Eliade on symbols to look at how the traditional symbols of stole, words, hands, cross and place function in the ceremony of the sacrament of reconciliation.

Pieper, Josef. *The Concept of Sin*. Translated by Edward T. Oakes, S.J. South Bend IN: St. Augustine's Press, 2001.

Plantinga, Cornelius, Jr. *Not the Way It's Supposed to be: A Breviary of Sin*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Plantinga, who writes out of the Reformed tradition, defines sin as "culpable disturbance of shalom" (16), a disruption of the harmonious order of creation in the blurring of distinctions, the rupturing of covenantal bonds, the perversion of loyalties and energies, the corruption of bodies and relationships, addictive behaviors, attacks on human life and truth, and flights from responsibility. His work includes a lot of cultural critique, but his treatment of sin is highly individualistic (very little acknowledgment of social

sin and structural evil) and most of his examples speak to middle-class life experiences.

Poschmann, Bernhard. *Penance and the Anointing of the Sick*. London: Burns and Oates, 1964.

Poulin, Calvin H., S.J. *Preparing Pastoral Confessors: Moral and Practical Guidelines*. Loyola School of Theology Textbook Series. Quezon City: Loyola School of Theology, 1990.

Guidebook for preparing for the Jesuit confessional examination (*Ad audiendas*), and contains some helpful material for hearing confessions, as well as some contrived case studies meant to illustrate key canonical and/or moral points. However, the book is of limited value, and shows little overall appreciation for the historical, sacramental and theological dimensions of the Sacrament of Reconciliation.

Reid, Scott M.P. *General Sacramental Absolution: An Historical, Canonical and Pastoral Perspective*. St. Austin's Press.

Argues that contemporary usage of general absolution in parishes, e.g. during Lent or Advent, is illicit if not invalid.

RIC Supplement. *Penance and Reconciliation: International Bibliography 1975-1983*. RIC Supplement 86-87. Strasbourg: Cerdric Publications, 1984.

Computer generated and not annotated. However a code for an analytic index is provided.

Roos, John R. *The Seal of Confession*. The Catholic University of America Canon Law Studies, 413. Washington, D.C.: The Catholic University of America Press, 1960.

Presented as the author's dissertation in canon law at the Catholic University of America. Includes as an appendix the 1915 Instruction of the Holy Office on the seal of confession.

Schillebeeckx, Edward, ed. *Sacramental Reconciliation. Concilium*, 61. New York: Herder and Herder, 1971.

Contains a series of articles on various aspects of the history, dogma, and practice of sacramental reconciliation.

Schoonenberg, Piet J. A. M. *Man and Sin: A Theological View*. Translated by Joseph Donceel. Notre Dame: University of Notre Dame Press, 1965.

Schoot, H.J.M. *Tibi Soli Peccavi: Thomas Aquinas on Guilt and Forgiveness*. Utrecht: Peters, 1996.

[*Tibi Soli Peccavi: Against You Alone Have I Sinned*] Studies presented at the 1995 Congress of the Thomas Institute at Utrecht.

Shriver, Donald W., Jr. *An Ethic for Enemies: Forgiveness in Politics*. New York: Oxford University Press, 1995.

Reviewed by Joseph J. Kotva, Jr. in *Theological Studies* 57 (1996): 386.

Sievernich, Michael. *Schuld und Sünde in der Theologie der Gegenwart*. Frankfurter theologische Studien, 29. Frankfurt: Knecht, 1982.

Stasiak, Kurt, O.S.B. *The Confessor's Handbook*. New York: Paulist Press, 2000.

Suchocki, Marjorie Hewitt. *The Fall to Violence: Original Sin in Relational Theology*. New York: Continuum, 1994.

Suchocki argues that the underlying root of "sin" is not what has been traditionally denominated as pride, but is human involvement in the triadic structure of our tendency toward aggression and violence, our sense of solidarity with each other and the world, and the social structures that mediate our consciences and consciousness. This book offers an interpretation of forgiveness as the active willing of the well-being of victim and violator. In this way, both--enmeshed in the web of contingent creation--can break the chain of violence, and thus answer the sinfulness of sin with the graciousness of Grace.

Swinburne, Richard. *Responsibility and Atonement*. Oxford: Clarendon Press, 1989.

Considers how the moral concepts of merit and guilt, praise and blame, reward and punishment, atonement, forgiveness, mercy, etc. apply to human dealings. Then in the light of this discussion Swinburne discusses the traditional Christian doctrines of sin, redemption, satisfaction, heaven and hell. Swinburne is Nolloth Professor of Philosophy of the Christian Religion at Oxford.

Tambling, Jeremy. *Confession: Sexuality, Sin, The Subject*. Manchester and New York: Manchester University Press/St. Martin's Press, 1990.

Reviewed by Jamie S. Scott in *Religious Studies Review* 18 (1992): 315.

Tierney, Clement. *The Sacrament of Repentance and Reconciliation*. Dublin: Dominican Publications; Sydney: E.J. Dwyer; New York: Costello Publishing, 1983.

Tierney is a priest of the Archdiocese of Sydney and professor at the Catholic Institute of Sydney.

Turrini, Miriam. *La coscienza e le leggi. Morale e diritto nei testi per la confessione della prima età moderna*. Bologna: Il Mulino, 1991.

Upton, Julia, R.S.M. *A Time for Embracing: Reclaiming Reconciliation*. Collegeville: Liturgical Press, 1999.

Discusses the Sacrament of Reconciliation, arguing that the sacrament is neither well understood nor well celebrated, and that this accounts for the relatively low numbers of people who frequent the sacrament.

Williams, Watkin Wynn. *The Moral Theology of the Sacrament of Penance*. London, A. R. Mowbray; Milwaukee: Young Churchman, 1917.

Deals with Penance in the Church of England.

Virtue, Vision, and Character

Articles on Character, Vision and Virtue

AA.VV. "Virtue Ethics." *Studies in Christian Ethics* 12 (1/1999).

Entire issue devoted to virtue ethics.

Abbà, Giuseppe. "L'apporto dell'etica tomista all'odierno dibattito sulle virtù." *Salesianum* 52 (1990): 799-818.

Discusses how the Thomistic concept of virtue has been developed in modern ethics.

_____. "L'etica aristotelica e tomista delle virtù a confronto con l'etica moderna." *Filosofia ed insegnamento* 23 (1991): 27-39.

_____. "Il soggetto e la virtù. Dall'etica prudenziale di Tommaso all'etica normativa di Duns Scoto e di Ockham." *Filosofia e Teologia* 5 (1991): 185-206.

_____. "Virtù e dovere: valutazione di un recente dibattito." *Salesianum* 49 (1987): 421-484.

Also found in his *Felicità vita buona e virtù. Saggio di filosofia morale*, 76-132. Biblioteca di Scienze Religiose, 83. Roma: LAS, 1989.

Alderman, H. "By Virtue of a Virtue." *Review of Metaphysics* 36 (1982): 127-153.

Annas, Julia. "Prudence and Morality in Ancient and Modern Ethics." *Ethics* 105 (1995): 241-257.

Audi, Robert. "Acting From Virtue." *Mind* 104, no. 415 (July 1995): 449-471.

_____. "Responsible Action and Virtuous Character." *Ethics* 101 (1991): 304-321.

Baron, M. "Varieties of Ethics of Virtue." *American Philosophical Quarterly* 21 (1984): 47-53.

Barton, John. "Virtue in the Bible." *Studies in Christian Ethics* 12 (1/1999): 12-22.

Beauchamp, Thomas L. "What's So Special about the Virtues." In *Virtue and Medicine. Explorations in the Character of Medicine*, 307-327. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Becker, L.C. "The Neglect of Virtue." *Ethics* 85 (1975): 110-122.

Beehler, R. "Critical Notice of Philippa Foot, *Virtues and Vices*, and James D. Wallace, *Virtues and Vices*. *Canadian Journal of Philosophy* 13 (1983): 262-264.

Bevere, Allan R. "Virtuous Liberals: An Essay on Virtue, the Liberal State and the Church as Alternative." *Ashland Theological Journal* 25 (1993): 55-67.

Bondi, Richard. "The Elements of Character." *Journal of Religious Ethics* 11 (1984): 201-218.

Bosley, Richard. "Do Mencius and Hume Make the Same Ethical Mistake?" *Philosophy East and West* 38 (1988): 3-18.

Bosley argues against confusing virtue with a natural property. Bosley is professor of philosophy at the University of Alberta.

Brandt, R.B. "W.B. [sic] Frankena and the Ethics of Virtue." *The Monist* 64 (1981): 271-292.

Treatment of William K. Frankena's ethics of virtue.

Bretzke, James T., S.J. "The *Tao* of Confucian Virtue Ethics." *International Philosophical Quarterly* 35 (1995): 25-41.

Investigates the key aspects of the Confucian virtue ethics in relation to the notions of the *chün-tzu* (Superior Person), the Five Relationships of society, the particular Confucian virtues of *jen* (benevolence) and *li* (propriety), the moral vision of the *tao* (Way), and the understanding of the *t'ien-ming* (Mandate of Heaven). The thesis of the article is that the moral matrix provided by the web of social relationships is what allows the Confucian ethics of virtue to function well.

Brower, B.W. "Virtue Concepts and Ethical Realism." *Journal of Philosophy* 85 (1988): 679-683.

Carl, Maria. "Law, Virtue, and Happiness in Aquinas's Moral Theory." *The Thomist* 61 (1997): 425-448.

Carney, Frederick. "On Frankena and Religious Ethics." *Journal of Religious Ethics* 3 (1975): 18-22.

_____. "The Virtue-Obligation Controversy." *Journal of Religious Ethics* 1 (1973): 5-19.

Carr, David "Two Kinds of Virtue." *Proceedings of the Aristotelian Society* 84 (1984-1985): 47-61.

Cessario, Romanus, O.P. "The Meaning of Virtue in the Christian Moral Life: Its Significance for Human Life Issues." *The Thomist* 53 (1989): 173-196.

"The Christian Virtue of Solidarity." *Catholic International* 4 (1993): 557-578.

Dossier of several ecclesial statements covering various instances of pastoral application of the idea of Christian solidarity.

Clowney, D. "Virtues, Rules and the Foundations of Ethics." *Philosophia* 20 (1990): 49-68.

Coetzee, P. "Principles and Virtues--Or Principles Or Virtues." *South African Journal of Philosophy* 4 (1985): 25-28.

Collins, C. "Before Virtue: A Critique of the New Essentialism in Ethics and Education." *Proceedings in Philosophy of Education* 40 (1984): 209-218.

Coleman, John, S.J. "Values and Virtues in Advanced Modern Societies." *Concilium* 191 (1987): 3-13.

Coleman is currently the Cassassa Professor of Social Values at Loyola Marymount University in Los Angeles, though at the time of this article's publication he was professor of sociology of religion at the Graduate Theological Union and Jesuit School of Theology in Berkeley. He did his own doctoral work under Robert Bellah at the University of California-Berkeley.

Compagnoni, Francesco. "Virtù cardinali e teologali." In *Corso di morale*, 553-573. Vol. 1. A cura di Tullo Goffi e Giannino Piana. Brescia: Queriniana, 1983.

Da Re, A. "Virtù, valore, razionalità pratica." In *La razionalità pratica. Modelli e problemi*, 153-166. Edited by Enrico Berti. Torino: Marietti, 1989.

Daubercies, P. "Les avatars de la vertu." *Mélanges de Sciences Religieuses* 44 (1987): 89-107.

Donahue, James A. "Jesuit Education and the Cultivation of Virtue." *Thought* 67 (1992): 192-206.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry." At this writing Donahue was at Georgetown University, but now he is the president of the Graduate Theological Union in Berkeley, California.

———. "The Use of Virtue and Character in Applied Ethics." *Horizons* 17 (1990): 228-243.

Discusses the criticism made against "virtue ethics" that it is insufficiently normative, and therefore unable to assist practical decision making. Donahue claims that "virtue ethics" does yield some central moral norms, and also provides a compelling framework for moral choice. A case study is also used to illustrate the author's position. **N.B. the pagination is out of order in this article: p. 235 should be followed by pp. 238-241, and then p. 241 should be followed by pp. 236-237, which in turn should be followed by pp. 242-243.

Dy, Manuel B., Jr. "Social Justice, Virtue and Value in Contemporary Society." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 109-118. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Dyck, Arthur J. "A Unified Theory of Virtue and Obligation." *Journal of Religious Ethics* 1 (1973): 37-52.

Dykstra, Craig R. "Communities of Conviction and the Liberal Arts." *Council of Societies for the Study of Religion Bulletin* 19 (1990): 61-66.

Address presented on 16 March 1990 at the Annual Meeting of the Indiana Academy of Religion at DePaul University, Greencastle, Indiana. Dykstra describes his concept of a community of conviction, and applies it to the role of the university.

Eisele, Thomas D. "Must Virtue Be Taught?" *Modern Age* 33 (1990): 235-248.

Endres, Josef. "Tugend im Widerspruch." *Theologie der Gegenwart* 26 (1983): 116-126.

Fleming, A. "Reviving the Virtues." *Ethics* 90 (1980): 587-595.

Fletcher, Joseph. "Virtue Is a Predicate." *The Monist* 54 (1970): 66-85.

Foot, Philippa. "Utilitarianism and the Virtues." *Mind* 94 (1985): 196-209.

Frankena, William. "The Ethics of Love Conceived as an Ethics of Virtue." *Journal of Religious Ethics* 1 (1973): 21-36.

_____. "Pritchard and the Ethics of Virtue." *The Monist* 54 (1971): 1-17.

Furger, Franz. "Prudence and Moral Change." *Concilium* 5 (4/1968): 62-68.

Argues for a renewed understanding of prudence as an important guiding principle for application of ethics in our modern world and discusses the contribution of Rahner's existential ethics.

Gaita, R. "Virtues, Human Good, and the Unity of a Life." *Inquiry* 26 (1983): 407-424.

García, A.M. "Sobre las virtudes morales." *Sapientia* 35 (1980): 455-472.

Garcia, J. "The Primacy of the Virtuous." *Philosophia* 20 (199): 69-91.

Gert, Bernard. "Virtue and Vice." Chapter 9 in *Morality: A New Justification of the Moral Rules*, 179-201. New York: Oxford University Press, 1988.

Gert teaches at Dartmouth.

Gewirth, Alan. "Rights and Virtues." *Review of Metaphysics* 38 (1985): 739-762.

Guariglia, O.N. "Moral del Deber o Moral de la Virtud?" *Critica* 18 (1986): 95-110.

Guevin, Benedict M. "The Moral Imagination and the Shaping Power of the Parables." *Journal of Religious Ethics* 17 (1989): 63-79.

Discusses how the literary impact of the parable story can affect the shaping of character. Much of Guevin's essay is done in light of the work of Stanley Hauerwas.

Hauerwas, Stanley M., and Pinches, Charles. "Virtue Christianity Considered." In *Christian Theism and Moral Philosophy*, 287-304. Edited by Michael Beaty, Carlton Fisher, and Mark Nelson. Macon GA: Mercer University Press, 1998.

Hauerwas, Stanley M. "Character, Narrative, and Growth in the Christian Life," Chapter 7 in Id. *A Community of Character: Toward a Constructive Christian Social Ethic*, 129-152. Notre Dame and London: University of Notre Dame Press, 1981.

———. "Obligation and Virtue Once More. *Journal of Religious Ethics* 3 (1975): 27-44.

———. "Virtue." In *The New Dictionary of Christian Ethics*, 648-650. Edited by James F. Childress and John Macquarrie. Philadelphia: Westminster Press, 1967, 1986.

———. "Virtue." In *Powers That Make Us Human. The Foundations of Medical Ethics*, 117-140. Edited by Kenneth L. Vaux. Urbana: University of Illinois Press, 1985.

———. "On Medicine and Virtue: A Response." In *Virtue and Medicine. Explorations in the Character of Medicine*, 347-355. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Hawkesworth, M.E. "Freedom and Virtue. The Covert Connection." *Cogito* 2 (1984): 73-106.

Heil, J. "Thoughts on the Virtues." *The Journal of Value Inquiry* 19 (1985): 27-34.

Hepburn, R.W. "Vision and Choice in Morality." In *Christian Ethics and Contemporary Philosophy*, 181-195. Edited by Ian T. Ramsey. London: SCM Press, 1966.

Italian translation: in *Etica cristiana e filosofia contemporanea*. Bologna: EDP, 1971.

Hermes, E. "Virtue: A Neglected Concept in Protestant Ethics." *Scottish Journal of Theology* 35 (1983): 481-495.

Horne, James R. "Saintliness and Moral Perfection." *Religious Studies* 27 (1991): 463-471.

Discusses recent literature on the issue of moral perfection and "saints" as moral paradigms (which position Horne refutes). Article has a certain bibliographic value.

Hudson, S.D. "Character Traits and Desires." *Ethics* 90 (1980): 539-549.

_____. "Taking Virtues Seriously." *Australian Journal of Philosophy* 59 (1981): 189-202.

Hunt, L.H. "Quandaries and Virtues: Against Reductivism in Ethics." *Philosophical Review* 98 (1989): 396-398.

_____. "Character and Thought." *American Philosophical Quarterly* 15 (1978): 177-186.

Hwang, Kyung-Sig. "Complementarity of Duty Ethics and Virtue Ethics." In *The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions*, 78-90. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Inglis, John. "Aquinas's Replication of the Acquired Moral Virtues: Rethinking the Standard Philosophical Interpretation of Moral Virtue in Aquinas." *Journal of Religious Ethics* 27 (Spring 1999): 3-28.

Irwin, T.H. "Prudence and Morality in Greek Ethics." *Ethics* 105 (1995): 284-295.

Jacobs, Jonathan, and Zeis, John. "The Unity of the Vices." *The Thomist* 54 (1990): 641-653.

Just as a case can be made for the fact that the virtues are united, inasmuch as the moral virtues complement and complete one another, so in the same way vices can be viewed in terms of multiple failure and/or lack.

Jacobs, Jonathan. "Moral Imagination, Objectivity, and Practical Wisdom." *International Philosophical Quarterly* 31 (1991): 23-37.

Moral imagination is both a central issue in moral psychology and crucial to understanding virtue and vice. Discusses David's encounter with the prophet Nathan as evidence for a failure in David's own moral imagination.

Kaczynski, Edward, O.P. "La formazione morale cristiana. La coscienza, la responsabilità e la virtù." *Angelicum* 69 (1992): 351-367.

Kaczynski teaches at the Angelicum in Rome.

Keenan, James F., S.J. "Parenting and the Virtue of Prudence." *Church* (Spring 1994): 40-42.

Keenan did his dissertation on the Thomistic distinction between good and right under Josef Fuchs at the Pontifical Gregorian University. Currently Keenan teaches moral theology at the Weston Jesuit School of Theology in Cambridge, MA. He now teaches at Boston College.

- _____. "Proposing Cardinal Virtues." *Theological Studies* 56 (December 1995): 709-29.

- _____. "Virtue and Identity." *Concilium* (2/2000): 67-77.

One of several articles on identity and narrative which treat this theme in relation to moral philosophy and/or theology.

- _____. "Virtue Ethics." In *Christian Ethics: An Introduction*, 84-94. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

- _____. "Virtue Ethics: Making a Case as It Comes of Age." *Thought* 67 (1992): 115-127.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry." Keenan gives an overview of the development of the ethics of virtue theories in the English-speaking world (primarily the USA) from 1973 to present, highlighting some of the differences between these theories and those centered on deontological normative ethics.

- _____. "The Virtue of Prudence." *Church* Fall (1994): 38-40.

Discusses temperance, using as a contextual example undergraduates and drinking.

- Kilcullen, John. "Utilitarianism and Virtue." *Ethics* 93 (1983): 451-466.

- Kosman, L.A. "Being Properly Affected: Virtues and Feelings in Aristotle's Ethics." In *Essays on Aristotle's Ethics*, 103-116. Edited by Amelie O. Rorty. Berkeley: University of California Press, 1981.

- Kotva, Joseph J., Jr. "An Appeal for a Christian Virtue Ethic." *Thought* 67 (1992): 158-180.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry." Kotva gives a good overview of the basic elements of an ethics of virtue theory, and shows the affinity of this sort of theory to

Christian ethics. Kotva also shows how rules can and do function in a teleological theory.

———. "Christian Virtue Ethics and the 'Sectarian Temptation'." *The Heythrop Journal* 35 (1994): 35-52.

Lamoureux, Patricia A. "Deadly Vices and Redeeming Virtues: A Feminist Perspective." *New Theology Review* 8, no. 2 (May 1995): 6-20.

Langan, John, S.J. "Augustine on the Unity and Interconnection of the Virtues." *Harvard Theological Review* 72 (1979): 81-95.

Livezey, Lois Gehr. "Goods, Rights, and Virtues: Toward an Interpretation of Justice in Process Thought." In *Issues of Justice: Social Sources and Religious Meanings*, 91-110. Edited by Warren R. Copeland and Roger D. Hatch. Macon (GA): Mercer University Press, 1988.

Livezey teaches at Princeton Theological Seminary.

Lobkowicz, N. "La filosofia pratica come dottrina della virtù. Tentativo per una riabilitazione." *La Nottola* 2 (1983): 5-22.

Lombardi, L.G. "Character versus Codes: Models for Research Ethics." *International Journal of Applied Philosophy* 5 (1990): 21-28.

Louden, R.B. "On Some Vices of Virtue Ethics." *American Philosophical Quarterly* 21 (1984): 227-236.

Magill, Gerald. "Moral Imagination in Theological Method and Church Tradition: John Henry Newman." *Theological Studies* 53 (1992): 451-475.

Discusses how Newman integrated three characteristics of discernment in the moral imagination: dynamic, holistic, and subjective. Magill teaches theology at St. Louis University.

Mauri Alvarez, Margarita. "Perspectivas actuales sobre la virtud. Estudio bibliografico." *Pensamiento* 48 (1992): 459-480.

Composed in April 1992.

McClendon, James William, Jr. "In Search of an Ethics of Character." In his *Biography as Theology: How Life Stories Can Remake Today's Theology*, 13-38. Nashville: Abingdon Press, 1974.

McClendon was a Baptist, who nevertheless taught at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.

McDowell, John. "Virtues and Reason." *The Monist* 62 (1979): 331-350.

Meilaender, Gilbert. "Josef Pieper: Explorations in the Thought of a Philosopher of Virtue." *The Journal of Religious Ethics* 11 (1983): 114-134.

Meilaender is Professor of Religion at Oberlin College.

———. "Virtue in Contemporary Religious Thought." In *Virtue. Public and Private*, 7-29. Edited by Richard John Neuhaus. Grand Rapids: William B. Eerdmans, 1986.

———. "The Virtues. A Theological Analysis." In *Virtue and Medicine. Explorations in the Character of Medicine*, 133-150. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Mieth, Dietmar and Pohier, Jacques, eds. "Changing Values and Virtues." *Concilium* 191 (1987).

Several articles on this general theme.

Mieth, Dietmar. "Continuity and Change in Value-Orientations." *Concilium* 191 (1987): 47-59.

Miller, David. "Virtues, Practices and Justice." In *After MacIntyre: Critical Perspectives on the Work of Alasdair MacIntyre*, 245-264. Edited by John Horton and Susan Mendus. Notre Dame: University of Notre Dame Press, 1994.

Montague, Phillip. "Virtue Ethics: A Qualified Success Story." *American Philosophical Quarterly* 29 (1992): 53-62.

Argues that Virtue Ethics fails to provide a comprehensive account of the respective roles of act-appraisal and person-appraisal in moral theory, and goes on to suggest how this relation should be understood. Montague teaches at Western Washington University.

Moravcsik, J.M. "The Role of Virtues in Alternatives to Kantian and Utilitarian Ethics." *Philosophia* 20 (1990): 33-48.

Moser, Antônio and Leers, Bernardino. "God's Virtue and Human Virtues." Chapter 8 in *Moral Theology: Dead Ends and Ways Forward*, 153-174. Translated by Paul Burns. Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990.

Translation from the Portuguese: *Teologia moral: Impasses e alternativas*. Petrópolis: Editoria Vozes Ltda, 1987.

Italian translation: *Teologia morale: Conflitti e alternative*. A cura di G. Pompei. Assisi: Cittadella, 1988.

Spanish translation: *Teología Moral. Conflictos y Alternativas*. Cristianismo y Sociedad. Traducido por Alfonso Ortiz García. Madrid: Ediciones Paulinas, 1987.

In German: *Moraltheologie: Engpässe und Auswege*. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1989.

Written in Brazil, this work deals with moral theology and theology of liberation. This chapter considers virtue especially within the context of social ethics, particularly in the Latin American situation of systemic oppression.

Mounce, H.O. "Virtue and Understanding." *Analysis* 27 (1967): 11-17.

Murdoch, Iris. "Vision and Choice in Morality." In *Christian Ethics and Contemporary Philosophy*, 195-218. Edited by Ian T. Ramsey. London: SCM Press, 1966.

Italian translation in *Etica cristiana e filosofia contemporanea*. Bologna: EDB, 1971.

Nash, James A. "Toward the Revival and Reform of the Subversive Virtue: Frugality." *The Annual of the Society of Christian Ethics* (1995): 137-60.

Nielsen, Kai. "Critique of Pure Virtue: Animadversions on a Virtue-Based Ethics." In *Virtue and Medicine. Explorations in the Character of Medicine*, 133-150. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Also found as Chapter 11 in Nielsen's own book, *Why Be Moral?*, 229-244. Buffalo: Prometheus, 1989. Nielsen is professor of philosophy at the University of Calgary, Alberta.

Novak, Michael. "Structures of Virtue, Structures of Sin: A Theology of Natural Liberty." *America* 160 (28 January 1989): 54-60.

O'Donahue, J.A. "A Return to Virtue." *Church* 5 (1987): 48-54.

Ogletree, Thomas W. "Values, Obligations, and Virtues: Approaches to Bio-medical Ethics." *Journal of Religious Ethics* 4 (1976): 105-130.

O'Meara, Thomas F., O.P. "Virtues in the Theology of Thomas Aquinas." *Theological Studies* 58 (1997): 254-285.

Argues that much of the contemporary work on the ethics of virtue in Thomas Aquinas is deficient since it neglects or insufficiently considers the relation of Thomas' virtue theory to his larger theological project. O'Meara seeks to give an exposition of Thomas' thought which situates the treatment of the virtues in the context of God, God's grace, and the relationships these have with human nature.

Outka, Gene H. "Character, Conduct, and the Love Commandment." In *Norm and Context in Christian Ethics*, 37-66. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

———. "Character, Vision, and Narrative." *Religious Studies Review* 6/2 (April, 1980): 110-118.

Discusses the way these terms function in the work of Stanley Hauerwas.

Palazzani, L. "Bioetica dei principi e bioetica delle virtù. Il dibattito attuale negli Stati Uniti." *Medicina e morale* 42 (1992): 59-85.

Patrick, Anne. "Narrative and the Social Dynamics of Virtue." *Concilium* 191 (1987): 69-80.

Peerenboom, R.P. "Confucian Justice: Achieving a Human Society." *International Philosophical Quarterly* 30 (1990): 17-32.

Discusses Confucian notion of a just society in contrast to John Rawls' well-known concept of "justice as fairness." Suggests that the Confucian concept might be both a challenge and a corrective to Rawls'. Good exposition of the importance of an ethics of virtue.

Pence, E. Gregory. "Recent Works on Virtues." *American Philosophical Quarterly* 21 (1984): 281-297.

Perotto, L. "La virtù della gratitudine." *Sacra Doctrina* 35 (1990): 58-70.

Analyzes the Thomistic doctrine of gratitude, with references also Cicero and Seneca.

Perrett, Roy W., and Patterson, John. "Virtue Ethics and Maori Ethics." *Philosophy East and West* 41 (1991): 185-202.

The authors contend that the New Zealand Maori ethics is essentially a virtue ethics. Perrett and Patterson are members of the philosophy department of Massey University, New Zealand.

Peterson, John. "The Interdependence of Intellectual and Moral Virtue in Aquinas." *The Thomist* 61 (1997): 449-454.

Pesch, Otto Hermann. "The Theology of Virtue and the Theological Virtues." *Concilium* 191 (1987): 81-100.

Philibert, Paul J., O.P. "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development." *International Philosophical Quarterly* 15 (1975): 455-479.

Pinches, Charles. "Pagan Virtue and Christian Prudence." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 93-115.

Pinckaers, Servais, O.P. "Habitude et Habitus." *Dictionnaire de Spiritualité*. Vol. 7, 2-11. Paris, 1969.

_____. "La vertu est toute autre chose qu'une habitude." *Nouvelle Revue Théologique* 82 (1960): 387-403.

Also found in *Le renouveau de la morale*, 144-164. Tournai: Casterman, 1964.

Italian translation: "La virtù è tutt'altra cosa che un abitudine." In *Il rinnovamento della morale*. Torino: Borla, 193-214.

Pincoffs, Edmund. "Quandary Ethics." *Mind* 80 (1971): 552-571.

Also found in *Revisions: Changing Perspectives in Moral Philosophy*, 92-112. Edited by Stanley M. Hauerwas and Alasdair MacIntyre. Notre Dame: University of Notre Dame Press, 1983.

Porter, Jean. "Perennial and Timely Virtues: Practical Wisdom, Courage and Temperance." *Concilium* 191 (1987): 60-68.

Porter is professor of theology at the University of Notre Dame.

———. "Recent Studies in Aquinas' Virtue Ethic: A Review Essay." *Journal of Religious Ethics* 26 (Spring 1998): 191-215.

———. "What the Wise Person Knows: Natural Law and Virtue in Aquinas' *Summa Theologiae*." *Studies in Christian Ethics* 12 (1/1999): 57-69.

Putrill, R.L. "Alpha and Beta Virtues and Vices." *Faith and Philosophy* 4 (1987): 319-329.

Ray, A. Chadwick "A Fact About the Virtues." *The Thomist* 54 (1990): 429-451.

Robbins, J. Wesley. "Frankena on the Difference between an Ethic of Virtue and an Ethic of Duty." *Journal of Religious Ethics* 4 (1976): 57-62.

———. "On the Role of Vision in Morality." *Journal of the American Academy of Religion* 45 (1977): 643-655.

Roberts, Robert C. "Emotions among the Virtues of the Christian Life." *Journal of Religious Ethics* 20 (1992): 37-68

Roberts holds that emotions enter into the structure of Christian virtues in especially central ways because of special features of the Christian virtues-system. He delineates four kinds of virtues: emotion virtues, behavioral virtues, virtues of will power, and attitudinal virtues. Roberts examines in depth an example of each of the last three virtues to indicate the structural dependency of these virtues on the Christian emotions. Roberts is Professor in the Departments of Philosophy and Psychology at Wheaton College.

Rodes, R.E. "On Law and Virtue." In *Virtue. Public and Private*, 30-42. Edited by Richard J. Neuhaus. Grand Rapids: William B. Eerdmans, 1986.

Rogers, Eugene F., Jr. "Aquinas on Natural Law and the Virtues in Biblical Context: Homosexuality as a Test Case." *Journal of Religious Ethics* 27 (Spring 1999): 29-56.

Schaller, W.E. "Are Virtues No More Than Dispositions To Obey Moral Rules?" *Philosophy* 20 (1990): 195-207.

Schenck, David, Jr. "Re-casting the 'Ethics of Virtue/Ethics of Duty Debate'." *Journal of Religious Ethics* 4 (1976): 269-286.

Contends that this debate involves more than a disagreement about normative ethics. Using an outline of William Frankena's understanding of the conditions of moral reasoning, Schenk indicates where and why the disputed points in the debate naturally arise. Would be of some help in distinguishing characteristics of this debate, especially in terms of Frankena and Hauerwas.

Schlögel, Herbert, O.P. "Tugend-Kasustik-Biographie. Trends und ökumenische Perspektiven in der Moralthologie der USA." *Catholica* (3/1997): 187-200.

Discusses authors, approaches and issues prominent in moral theology in the United States in the mid-1990's.

Schmitz, Philip, S.J. "Tugend der alte und der neue Weg zur inhaltlichen Bestimmung des sittlich richtigen Verhaltens." *Theologie und Philosophie* 54 (1979): 161-182.

Also found in *Menschsein und sittliches Handeln. Vernachlässigte Begriffe in der Moralthologie*, 107-132. Würzburg: Echter Verlag, 1980.

Schneewind, J.B. "The Misfortunes of Virtue." *Ethics* 101 (October, 1990): 42-63.

Schottlaender, R. "Die Tugendpragmatik im ethischen Relationsgefüge." *Philosophisches Jahrbuch* 90 (1983): 246-257.

Schüller, Bruno, S.J. "Die vermissten Tugenden." In *Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moralthologie*, 299-305. 2nd ed. Düsseldorf: Patmos, 1980.

Italian translation of the first edition: *La fondazione dei giudizi morali*. Assisi, 1975. Also found in *L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo*. Collectio-Etica, 3. A cura di S. Privitera. Palermo: Edi Ofes, 1987. Italian translation of two books of Schüller: *Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moralthologie*, (Düsseldorf: Patmos Verlag, 1980), and *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral*, (Düsseldorf: Patmos Verlag, 1982).

_____. "Zu den Schwierigkeiten, die Tugend zu rehabilitieren." *Theologie und Philosophie* 58 (1983): 535-555.

Semmel, Bernard. "Democracy, Virtue, and Religion: A Historical Perspective." In *Virtue. Public and Private*, 43-52. Edited by Richard J. Neuhaus. Grand Rapids: William B. Eerdmans, 1986.

Sichel, Betty A. "Virtue and Character: Moral Languages and Moral Education." *The Clearing House* 64 (1991): 297-300.

Slote, Michael. "Is Virtue Possible?" *Analysis* 42 (1982): 70-76.

Slote is Professor of Philosophy at the University of Maryland, College Park.

———. "Some Advantages of Virtue Ethics." In *Identity, Character, and Morality: Essays in Moral Psychology*, 429-448. Edited by Owen Flanagan and Amélie Oksenberg Rorty. London: MIT Press, 1990.

According to Slote a virtue ethics can help correct the lack of attention to the moral agent's own self, which "moral asymmetry" Slote maintains is found in Kantian moral theory.

Smith, J. "Can Virtue Be in the Service of Bad Acts? A Response to Philippa Foot." *New Scholasticism* 58 (1984): 357-373.

Smith, Joanmarie. "The Need for "Rule" Ethics and the Practice of Virtue." *Religious Education* 80 (1985): 255-264.

Fearing an anti-intellectual strain in the current ethics of virtue, the author questions, in particular, assumptions in the work of Stanley Hauerwas. She criticizes his assumption that science claims to be value free, ahistorical or have access to a universal and certain truth. The author also takes issue with Hauerwas' contention that Christianity has a unique ethics. The article draws parallels between medical education, the study of ethics, health education, and education in virtue, concluding that as medical education is not to be confused with health education but feeds into it, so the study of ethics cannot be replaced by education in virtue.

Spohn, William C. "Passions and Principles." *Theological Studies* 52 (1991): 69-87.

As part of the "Notes in Moral Theology: 1990" Spohn reviews and discusses recent moral literature that stress aspects of the emotions, character, and virtue, and their involvement in morality. Two key concepts used in reference to the emotions are the criterion of "appropriateness" for moral assessments and strategies and the "education" of the emotions. Spohn did his doctoral dissertation in Christian ethics under James M Gustafson at the

University of Chicago on Jonathan Edwards' "Reasons of the Heart" and taught for many years at the Jesuit School of Theology-at-Berkeley, before taking a chair at Santa Clara University where he taught until his death in 2005.

Stoeckle, Bernhard, O.S.B. "Rechtfertigung der Tugend Heute." *Stimmen der Zeit* 192 (1974): 291-305.

_____. "Tugend." In *Wörterbuch der Christlichen Ethik*, 243-247. Herausgegeben von B. Stoeckle, O.S.B. Freiburg: Herder, 1975, 1983.

Italian translation: "Virtù." In *Dizionario di etica cristiana*, 461-467. Edizione italiana a cura di Tullo Goffi. Assisi: Cittadella, 1978.

Strasser, M. "The Virtues of Utilitarianism." *Philosophy* 208 (1990): 209-226.

Swanton, Christine. "Profiles of the Virtues." *Pacific Philosophical Quarterly* 76 (1995): 47-72.

Torchia, N. Joseph. "The Significance of the Moral Concept of Virtue in St. Augustine's Ethics." *The Modern Schoolman* 68 (1990): 1-17.

At this writing Torchia was a postdoctoral fellow at Catholic University in Washington, D.C.

Treloar, John L., S.J. "Moral Virtue and the Demise of Prudence in the Thought of Francis Suárez." *American Catholic Philosophical Quarterly* 65 (1991): 387-405.

One of several articles in this number which treat Suarez.

Trianosky, G.W. "Natural Affection and Responsibility for Character: A Critique for Kantian View of the Virtues." In *Identity, Character, and Morality: Essays in Moral Psychology*, 93-109. Edited by Owen Flanagan and Amélie Oksenberg Rorty. London: MIT Press, 1990.

_____. "Supererogation, Wrongdoing, and Vice: On the Autonomy of the Ethics of Virtue." *The Journal of Philosophy* 83 (1986): 26-40.

_____. "Virtue, Action, and the Good Life: Toward a Theory of the Virtues." *Pacific Philosophical Quarterly* 68 (1987): 124-147.

van der Ven, Johannes. "Moral Formation in the Church." *Concilium* 191 (1987): 117-127.

Waide, J. "Virtues and Principles." *Philosophy and Phenomenological Research* 48 (1987-1988): 455-472.

Waller, B.N. "The Virtues of Contemporary Emotivism." *Erkenntnis* 25 (1986): 61-75.

Walsh, J.J. "Buridan on the Connection of the Virtues." *Journal of the History of Philosophy* 24 (1986): 453-482.

John Buridan was a philosopher at the University of Paris in the Middle Ages.

Watson, Gary. "On the Primacy of Character." In *Identity, Character, and Morality: Essays in Moral Psychology*, 449-469. Edited by Owen Flanagan and Amélie Oksenberg Rorty. London: MIT Press, 1990.

In contra-distinction to John Rawls' formulation of two types of moral theories, those which define "right" in terms of good, and those which do not, Watson seeks to elaborate a fuller moral theory by retrieving the role and distinctive character of an ethics of virtue. Watson is a philosophy professor at the University of California, Irvine.

Weithman, Paul J. "McDowell, Hypothetical Imperatives and Natural Law." *American Catholic Philosophical Quarterly* 65 (1991): 177-187.

Discusses John McDowell's "Are Moral Requirements Hypothetical Imperatives?" *Proceedings of the Aristotelian Society* (1978): 13-29, as well as other philosophers (e.g. Philippa Foot). Weithman holds McDowell's claim that "the motivational force of requirements of virtue can be adequately accounted for without appeal to inclinations of the virtuous person" is untrue for at least one claim of imperatives of virtue, i.e., imperatives which "express requirements of virtue arrived at through deliberation." p. 178.

Werpehowski, William. "Weeping at the Death of Dido: Sorrow, Virtue, and Augustine's *Confessions*." *Journal of Religious Ethics* 19 (1991): 175-192.

Christian ethics which consider the character of Jesus' disciples must also be concerned with both virtues and with the feelings or affections appropriate to such a character. Explores the affection of sorrow in its connection with the virtue of charity, using Augustine, Kierkegaard, Calvin. Concentrates on

Augustine's *Confessions* to show how one may come to sorrow well, and points out a significant sort of failure in discrimination in how one should feel.

Whitehill, James. "Buddhist Ethics in Western Context: The 'Virtues' Approach." *Journal of Buddhist Ethics* 1 (1994): 1-22.

Wogaman, J. Philip. "Christian Character and the Virtuous Life." Chapter 2 in his *Christian Moral Judgment*. Louisville: Westminster, John Knox Press, 1989.

This is a revised edition of the author's 1976 work, *A Christian Method of Moral Judgment*, (Philadelphia: Westminster Press, 1976). Wogaman is Professor of Christian Social Ethics at Wesley Theological Seminary in Washington, D.C.

Wolf, Jean-Claude. "A Bibliography on the Virtues." *Concilium* 191 (1987): 131-134.

Wolf, Susan. "Moral Saints." In *Moral Philosophy: Selected Readings*. Edited by George Sher. Toronto: Harcourt, Brace Jovanovich, 1987.

Woodill, Joseph. "Virtue Ethics: An Orthodox Appreciation." *Thought* 67 (1992): 181-191.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry."

Yearley, Lee H. "New Religious Virtues and the Study of Religion." *Fifteenth Annual University Lecture in Religion at Arizona State University*. (February 10, 1994).

Suggests the possibility of discerning "new" virtues, such as the virtue of regret, as an important development in virtue ethics theory.

Books on Character, Vision and Virtue

Abbà, Giuseppe. *Felicità vita buona e virtù. Saggio di filosofia morale*. «Biblioteca di Scienze Religiose, 83». Roma: LAS, 1989.

Reviewed by Giuseppe Razzino in *Filosofia e Teologia* 5 (1991): 315-318; review by Terence Kennedy, C.Ss.R. in *Studia Moralia* 29 (1991): 498-501.

Adams, Robert M. *The Virtue of Faith and Other Essays in Philosophical Theology*. New York: Oxford University Press, 1987.

Arnold, Barry. *The Pursuit of Virtue: The Union of Moral Psychology and Ethics*. American University Studies, Series V, Philosophy. New York: Peter Lang, 1989.

Barbour, John D. *Tragedy as a Critique of Virtue: The Novel and Ethical Reflection*. Scholars Press Studies in the Humanities Series. Chico: Scholars Press, 1984.

Berthoff, Warner. *Literature and Continuances of Virtue*. Princeton: Princeton University Press, 1986.

Berthoff proposes a conception of virtue, in the word's generative and root sense, as the essential subject matter of imaginative literature. He uses the term, virtue, to connote the integrity of the force which comes from persons, societies, or texts in consequence of their accomplishing their distinctive ends. Berthoff also outlines the notion of virtue from classical times to the present, and examines it as a formative presence in such major literary works as *Hamlet*, *All's Well That Ends Well*, *The Charterhouse of Parma*, plus Robert Musil's *The Man Without Qualities* as well as the lyric poetry of Shelley, Yeats, and Frank O'Hara. Berthoff is the Cabot Professor of English and American Literature at Harvard University.

Betz, O., Ed. *Tugenden für Heute*. München, 1973.

Braun, Hans-Jürg, ed. *Ethische Perspektiven: "Wandel der Tugenden"*. Zürcher Hochschulforum 15. Zürich: Verlag der Fachvereine, 1989.

Bryant, David J. *Faith and the Play of Imagination: On the Role of Imagination in Religion*. Macon GA: Mercer University Press, 1989.

Burtchaell, James Tunstead, C.S.C. *The Giving and Taking of Life: Essays Ethical*. Notre Dame: University of Notre Dame Press, 1989.

Essays, initially published elsewhere, on a wide variety of issues, such as abortion, fetal tissue research, liberation theology, and terrorism. Burtchaell's two principal criteria are 1) the moral import of human actions resides in their capacity to develop or stunt the agent's character; and 2) the criterion for discerning moral character lies ultimately with the Christian community. Reviewed by Francis Kane in *Theology Today* 47 (1990): 346-348.

Capps, Donald. *Deadly Sins and Saving Virtues*. Philadelphia: Fortress Press, 1987.

Capps uses Erik Erikson's life-cycle theory, as well as biblical narratives and the Beatitudes to indicate how the so-called "deadly sins" can be combated by cultivating what Capps terms the "saving virtues." Capps links each of the traditional deadly sins with a particular stage of personality development, such as gluttony with infancy. Capps is professor of pastoral theology at Princeton Theological Seminary.

Carr, David. *Educating the Virtues: An Essay on the Philosophical Psychology of Moral Development and Education*. London: Routledge, 1991.

Reviewed by Gregory Velazcoy Trianosky in *Ethics* 103 (1992): 192-193.

Casey, John. *Pagan Virtue: An Essay in Ethics*. Oxford: Oxford University Press, 1990.

Drawing on a variety of authors, such as Aristotle, Augustine, Thomas, Shakespeare, Hume, Jane Austen, Hegel, Nietzsche, and Sarte, Casey argues that the classic virtues of courage, temperance, practical wisdom, and justice centrally define the good for humans, and that these virtues have been neglected in modern moral philosophy. Conflicting values of success, worldliness, and pride are active parts of our modern moral thinking and these conflicting values lead to tensions and contradictions in our understanding of the moral life. Casey teaches at Cambridge.

Cates, Diana Fritz. *Choosing to Feel: Virtue, Friendship, and Compassion for Friends*. Notre Dame: University of Notre Dame Press, 1997.

Reviewed by Stephen J. Pope in *Theological Studies* 59 (1998): 167-169.

Cessario, Romanus, O.P. *The Moral Virtues and Theological Ethics*. Notre Dame: University of Notre Dame Press, 1991.

Instead of a voluntarist approach to theological ethics, which stresses norms and precepts, Cessario presents an ethics which aims to illustrate a moral life based on the cultivation of the virtues. Reviewed very favorably by Alasdair MacIntyre in *The Thomist* 56 (1992): 339-344. Also reviewed by G.J. Woodall in *New Blackfriars* 73 (1992): 194-196; by Stephen J. Pope in *Theological Studies* 53 (1992): 578-581; by Paul J. Philibert, O.P. in *America* (18 April 1992): 326-329; and by James P. Hanigan in *Horizons* 19 (1992): 336-337.

Cozzoli, Mauro. *Etica teologale: Fede Carità Speranza*. Cinisello Balsamo: Edizioni Paoline, 1991.

Looks at conscience and moral personalism in terms of "being a person in Christ," which is then lived out in the Christian moral action and in fundamental relation with God expressed in faith, charity, and hope.

Questo volume è un contributo alla delineazione della coscienza assiologica dell'«essere persona in Cristo» come fonte di motivazione per l'agire. Vi è disegnato il personalismo etico cristiano, come essere e dover-essere di fede, carità, speranza, virtù che costituiscono i modi fondamentali della relazione con Dio. Non tre obblighi di vita cristiana e neppure tre atteggiamenti settoriali o categoriali, ma le tre espressioni strutturali della vita teologale: rivelative e decisive dell'essere e agire cristiano.

Crossin, John W., O.S.F.S. *Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life*. New York: Paulist Press, 1998.

Looks at how daily moral decisions shape our lives and how these decisions in turn are shaped by the guidance of the Spirit, Scripture, interaction with community, and formation of conscience.

_____. *What Are They Saying About Virtue?* New York: Paulist Press, 1985.

Dent, N.J.J. *The Moral Psychology of the Virtues*. Cambridge: Cambridge University Press, 1984.

Duncan, Stephen M. *A Primer of Modern Virtue Ethics*. Lanham, MD: University Press of America, 1995.

Dykstra, Craig R. *Vision and Character: A Christian Educator's Alternative to Kohlberg*. New York: Paulist, 1981.

Farley, Benjamin W. *In Praise of Virtue: An Exploration of the Biblical Virtues in a Christian Context*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Farley examines both the Old and the New Testament and applies their teachings on moral character to the Christian life today. In the process, Farley critically reviews the current philosophical and theological interest in virtue, engages the Aristotelian, Thomist, and modern views of virtue, incorporates and responds to feminist concerns, and discusses the importance of the biblical virtues for our pluralistic age.

Ferlay, Philippe. *Les vertus théologiques. Foi, charité, espérance*. Paris: Desclée, 1991.

Reviewed by L.J. Renard, S.J. in *Nouvelle Revue Théologique* 114 (1992): 110.

Flanagan, Owen, and Rorty, Amélie Oksenberg, eds. *Identity, Character, and Morality: Essays in Moral Psychology*. London: MIT Press, 1990.

20 essays divided into an introduction and 5 parts: 1) Identity, Commitment, and Agency; 2) Character, Temperament, and Emotion; 3) Moral Psychology and the Virtues; 4) Rationality, Responsibility, and Morality; and 5) Virtue Theory. Many of the essays are concerned with aspects or critiques of Kantian morality.

Flanagan, Owen. *Varieties of Moral Personality: Ethics and Psychological Realism*. Cambridge: Harvard University Press, 1991.

Has several chapters which treat of virtue and character.

Foot, Philippa. *Virtues and Vices and Other Essays in Moral Philosophy*. Berkeley and Los Angeles: University of California Press, 1981.

Two of the essays are published here for the first time: "Virtues and Vices," and "Are Moral Considerations Overriding?"; the others had been previously published elsewhere between 1957 and 1976, though these contain some minor updating. Besides essays on the virtues, moral arguments and values, Foot includes treatment of abortion and the double effect, euthanasia, plus essays on Hume, Nietzsche, and a "Reply" to Frankena. Reviewed by B. Vermazen in *Nous* 17 (1983): 117-121.

French, Peter A., Uehling, Theodore E., and Wettstein, Howard K., eds. *Ethical Theory: Character and Virtue*. Midwest Studies in Philosophy, 13. Notre Dame: University of Notre Dame Press, 1988.

Good collection of articles covering a broad spectrum of philosophical positions on virtue ethics.

Galston William A. *Liberal Purposes: Goods, Virtues, and Diversity in the Liberal State*. Cambridge Studies in Philosophy and Public Policy. New York: Cambridge University Press, 1991.

Galston takes issue with the views of Rawls, Dworkin, and Ackerman who would hold that the essence of liberalism is such that it should remain neutral concerning varying conceptions of life and the good. Galston's view is that the modern liberal state is committed to a particular understanding of the human good and to that end has developed characteristic institutions and practices, which in turn help guide public policy, justice, the virtues, etc. Galston is a professor in the School of Public Affairs at the University of Maryland at College Park and Senior Research Scholar at the Institute for Philosophy and Public Policy.

García de Haro, Ramón. *L'agire morale e le virtù*. Ragione & Fede, 6. Milano: Edizioni Ares, 1988.

Opus Dei theologian who teaches at the John Paul II Institute on the Family in Rome.

Gatti, Guido. *Educazione morale etica cristiana*. Torino: Elle Di Ci, 1985.

Geach, Peter T. *The Virtues*. The Stanton Lectures, 1973-4. Cambridge: Cambridge University Press, 1977.

Glendon, Mary Ann and David Blankenhorn, eds. *Seedbeds of Virtue: Sources of Competence, Character, and Citizenship in American Society*. Lanham MD: Rowman and Littlefield Publishers, 1995.

Happel, Stephen and Walter, James J. *Conversion and Discipleship: A Christian Foundation for Ethics and Doctrine*. Philadelphia: Fortress Press, 1986.

Harak, G. Simon, S.J. *Virtuous Passions: The Formation of Christian Character*. New York: Paulist Press, 1993.

In a twist on the virtue ethics debate Harak suggests that morality is best approached through a discussion of human passions which move the person toward God and life's joys. According to the author this approach requires a new model of human agency which can better take account of, and manage the passions. Thomas Aquinas and Ignatius of Loyola provide two dialogue partners for Harak's discussion.

Häring, Bernard, C.Ss.R. *Zeitgemasse und unzeitgemasse Tugenden*. Akademie-Publikationen, 68. Augsburg: Katholische Akademie, 1984.

In English: *Timely and Untimely Virtues*. Slough: St. Paul Publications, 1986. Häring (1912-1998) was one of the leading Catholic moral theologians

of the last half of the twentieth century, and taught primarily in Rome at the Alphonsianum, but lectured throughout the world, and played an important role as a *peritus* (expert consultant) at Vatican II.

Harned, David Baily. *Faith and Virtue*. Edinburgh: St. Andrew Press, 1973.

Harrington, Daniel, S.J. , and Keenan, James F., S.J. *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology*. Kansas City: Sheed and Ward, 2002.

Harrington is Professor of New Testament and Keenan was Professor of Moral Theology at the Weston Jesuit School of Theology in Cambridge, Massachusetts. He now teaches at Boston College.

Hauerwas, Stanley M., with Bondi, Richard and Burrell, David B. *Truthfulness and Tragedy: Further Investigations in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1977.

Hauerwas, Stanley M., and Jones, L. Gregory, eds. *Why Narrative? Readings in Narrative Theology*. Grand Rapids: Eerdmans, 1989.

Hauerwas, Stanley M., and Pinches, Charles. *Christians among the Virtues: Theological Conversations with Ancient and Modern Ethics*. Notre Dame: University of Notre Dame Press, 1997.

Reviewed by James T. Bretzke, S.J. in *America* 175 (23 May 1998): 33-34; and by Joseph J. Kotva, Jr. in *Theological Studies* 59 (1998): 186.

Hauerwas, Stanley M. *Character and the Christian Life: A Study in Theological Ethics*. San Antonio: Trinity University Press, 1975, 1985.

_____. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame and London: University of Notre Dame Press, 1981.

_____. *The Peaceable Kingdom: A Primer in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1983.

_____. *Vision and Virtue: Essays in Christian Ethical Reflection*. Notre Dame: Fides Press, 1974.

Hawley, John Stratton, ed. *Saints and Virtues*. Comparative Studies in Religion and Society, 2. Berkeley: University of California Press, 1987.

Includes an essay by Tu Wei Ming on the Confucian sage plus essays on Christian, Jewish, Islamic, Buddhist and Hindu conceptions of sainthood.

Isaacs, D. *La educación de las virtudes humanas*. Pamplona: EUNSA, 1980.

Italian translation: *L'educazione delle qualità umane*. Firenze: Le Monnier, 1981.

Jankélévitch, Vladimir. *Traité des vertus*. Bibliothèque générale de philosophie. Paris: Ed. Bordas, 1949, 1968.

Italian translation: *Trattato delle virtù*. Edited by F. Alberoni. Translated by E. Klersy Imberciadori. Milano: Garzanti, 1987.

Reviewed by Lorenzo Biagi in *Rivista di Teologia Morale* 24 (1992): 125-129.

Kalluvachel, Varghese. "The Contemporary Revival of Virtue: A Critical Appraisal." Doctoral Dissertation Extract, Salesian Pontifical University, Faculty of Philosophy. Rome, 1988.

Discusses the work of several English-language moral philosophers and theologians, including Iris Murdoch, Stanley Hauerwas, Philippa Foot, William Frankena, etc. in terms of the relevance of duty-centered vs virtue-centered ethics.

Keane, Philip S., S.S. *Christian Ethics and Imagination: A Theological Inquiry*. New York and Ramsey: Paulist Press, 1984.

Keane is professor of moral theology at St. Mary's Seminary in Baltimore.

Keenan, James F., S.J. *Virtues for Ordinary Christians*. Kansas City: Sheed & Ward, 1996.

Compilation of articles which have appeared earlier in *Church*, as well as eight new essays. Designed primarily for the non-specialist, and appropriate for individual reflection as well as adult education groups. Keenan did his dissertation on the Thomistic distinction between good and right under Josef Fuchs at the Pontifical Gregorian University. Currently Keenan teaches moral theology at the Weston Jesuit School of Theology in Cambridge, MA. He now teaches at Boston College.

Kekes, John. *Facing Evil*. Princeton: Princeton University Press, 1990?

Arguing that the prevalence of evil presents a fundamental problem for our secular sensibility, Kekes develops a conception of character morality as a response. Kekes maintains that the main sources of evil are habitual, unchosen actions produced by our character defects and that we can increase our control over the evil we cause by cultivating a reflective temper. In addition to philosophical sources Kekes bases his arguments on the works of Sophocles, Shakespeare and Conrad.

Kent, Bonnie. *Virtues of the Will: The Transformation of Ethics in the Late Thirteenth Century*. Washington, D.C.: Catholic University of America Press, 1995.

Reviewed by Gerald Gleeson in *Theological Studies* 57 (1996): 555-557.

Kilpatrick, William K. *Why Johnny Can't Tell Right from Wrong*. New York: Simon and Schuster, 1992.

According to Kilpatrick, the basic problem with moral education in our schools is that traditional character education has been abandoned in favor of a "non-judgmental" value approach, which focuses on the student's own ego and feelings to the exclusion of moral principles. Kilpatrick is professor of education at Boston College.

Klubertanz, George P., S.J. *Habits and Virtues*. New York: Meredith Publishing Co., 1965.

Traditional scholastic account. Klubertanz taught philosophy for many years at St. Louis University. He died in 1972.

Kotva, Joseph J., Jr. *The Christian Case for Virtue Ethics*. Moral Traditions and Moral Arguments. Washington, D.C.: Georgetown University Press, 1996.

Revised doctoral dissertation done at Fordham University. Kotva is a Mennonite pastor. Reviewed by Kent Reames in *The Journal of Religion* 80 (April 2000): 353-354.

Kruschwitz, Robert B., and Roberts, Robert Campbell, eds. *The Virtues: Contemporary Essays on Moral Character*. Belmont CA: Wadsworth Publishing Company, 1987.

Essays organizes into three parts: 1) Ethical Theory and the Virtues; 2) Moral Psychology; and 3) Some Vices and Virtues.

Kupperman, Joel J. *Character*. Oxford: Oxford University Press, 1991.

According to the author, both Kantian and utilitarian traditions have largely ignored the ways in which decisions are integrated over time, and instead provide a "snapshot" model of moral decision. Kupperman offers his own theory which he feels corrects a number of the deficiencies of classical and contemporary ethical theories. Kupperman teaches at the University of Connecticut, Storrs.

Langston, Douglas C. *Conscience and Other Virtues: From Bonaventure to MacIntyre*. University Park: Pennsylvania State University, 2001.

Reviewed by Linda Hogan in *Theological Studies* 63 (September 2002): 630-632.

Ledbetter, Mark. *Virtuous Intentions: The Religious Dimension of Narrative*. American Academy of Religion Academy Series. Ithaca: Scholars Press, 1989.

The author argues that narrative does not just simply tell a story, but also has the capacity to reveal the virtuous life. To this end he examines three texts: James Agee's *A Death in the Family*, Walker Percy's *Love in the Ruins*, and Robert Penn Warren's *A Place to Come To*, in order to demonstrate how a study of narrative structure, and particularly the narrative element character explores and reveals the life of virtue. The work concludes with a discussion of how moral criticism has a place in post-modern literary reflection. Reviewed by Ann-Janine Morey in *Journal of the American Academy of Religion* 59 (1991): 409-410.

Lickona, Thomas. *Educating for Character*. New York: Bantam Books, 1991.

Macedo, Stephen. *Liberal Virtues: Citizenship, Virtue, and Community in Liberal Constitutionalism*. New York: Oxford University Press, 1990.

According to Macedo the liberal constitutional state promotes a particular set of "virtues," that accord with a commitment to the demands of public reasonableness. Reviewed by John Tomasi in *Ethics* 102 (January 1992): 397-399.

MacIntyre, Alasdair. *After Virtue: A Study in Moral Theology*. 2nd ed. Notre Dame: University of Notre Dame Press, 1981, 1984.

Italian translation: *Dopo la virtù: Saggio di teoria morale*. Edited by P. Capriolo. Milano: Feltrinelli, 1988.

In Spanish: *Tras la virtud*. Crítica Filosofía. Barcelona: Ed. Crítica, 1987.

In German: *Der Verlust der Tugend. Zur moralischen Krise der Moderne*. Theorie und Gesellschaft, 5. Frankfurt-am-Main: Campus Verlag, 1987.

Meilaender, Gilbert C. *The Theory and Practice of Virtue*. Notre Dame: University of Notre Dame Press, 1984.

Meilaender is Professor of Religion at Oberlin College.

McCollough, Thomas E. *The Moral Imagination and Public Life: Raising the Ethical Question*. Chatham NJ: Chatham House, 1991.

Mieth, Dietmar. *Die neuen Tugenden: ein ethischer Entwurf*. Schriften der Katholischen Akademie in Bayern, 104. Düsseldorf: Patmos Verlag, 1984.

Murdoch, Iris. *The Sovereignty of Good*. New York: Schocken Books, 1971; London: Routledge & Kegan Paul, 1985.

Murphy, Nancy; Mark Theissen Nation, and Brad J. Kallenberg, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*. Harrisburg PA: Trinity Press International, 1997.

Essays treat from a "MacIntyrean" perspective family, homosexuality, abortion, pacifism, feminism, business ethics, medical ethics, and economic justice.

Neal, B.S. *The Concept of Character in the Apocalypse with Implications for Character Education*. Washington, D.C.: University Press of America, 1983.

Nelson, Daniel Mark. *The Priority of Prudence: Virtue and Natural Law in Thomas Aquinas and the Implications for Modern Ethics*. University Park: Pennsylvania State University Press, 1992.

Argues that Thomas holds that prudence and the virtues have priority over natural law in moral understanding and decision-making. This is a revision of Nelson's doctoral dissertation done under Jeffrey Stout at Princeton. Nelson is dean of upperclass students at Dartmouth College.

Neuhaus, Richard John, ed. *Virtue. Public and Private*. Grand Rapids: William B. Eerdmans, 1986.

Norton, David L. *Democracy and Moral Development: A Politics of Virtue*. Berkeley: University of California Press, 1991.

Applies classical concepts of virtue to the premises of a modern democracy in order to create a new political theory, based not on a minimalist rules system, but rather on the character ethics of the classical Greek tradition. Includes a proposed model of organizational management applicable to various "communities": the state, business, professions, and voluntary organizations.

O'Brien, W., ed. *Jesuit Education and the Cultivation of Virtue*. Washington, D.C.: Georgetown University Press, 1990.

O'Connor, June E. *The Moral Vision of Dorothy Day*. New York: Crossroad, 1991.

O'Connor is professor of religious studies at the University of California-Riverside and was president of the Society of Christian Ethics in 2003.

Palazzini, Cardinal Pietro. *Vita e virtù cristiane*, Roma, 1975.

One chapter of this book virtually reproduces (anticipates?) the Congregation for the Doctrine of the Faith [CDF]'s document, *Personae humanae* (Declaration on Certain Problems of Sexual Ethics) 29 December 1975, *AAS* 68 (1976): 77-96.

Peleáz, Michelangelo. *Etica Professioni Virtù*. Emmaus, Collana di Spiritualità. Milano: Edizioni Ares, 1989.

A small manual of professional ethics which defines the good professional. Un piccolo manuale delle virtù etiche che definiscono il buon professionista.

Pellegrino, Edmund D., and Thomasma, David C. *The Christian Virtues in Medical Practice*. Washington, D.C.: Georgetown University Press, 1996.

Through an examination of a virtue-based ethics, this book proposes a theological view of medical ethics that helps the Christian physician reconcile faith, reason, and professional duty. Reviewed by Joseph Kotva, Jr. in *Theological Studies* 58 (1997): 585-586.

Peschke, Karl Heinz. *Christian Ethics: Moral Theology in the Light of Vatican II*. 2 Volumes. Alcester and Dublin: C. Goodliffe Neale, 1985, 1986.

Italian translation: *Etica cristiana; teologia morale alla luce del Vaticano II*. 2 vol. Roma: Pontificia Universitas Urbaniana, 1985-1986.

Pincoffs, Edmund. *Quandaries and Virtues: Against Reductivism in Ethics*. Lawrence KA: University Press of Kansas, 1986.

Porter, Jean. *The Recovery of Virtue: The Relevance of Aquinas for Christian Virtue*. Louisville: Westminster/John Knox, 1990.

Reviewed very favorably by Romanus Cessario, O.P. in *The Thomist* 55 (1991): 141-144. Porter is professor of theology at the University of Notre Dame.

Ramsey, Ian T., ed. *Christian Ethics and Contemporary Philosophy*. London: SCM Press, 1966.

Italian translation in *Etica cristiana e filosofia contemporanea*. Bologna: EDP, 1971.

Roberts, Samuel K. *In the Path of Virtue: The African American Moral Tradition*. Cleveland: Pilgrim Press, 1999.

Sachs, John R., S.J. *The Christian Vision of Humanity: Basic Christian Anthropology*. Zaccheus Studies in Theology. Collegeville: Michael Glazier/Liturgical Press, 1991.

Sachs is Dean and teaches systematic theology at Weston Jesuit School of Theology in Cambridge, Massachusetts.

Schüller, Bruno, S.J. *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral*. Düsseldorf: Patmos Verlag, 1982.

In English: *The Wholly Human: Essays on the Theory and Language of Morality*. Washington, D.C.: Georgetown University Press, 1985. Collection of several essays, many previously published elsewhere in German and/or English.

Italian translation: *L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo*. Collectio-Etica, 3. A cura di S. Privitera. Palermo: Edi Ofes, 1987. The Italian translation is of two books

by Schüller: *Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moraltheologie*, (Düsseldorf: Patmos Verlag, 1980), and *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral*, (Düsseldorf: Patmos Verlag, 1982). Italian edition reviewed by Domenico Capone, C.Ss.R. in *Studia Moralia* 28 (1990): 648-652.

Shelp, Earl E., ed. *Virtue and Medicine. Explorations in the Character of Medicine*. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Sherman, Nancy. *The Fabric of Character: Aristotle's Theory of Virtue*. Oxford: Clarendon Press, 1989.

Slote, Michael. *Goods and Virtues*. Oxford: Oxford University Press, 1983.

Series of essays which critique prevalent approaches to human good and virtue. Slote argues that current approaches oversimplify the subject, and that a more exact approach is needed. Slote teaches at the University of Maryland.

Sommers, Christina Hoff, ed. *Vice and Virtue in Everyday Life*. San Diego: Harcourt Brace Jovanovich, 1985.

Smith, Barbara Darling, ed. *Can Virtue be Taught?* Notre Dame: University of Notre Dame Press, 1993.

Statman, Daniel, ed. *Virtue Ethics: A Critical Reader*. Washington, D.C.: Georgetown University Press, 1997.

Taylor, Richard. *Ethics, Faith, and Reason*. Englewood Cliffs: Prentice-Hall, Inc. 1985.

Taylor seeks to use the ancient moral ideas of virtue, happiness, and pride in pursuing an ideal of personal excellence, rather than relying on concepts such as moral right and wrong, moral obligation, and the like. Taylor is Leavitt-Spencer Professor of Philosophy at Union College.

Wadell, Paul J., C.P. *Friends of God: Virtues and Gifts in Aquinas*. New York: Peter Lang, 1991.

Reviewed by Charles Pinches in *New Theology Review* 5 (1992): 112-114.

Wallace, James D. *Virtues and Vices*. Ithaca: Cornell University Press, 1978.

Weinstein, Michael A. *The Finite Perfection: Reflections on Virtue*. Amherst: University of Massachusetts Press, 1985.

Woodill, Joseph. *The Fellowship of Life: Virtue Ethics and Orthodox Christianity*. Moral Traditions and Moral Arguments Series. Washington, D.C.: Georgetown University Press, 1998.

Woodill is an Orthodox priest and the pastor of St. John Church in Alpha, New Jersey. His doctorate in ethics and systematic theology is from Fordham.

Yearley, Lee H. *Mencius and Aquinas: Theories of Virtue and Conceptions of Courage*. SUNY Series, Toward a Comparative Philosophy of Religions. Albany: SUNY Press, 1990.

Reviewed by J. Witek, S.J. in *Theological Studies* (1991).

Research Aids, Dictionaries, and Bibliographies on Christian Ethics

Bibliographic and Periodic Review of Moral Literature

AA.VV. "Notes on Moral Theology." *Theological Studies* March issue.

The annual review of literature in moral theology is found yearly in the March issue of *Theological Studies*. Since 1987 this offering has been thematically divided into major headings, with a different moral theologian handling the literature in his or her respective heading.

Benzerath, Martin, C.Ss.R. "Selected Bibliography in Moral Theology, 1984-1988." *Studia Moralia* 27 (1989): 219-772.

A mammoth, unannotated listing of books published between the years 1984-1988. Titles are thematically grouped, and there is an index of names, but unfortunately no internal table of contents for the thematic subdivision. Benzerath publishes a smaller bibliography, likewise thematically subdivided, in each issue of *Studia Moralia*.

Di Pinto, Luigi, S.J. "Fondamenti biblici della teologia morale, ricerche recenti, bilancio e prospettive." *Rassegna di Teologia* 14 (1973): 32-61.

A bibliographical essay on various themes connected with the use of Scripture in moral theology, obviously a bit dated, but still valuable for the history of the movement. Emphasis is on European works, though some mention is made of English language contributions.

Ephemerides Theologicae Lovanienses. "Elenchus Bibliographicus."

Contains an extensive annual theological bibliography, divided according to discipline.

Fisas Armengol, Vincenç. *Paz, Guerra y Defensa: Guia bibliográfica*. Barcelona: Ed. Fontamara, 1985.

Masi, Daniela. "Rassegna delle riviste italiane ed estere: anno 1990." *Rivista di teologia morale* 23 (1991): 541-568.

Annotated bibliography, in Italian, of periodical literature for 1990, divided into sections covering Italian, Spanish, French, German, and English language journals, as well as publications from Pontifical Roman Universities and Institutes.

Mauri Alvarez, Margarita. "Perspectivas actuales sobre la virtud. Estudio bibliografico." *Pensamiento* 48 (1992): 459-480.

McCormick, Richard A., S.J. "Moral Theology 1940-1989: An Overview." *Theological Studies* 50 (1989): 3-24.

Presents a thematic overview of the last fifty years of moral theology, especially as its development was reflected in various articles published in *Theological Studies*.

_____. *Notes on Moral Theology: 1965 through 1980*. Boston: University Press of America, 1981.

Collection of McCormick's "Notes on Moral Theology" published annually in the March issue of *Theological Studies*.

_____. *Notes on Moral Theology: 1981 through 1984*. Boston: University Press of America, 1984.

Continuation of the collection of McCormick's "Notes on Moral Theology" published annually in the March issue of *Theological Studies*.

Miranda, Vicente. "Panorama bibliográfico de moral en 1990 [*sic* {1991}]. El tema de la moral en las revistas." *Moralia* 14 (1992): 195-252.

_____. "Panorama bibliográfico de moral." *Moralia* 17 (1994): 227-318.

_____. "El tema moral en las revistas: Panorama bibliográfico 1994." *Moralia* 18, nos. 2-3 (abril-septiembre 1995): 219-317.

Montini, Pierino. "Rassegna delle riviste italiane ed estere: anno 1989." *Rivista di teologia morale* 88 (1990): 441-501.

Annotated bibliography, in Italian, of periodical literature for 1989, divided into sections covering Italian, Spanish, French, and English language journals, as well as publications from Pontifical Roman Universities and Institutes.

Roth, John K. *Ethics, an Annotated Bibliography*. The Magill Bibliographies. Pasadena CA: Salem Press, 1991.

Teologia. "I problemi metodologici della teologia sulle Riviste del 1989." *Teologia* 15 (1990): 333-411.

This journal, published by the Faculty of Theology of Italia Settentrionale, intends to provide annually a topically arranged abstract of theological articles, including a section on moral.

Valori, Paolo, S.J. "Recenti pubblicazioni italiane di teologia morale." *Filosofia e Teologia* 5 (1991): 285-288.

Primarily a review of the *Nuovo Dizionario di Teologia Morale*, Edizioni Paoline, 1990, and the 5 volume *Corso di Morale* (1989).

Vidal, Marciano, and Miranda, Vicente. "Panorama bibliográfico de moral en 1990." *Moralia* 13 (1991): 265-296.

Bibliography of literature in moral theology which appeared in 1990.

Vidal, Marciano. "Diez Años de Teología Moral: *La tematicá moral en las Revistas en el decenio 1980-1989*." *Moralia* 12 (1990).

Entire issue of April and September edition of *Moralia* dedicated to a thematic listing of articles dealing with various aspects of moral theology. Selection is very complete and well organized into 25 main sections, with numerous subsections for easy reference.

———. *Diez Años de Teología Moral: La tematicá moral en las Revistas en el decenio 1980-1989*. Estudios de Ética Teológica, 9. Madrid: Instituto Superior de Ciencias Morales, 1990.

This is the same bibliography found in the *Moralia* article listed above.

Dictionaries of Christian Ethics

General Dictionaries on Christian Ethics

Atkinson, David J.; David F. Field, Arthur Holmes, and Oliver O'Donovan, eds. *New Dictionary of Christian Ethics and Pastoral Theology*. Leicester: InterVarsity Press, 1995.

Bretzke, James T., S.J. *Consecrated Phrases: A Latin Theological Dictionary*, 2nd ed. Collegeville: Liturgical Press, 1998, 2003.

While not a dictionary per se of Christian ethics, this work contains a significant number of Latin terms used in moral theology, along with a translation, brief description, and cross-references to related terms.

Compagnoni, Francesco; Piana, Giannino; Privitera, Salvatore, eds. *Nuovo Dizionario di Teologia Morale*. Cinisello Balsamo: Edizioni Paoline, 1990.

In Spanish: *Nuevo Diccionario de Teología Moral*, 1992.

See review by Paolo Valori, S.J., "Recenti pubblicazioni italiane di teologia morale." *Filosofia e Teologia* 5 (1991): 285-288.

Childress, James F., and Macquarrie, John, eds. *The New Dictionary of Christian Ethics*. Philadelphia: Westminster Press, 1967, 1986.

Hastings, James, ed. *The Encyclopedia of Religion and Ethics*. 13 vols. Edinburgh: T. and T. Clark, 1951.

Hauerwas, Stanley M. and Wells, Samuel, eds. *The Blackwell Companion to Christian Ethics*. Malden MA: Blackwell Publishing, 2004.

Looks at Christian ethics through the lens of worship, contending that this is what should shape the moral life of Christians.

Höffe, Ottfried., Secretan, Philippe, éd. *Dictionnaire de la morale*. Ethique Chrétienne. Paris: Editions du Cerf, 1983.

Translation from the German.

Palazzini, Pietro. *Dictionarium morale et canonicum*. 4 vols. Rome: Officium Libri Catholici, 1962-68.

Roberti, Francesco Cardinale; e Palazzini, Msgr. Pietro, eds. *Dizionario di teologia morale*. 2° ed. Roma: Editrice Studium, 1955, 1957.

In English: eds. *Dictionary of Moral Theology*. Translated from the Second Italian Edition Under the Direction of Henry J. Yannone. London: Burns & Oates, 1962.

Schweiker, William, ed. *The Blackwell Companion to Religious Ethics*. Malden MA: Blackwell Publishing, 2004.

Considers the teachings of world religions.

Stoeckle, Bernhard, Ed. *Wörterbuch Christlicher Ethik*. Freiburg: Verlag Herder, 1975.

In English: *Concise Dictionary of Christian Ethics*. New York: Seabury Press, 1979.

Italian translation: *Dizionario di etica cristiana*. Edizione italiana a cura di Tullo Goffi. Assisi: Cittadella, 1978.

Valsecchi, Ambrogio e Rossi, Leonardo. *Dizionario Enciclopedico di Teologia Morale*. 3rd ed. Roma: Edizioni Paoline, 1974.

Vidal, Marciano, C.Ss.R. *Diccionario de ética teológica*. Estella (Navarra): Editorial Verbo Divino, 1991.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Specialized Bibliographies and Dictionaries on Areas of Moral Theology

Bibliographies and Dictionaries on Biblical Ethics

Bretzke, James T., S.J. *Bibliography on Scripture and Christian Ethics*. Studies in Religion and Society, 39. Lewiston NY: Edwin Mellen Press, 1997.

This book-length annotated bibliography is a comprehensive and ecumenical bibliography of titles related to Scripture and ethics of titles of both books and periodicals in English, French, German, Italian, and Spanish. Many of the entries contain brief annotations which indicate the scope or thesis of the particular entry. The entries themselves are arranged both according to the Old and New Testament, as well as the individual books and/or authors of the New Testament. Entries are also given according to certain key thematic issues, such as methodology of the interplay and usage of the Bible in ethics, liberation theology and Scripture, biblical authority, feminist issues in biblical hermeneutics, as well as a number of theological themes such as justice and righteousness, the love command, law and gospel, sin and reconciliation, etc. Finally, entries are provided which cover a number of particular ethical themes such as ecology, economics, medical ethics, sexual ethics and gender issues, war and peace. A final section gathers titles which were published prior to the Second Vatican Council (1962-1965) which marked a watershed for the greater appropriation of Scripture in the discipline of Roman Catholic moral theology. This bibliography provides a good overview of the vast array of material available, topics covered, and approaches used by authors not only from around the world writing in the five principal Indo-European languages, but also representing all of the major Christian traditions, as well as Jewish ethics and material drawn largely from the Old Testament. Thus, this work will be a valuable reference guide for any individual research project into any of the various areas of biblical ethics, whether the individual principal emphasis be on biblical interpretation and theology or within the field of religious (Christian and/or Jewish) ethics. Reviewed in *New Testament Abstracts* 42 (3/1998): 600; *Theology Digest* 45 (Winter 1998): 358; *Choice* 35 (April 1998); and in *Theology Today* 55 (3/1998): 486-488.

Harrison, R.K., ed. *Encyclopedia of Biblical and Christian Ethics*. Nashville: Thomas Nelson Publishers, 1987.

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War, Peace and Violence; Guerre, Paix et Violence: Bibliographie Internationale; International Bibliography. RIC Supplément 101-102. Strasbourg: Cerdic, 1985.

2 volumes merely listing publications; no annotation.

Other Bibliographical Aids

Periodicals with Bibliography

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Bibliography.

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Ballou, Patricia K. *Women: A Bibliography of Bibliographies*. Boston: G.K. Hall, 1980.

van der Bent, Ans J. *A Guide to Essential Ecumenical Reading*. Geneva: World Council of Churches, 1984.

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Böckle, Franz. "Bibliographical Survey on the Question of Birth Control." *Concilium* 5 (1/1965): 53-69.

Bond, Kenneth M., and Daugherty, Robert B. *Bibliography of Business Ethics and Business Moral Values*. 3rd ed. Omaha: Creighton University, 1985.

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Bretzke, James T., S.J. *Bibliography on East Asian Religion and Philosophy*. Studies in Asian Thought and Religion, 23. Lewiston NY: Mellen Press, 2001.

This book compiles, annotates, indexes and cross-references resources in the principal Western languages of English, French, German, Italian, and Spanish which focus on East Asia (principally China, Japan, and Korea) in the primary areas of philosophy and religious studies, with supporting resources in theology, history, culture, and related social sciences. The bibliography is organized both thematically and geographically, and the index gives not only author's and subject's names, but includes a wide range of topics and sub-topics as well. A notable additional feature of this bibliography is the inclusion of extensive Internet-based resources, such as a wide variety of web-sites, discussion lists, electronic texts, virtual libraries, online journals and related materials which allow for easy further research. Reviewed in *H-Asia and Korean Studies* (internet academic discussion lists); *Theology Digest* 48 (Winter 2001): 355; *Bibliographia Missionaria* 76 (2002): 303-304.

Ecumenical Ethics Online Bibliography.

<http://www.usfca.edu/fac-staff/bretzkesj/EcumenicalEthicsBibliography.pdf>

This bibliography contains both classical and contemporary sources and authors from the Catholic, Protestant, and Orthodox traditions, arranged both by topic and by author.

Carman, John, and Juergensmeyer, Mark, eds. *A Bibliographic Guide to the Comparative Study of Ethics*. New York: Cambridge University Press, 1991.

Reviewed by John Kelsay in *Theological Studies* 53 (1992): 576-578.

Donahue, John R., S.J. "What Does the Lord Require? *A Bibliographical Essay on the Bible and Social Justice*." *Studies in the Spirituality of Jesuits* 25 (March, 1993).

Excellent introductory essay to the major themes of biblical social ethics, plus an annotated bibliography 211 titles thematically arranged, complete with index.

Donahue was for many years Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley, and later as the Raymond Brown Distinguished Chair at St. Mary's Seminary in Baltimore.

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Index

- Aagaard, Anna Marie 79
Abbà, Giuseppe 139, 515, 533
Abbott, Walter M. 25
Abélard 127
abortion 22, 26, 48, 90, 91, 95, 97,
104, 113, 114, 116,
117, 132, 153, 163,
188, 196, 200, 203,
211, 214, 217, 221,
222, 224, 229, 232,
233, 235, 236, 242,
271, 273, 338, 421,
459, 462, 466, 534,
537, 543
 bibliography 558
absolutism 74, 105, 160, 164, 275,
374, 416
academic freedom 28, 30, 32, 34, 39,
52
accountability 49, 97, 178, 271, 508
acculturation 6, 103, 107, 125, 160,
293, 298, 338, 340
Achtemeier, Elizabeth 217
Adams, Daniel J. 110
Adams, Marilyn McCord 149, 457,
479
Adams, Robert Merrihew 149, 289,
305, 463, 534
Addelson, Kathryn Pyne 230
addiction 17, 125, 509
Aden, L. 433
Adeney, Bernard T. 110, 121
adultery 43
advanced health care directives 26
Aerath, Chacko 122
Aerts, Eliane 438
aesthetics 125, 256, 281
African ethics 126, 127, 225, 304,
307, 335, 336, 340,
344-346, 348, 359
agape 97, 462, 464
 See also love 94
Agee, James 389, 542
aging 224, 335, 337, 339
Ahearn, David Oki 208
Ahlers, Rolf 88
AIDS 153, 158-160, 163, 214, 217
 See also HIV 108
Akira, Tsujimura 99
Al-Ghazali, Muhammad 149
Albacete, Lorenzo 58
Alberoni, F. 540
Albert the Great 399
Alderman, H. 515
Alexander, Richard D. 269
Alison, James 501
Alleman, H.C.
 Festschrift 403
Allen, Charles W. 456
Allen, Diogenes 149
Allen, Joseph L. 89, 190, 206, 257,
258, 269
Allik, Tiina 193
Allman, Mark J. 306
Allport, Gordon W. 303
Allsopp, Michael 51, 58-63, 65-67,
69, 70, 72, 73, 75, 269,
379, 415
Almond, Brenda 19
Altner, Günter 84
altruism 283, 285, 442, 444
Alvarez-Verdes, Lorenzo 179
Ambe, John B. 501
Ambrosio, Gianni 139
Ames, Roger T. 110, 117

- An-Na'im, Adbullahi 111, 122, 123,
292, 451, 452, 455
- Anabaptists 202
- anarchy 303
- Anatolios, Khaled 177
- Anderson, Carl A. 58
- Anderson, H. George 208, 209
- Andolsen, Barbara Hilkert 221, 228,
230
- Angel, Miguel 77
- Angelini, Giuseppe 177, 258, 365,
373
- anger 239, 447
- Angle, Stephen C. 111
- Annas, Julia 515
- Ansaldi, Jean 193, 207
- anthropology 100, 105, 112, 114, 118,
123, 145, 151, 178,
239, 255, 257, 290,
296, 301, 333, 334,
343, 346
theological 15, 42, 60, 178,
183, 187, 274, 382,
470, 496, 504, 545
- Antoncich, Ricardo 356
- apartheid
See also racism 211
- Apel, Karl Otto 122, 289
- Appadurai, Arjun 289
- Appiah, K. Anthony 126
- Aquino, Maria Pilar 205, 243
- Arias, Mortimer 356
- Aristotle 97, 231, 275, 308, 377, 399,
417, 418, 420, 424,
443, 515, 517, 522,
535, 536, 546
- Arkes, Hadley 68, 395, 421
- Arnal, José Antonio 157
- Arnold, Barry 534
- Arnold, Johann Christoph 501
- Arnold, John 501
- Arntz, Joseph 314, 395
- Arokiasamy, Soosai 333
- Arregui, Antonio M. 311
- Arrupe, Pedro 45
- artificial hydration and nutrition 26,
41, 95
- Ashley, Benedict M. 51, 146, 230,
365
- Assmann, Hugo 357
- Astorga, Christina A. 58
- Ateek, Naim Stifan 356
- Atkinson, David J. 551
- Attard, Mark 157
- Au, Wilkie 446
- Aubert, Jean-Marie 177, 218, 245,
365
- Audi, Robert 456, 515
- Audinet, Jacques 300
- Auer, Alfons 127, 190, 258, 326, 359,
360, 362, 461
- Augsburg Confession 209
- Augustine 69, 297, 324, 399, 446,
486, 489, 492, 497,
505, 523, 531, 532,
535
- Aumack, Raymond D. 269
- Auschwitz
see Holocaust 150
- Austen, Jane 535
- authority 4, 25, 28, 29, 31-36, 38, 39,
41-45, 47-51, 54-57,
359
Church, see Magisterium 129
conscience 129
Veritatis Splendor 70
- autonomy 10, 15, 61, 71, 127, 133,
134, 141, 179,
185-187, 189-191,
232, 249, 254, 258,
281, 294, 326, 353,
355, 359-363, 427,
436, 452, 461, 465,
531
- Averroes 336
- Ayer, A.J. 454

- Azpitarte, Eduardo Lopez 177
 Baccani, Teodoro 27
 Bagnulo, Roberto 417
 Bahnsen, Greg L. 217
 Baier, Annette C. 289, 305, 454
 Baier, Kurt 89
 Bailey, Don V. 556
 Baker, Kenneth 58
 Baker, Robert 314
 Baker-Fletcher, Karen 221
 Bal, Mieke 385
 Balakirshnan, Radhika 115
 Ball, William Bentley 395
 Ballou, Patricia K. 231, 556
 Balslev, Anindita Niyogi 111
 Balthasar, Hans Urs von 224, 228
 Banner, Michael 58, 188
 Barad, Judith 443
 Barat, Madeline Sophie 446
 Barbour, John D. 379, 385, 391, 534
 Bardach, Eugene 122
 Barnsley, John H. 111
 Baron, M. 515
 Barrett, Richard J. 30, 39
 Barry, R. 161
 Bartell, Ernest 79
 Barth, Karl 89, 151, 183, 195, 213,
 360, 376, 387, 392,
 396, 507
 Barton, John 395, 515
 Baruch, Elaine Hoffman 231
 Basic Goods Theory 13, 164, 165,
 254, 404
 See also Grisez 13, 265
 Bastianel, Sergio 58, 188, 361, 474
 Bates, M.S. 303
 Battaglia, Anthony 417, 458
 Battin, Margaret P. 343, 456
 Batule, Robert J. 479, 480
 Batumalai, S. 127, 333
 Baxter, Anthony 480
 Bayer, Oswald 193, 196, 199, 201,
 204, 209
 Bayne, David Cowan 139
 Beach, Waldo 12, 323
 Beaty, Michael 456, 479, 519
 Beauchamp, Thomas L. 515
 Beaumont, Daniel 379
 Becher, Jeanne 231, 343
 Beck, Nestor 209
 Becker, L.C. 516
 Beckley, Harlan 139, 209
 Beehler, R. 516
 Beeman, William O. 99
 Beemer, Theo 177, 250
 Beestermöller, Gerhard 193, 395
 Belamns, Théo G. 127
 Bell, Linda A. 231, 232
 Bellah, Robert 89, 106, 291, 457, 517
 Belton, Francis George 501
 Benedict XIV, Pope 25
 Benedict XVI, Pope 32, 424
 beneficence 106
 Benhabib, Seyla 232
 Bennahmias, Richard 270
 Bennett, John C. 30, 209
 Bennett, Milton J. 120, 125
 Bentham, Jeremy 103, 291
 Bentley, Audrey 270
 Bentley, James 270
 Benzerath, Martin 549
 Berbusse, Edward J. 30
 Bergant, Dianne 466
 Berger, Peter 307
 Berkowitz, Marvin W. 433
 Berkson, Mark A. 99, 105
 Bernardin, Joseph 270, 499
 Berry, John W. 306
 Bertalot, Renzo 194, 209
 Berthoff, Warner 386, 534
 Berthold, George C. 182
 Bertholet, Alfred
 Festschrift 407
 Berti, Enrico 111, 137, 139, 258, 365,
 372, 373, 453, 517
 Bertone, Tarciso 49

- Betsworth, Roger G. 386
 Betz, O. 534
 Bevans, Stephen B. 343
 Bevere, Allan R. 516
 Bhagavadgita 119, 149
 Bharati, Agehananda 431
 Biagi, Lorenzo 540
 Bible
 community 92, 93, 201
 conscience 137
 ethics 91, 468
 justice 557
 liberation 92, 351, 353
 Magisterium 37
 narrative 381, 388, 390
 See also Scripture 92
 sexual ethics 228
 sin 482, 485, 490, 492, 498, 505
 virtue 515
 Biechler, James E. 32, 44, 51, 128
 Bier, William C. 139
 Biernatzki, William E. 333, 343
 Biggar, Nigel 58, 418
 Biller, Peter 501
 Billy, Dennis J. 47, 140, 152, 161, 320, 321, 330, 395, 474
 Bingemer, Maria Clara 237
 bioethics 3, 24, 26, 34, 97, 106, 120, 138, 145, 150, 153, 157, 160, 162, 163, 181, 195, 211, 236, 260, 270, 273, 283, 314, 318, 326, 343, 366, 375, 423, 456, 467, 515, 520, 524-526, 530, 543, 544, 546, 554, 555, 559
 Christian 66, 178-182, 211, 279, 327
 comparative religious 111, 344
 feminist 224, 228
 natural law 397
 Veritatis Splendor 66
 Biord Castillo, Raul 58
 biotechnology 188
 Birch, Bruce 85, 90
 Birch, Charles 194
 Bird, Frederick 289
 Bird, Phyllis A. 221
 birth
 See procreation 27
 birth control
 See contraception 28
 Black Theology 151
 Black, Rufus 418
 Blackburn, Simon 365, 374, 447
 Blank, Josef 30
 Blankenhorn, David 538
 Blázquez, Niceto 59
 Blasi, Anthony J. 140, 457
 Bloom, A.H. 99
 Bloom, Harold 390
 Bloom, Irene 111
 Boatright, John R. 21
 Böckle, Franz 6, 11, 47, 177, 210, 245, 254, 258, 365, 395, 417-419, 556
 Boggs, William 501
 Bohlen, Reinhold 379
 Bohr, David 245, 270
 Boland, Vivian 59, 266
 Bonaventure 144, 446, 542
 Bond, George 115
 Bond, Kenneth M. 556
 Bondi, Richard 379, 388, 516, 539
 Bonhoeffer, Dietrich 85, 92, 144, 199, 206, 257, 276, 507
 Bonino, José Míguez 83, 194, 351, 357
 Bontekoe, Ron 119
 Bori, Pier Cesare 111, 122, 300

- Bork, Robert H. 395
 Bosley, Richard 516
 Bouchard, Charles E. 270
 Bounds, Elizabeth M. 84
 Bouscaren, T. Lincoln 153, 162
 Bovenmars, Jan 446
 Bowman, Peg 501
 Boyle, John P. 23, 31, 51, 314, 323, 396
 Boyle, Joseph 21, 398, 404, 421, 480
 Boyle, Patrick J. 153, 323
 Braaten, Carl E. 194, 270, 396, 405, 418
 Brabeck, Mary M. 433
 Brackley, Dean 122, 351
 Bradley, D.J. 303
 Bradley, James 379
 Brady, Jude 480
 Brague, Rémi 480
 Brandom, Robert 111
 Brandt, R.B. 516
 Braun, Hans-Jürg 534
 Braybrooke, Marcus 290, 300
 Bresciani, Carlo 258
 Breslauer, S. Daniel 556
 Bresnahan, James F. 396
 Bretzke, James T. 3, 11-14, 19, 79, 90, 92, 95, 100, 111, 117, 127, 150, 190, 194, 210, 216, 221, 246, 250, 265, 266, 279, 290, 328-330, 333, 344, 347, 354, 386, 426, 427, 461, 467, 503, 516, 539, 551, 554, 556, 557
 bride price 126, 307
 Bridgeman, Diane L. 435
 Broad, C.D. 284, 377
 Brody, Baruch 155, 162, 168, 375
 Brooke, Christopher N.L. 323
 Brosseder, Johannes 195
 Brower, B.W. 516
 Brown, Alexandra 173
 Brown, David 19
 Brown, Neil 270, 480
 Brown, Peter 323
 Brown, Raymond E. 195, 215
 Brown, Robert McAfee 379, 457
 Browning, Don S. 307
 Brubaker, Pamela K. 232
 Bruch, R. 323
 Brueggemann, Walter 465
 Brundage, James A. 323
 Brunkow, Robert de V. 559
 Brunner, Emil 215
 Bryant, David J. 386, 534
 Bryk, Anthony S. 82
 Bube, Paul Custodio 271
 Buber, Martin 149, 238, 303, 376
 Bubmann, Peter 195, 396
 Buchanan, James M. 90
 Buchanan, Scott 418
 Buckle, Stephen 323, 418
 Buckley, Thomas W. 502
 Buckley, William F., Jr. 215
 Buddhism 109, 112, 114-116, 121, 227, 293, 295, 299, 305, 533, 540
 bioethics 112, 344
 evil 152
 homosexuality 120
 justification 203
 poverty 333
 sexual ethics 102, 231, 343
 Budziszewski, J. 418
 Bujo, Bénézet 127, 335, 344, 359
 Burchard, J.E. 303
 Burggraeve, Roger 271
 Burgess, Joseph A. 213
 Buridan, John 532
 Burke, Margaret Ellen 480
 Burke, Ronald R. 59
 Bürkle, Horst 481
 Burrell, David 68, 190, 388, 460, 539
 Burridge, K.O.L. 305, 463

- Burtchaell, James Tunstead 90, 271, 534
 Bushnell, Dana E. 232
 business ethics 21, 79, 80, 91, 93, 113, 281, 304, 308, 365, 457, 543, 544, 556, 558
 Butler, Joseph 119
 Butler, Perry 481
 Butterworth, Charles 336
 Byrne, Harry J. 327
 Byrnes, Thomas A. 262
 Caffarra, Carlo 26, 30, 40, 48, 127, 135, 143, 163, 166, 167, 171, 199, 246, 258, 269, 314, 369, 371, 396, 417, 480, 481, 497
 Cahalan, Kathleen A. 246
 Cahill, Lisa Sowle 11, 59, 60, 85, 97, 109, 122, 149, 162, 195, 200, 204, 213, 221, 232, 238, 241, 243, 252, 271, 299, 300, 336, 365, 366, 376, 392, 396, 397, 419, 428
 Calhoun, Cheshire 443, 481
 Callahan, Annice 446
 Callahan, Daniel 384
 Callahan, Michael 252, 314
 Callahan, Sidney 7, 10, 127, 140, 222, 281, 435, 446
 Callicott, J. Baird 99
 Calvin, John 147
 Calvinism 243, 407, 409, 465, 532
 Camenisch, Paul F. 111, 344
 Campbell, Dennis 140, 145
 Canham, E.D. 303
 Cannon, Dale W. 102
 canon law 43-45, 49, 51, 52, 399, 476, 481, 485, 491, 502, 503, 510, 511, 552
 Capaldi, Nicholas 178, 182
 capital punishment 22, 26, 43, 48, 214, 273
 capitalism 79-82, 84, 208, 209, 292, 365
 Capone, Domenico 127, 365, 377, 397, 409, 465, 546
 Capps, Donald 435, 502, 535
 Card, Claudia 233
 Carl, Maria 516
 Carlen, Claudia 25
 Carman, John 112, 557
 Carmody, Denise Lardner 112, 233, 344
 Carmody, John Tully 112, 140, 344
 Carney, Frederick S. 178, 271, 397, 451, 516
 Caron, Judith 258, 271
 Carr, Anne 222
 Carr, David 383, 386, 517, 535
 Carrasco de Paula, Ignacio 143
 Carroll, Malachy Gerard 435, 507
 Casarella, Peter J. 81
 cases 21, 23, 157, 272, 353
 Casey, John 535
 Caspar, Ruth 397
 Cassidy, Richard J. 85
 Cassola, Ovidio 481
 caste 222, 223, 336
 Casti Connubii 322
 casuistry 2, 3, 8, 19, 20, 22, 24, 159, 229, 284, 318, 325, 326, 328, 370, 518, 522, 533
 casus conscientiae
 See also casuistry 2
 Catechism of the Catholic Church 25, 64, 477
 dissent 48
 ethics 51, 57
 Cates, Diana Fritz 446, 535

- Catherine of Sienna 446
 Catoir, J. 146
 Cavalla, Francesco 258, 365, 373
 Cavanaugh, Gerald 79, 365
 Cavanaugh, Thomas A. 162
 celibacy 223, 235
 Cenkner, William 149
 Centesimus annus 201, 205
 Cereti, Giovanni 195
 Cessario, Romanus 76, 246, 481, 517,
 535, 545
 Chadwick, Henry 178
 Chakravarty, A. 303
 Challenge of Peace 52, 317
 Chamberlain, Paul 457
 Chapelle, Albert 59
 Chapman, Mark E. 31
 character 9, 90, 92, 93, 141, 144, 151,
 178, 247, 271, 281,
 308, 379, 381, 383,
 388, 389, 434, 436,
 442, 447, 469, 478,
 515, 516, 518-520,
 523, 526, 530-534,
 536-539, 541, 543,
 544, 546
 charity 84
 Charlton, William 366
 Chenu, M. D. 272
 Chethimattam, J.B. 290
 Chiavacci, Enrico 178, 246, 398
 Chiba, Shin 210
 Childress, James F. 81, 109, 140, 271,
 299, 366, 520, 552
 Childs, James R., Jr. 90
 Chiodi, Maurizio 247
 Chirico, Peter 50, 398
 Chisholm, Roderick M. 149
 Cho, Francisca 102
 Choi, Ki Joo 328
 Christian Unity 29
 Christians, Clifford G. 272
 Christiansen, Drew 451
 Christie, Dolores L. 259
 Christology 42, 125, 183, 187, 273,
 335, 384, 448, 470,
 473, 504
 Chrostowski, Waldemar 128
 Chrysostom, John 468
 Chung, Bom-Mo 290
 Chung, Chai-Sik 290
 Chung, Hyun Kyung 105, 237, 244
 Ciarrocchi, Joseph W. 140, 435
 Cicero 400, 527
 Cilleruelo, Ana I. 159
 circumstances 154
 Veritatis Splendor 63
 citizenship 83, 94
 Citterio, F. 314, 359
 Civic, Melanne Andromecca 290
 Claes, Tom 290
 Clague, Julie 59, 196
 Clanton, Jann Aldredge 233
 Clark, Elizabeth A. 315
 Clark, Eugene V. 37, 40, 52
 Clark, Peter A. 162, 467
 Clasquin, Michel 102
 classicist paradigm 49
 Claude, Richard P. 112
 Clavel, Juan Masia 272
 Clayton, John 451
 Cleve, Walter Theodor 210
 Clooney, Francis X. 222, 336
 Clouse, Bonnidell 435
 Clowney, D. 517
 Coate, Mary Anne 502
 Cobb, John B., Jr. 83, 271
 Cochran, Thomas C. 457
 Cocks, Nancy L. 196
 codes, moral 111, 226, 308, 314, 328,
 390, 459, 523
 Coetzee, P. 517
 Coffe, Gianfranco 34, 130, 275,
 366, 367
 Coffey, David 502
 Cogley, John 418

- Cohn-Sherbok, Rabbi Dan 112
 Coleman, John 185, 291, 301, 517
 Coles, Robert 386, 436
 Collange, Jean-François 207
 Collier, K.G. 303
 Collins, C. 517
 Collins, John J. 80
 Collins, Mary 481
 Colsen, Charles 210
 Comité mixte catholique-protestant
 en France 196
 common good 5, 79-84, 89, 100, 174,
 282, 284, 293, 300,
 304, 365, 457, 463
 Bible 80
 Confucian 100
 feminism 234
 infertility treatment 82
 Thomas Aquinas 234
 communitarianism 81, 92, 257, 266,
 466
 community
 Confucian 79, 88, 100, 344
 ecclesial 17, 49, 53, 65, 86,
 90, 91, 93, 96, 201,
 228, 251, 265, 271,
 359, 389, 504, 507,
 534
 moral 5, 31, 70, 79, 84-88,
 90-97, 102, 141, 143,
 160, 218, 240, 247,
 281, 292, 293, 351,
 382, 387, 388, 428,
 440, 462, 466, 472,
 491, 499, 518, 520,
 536, 539, 542
 Community of St. Severin 503
 Compagnoni, Francesco 363, 366,
 398, 517, 552
 comparative ethics 5, 6, 13, 99,
 102-114, 116-121,
 123, 203, 213, 289,
 290, 298, 301, 307,
 434, 441, 444, 459,
 460, 485, 539, 547,
 557, 558
 Composta, Dario 59, 398, 431
 compromise 8, 23, 97, 157-161, 170,
 198, 208, 338, 340
 Comstock, Gary 379
 concupiscence 193, 320
 Condliffe, J.P. 303
 condoms 22, 153, 158-160, 163
 Cone, James 379, 380, 509
 confession 143, 147, 196, 315, 316,
 432, 467, 476,
 481-483, 485-488,
 492, 493, 498, 501,
 503-506, 512, 513
 Anglican 496
 conscience 507
 manuals 23, 511
 Reformation churches 497
 seal 480, 494, 508, 511
 Trent 495
 Confucianism 79, 100, 101, 114, 115,
 121, 146, 290, 334,
 335, 349, 411, 516,
 526, 540
 Confucius 90
 Congar, Yves 31, 178, 315
 Congregation for the Doctrine of the
 Faith 49, 167, 439
 conscience 138
 Curran case 33, 40, 41, 53
 divorce 138
 Häring 324
 Ordinatio Sacerdotalis 44, 49
 Persona humana 558
 Vocation of the Theologian
 25, 40, 41, 48, 49
 Conley, John J. 115, 128, 272
 Conlin, Daniel C. 482
 Conn, Walter E. 128, 141, 247, 431,
 436
 Connell, Francis Jeremiah 21

- Connery, John R. 32, 162
 Connolly, Hugh 503
 Connor, Robert A. 398
 Connors, Russell B. 91, 141, 246,
 247, 272
 Conrad, Joseph 151, 387, 541
 Conrad, Richard 482
 conscience 7, 10, 11, 53, 76, 127-131,
 133-135, 137, 138,
 140-144, 146, 147,
 259, 282, 366, 395,
 513, 536
 abortion 131
 African 127, 336
 Anglican tradition 97
 autonomy, see autonomy 134
 Baptists 132
 Barth 139
 Bible 137
 Calvin 147
 cases 22, 23
 casuistry 22, 23
 Catechism 51, 133, 269
 Catholic 7, 133, 137, 139,
 142-146
 civil law 139, 147, 161
 comparative 114, 119, 124,
 143
 contraception 134
 Dignitatis humanae 139
 discernment 9, 135, 143
 emotion 7, 140
 erroneous 64, 127, 132, 134,
 139
 feminist 145
 formation 64, 133, 136, 139,
 140, 143-145, 433,
 436, 439, 521
 freedom 132
 Fuchs 369
 Gandhi 147
 Kohlberg 136, 141, 148
 Lehmann 139
 Luther 147
 Magisterium 30, 33, 34, 38,
 42, 54, 74, 129, 130,
 135, 138, 143
 moral norms 11, 129, 146,
 210, 329, 365
 Newman 136, 142
 primacy 134, 136
 Protestant 137
 prudence 135
 Rogers 136
 sanctuary 19, 127, 132
 scruples 140
 slavery 136
 solidarity 132
 super-ego 131, 138
 Thomas Aquinas 133
 Veritatis Splendor 64, 67, 74
 war 137, 140
 consensus
 false 35
 consequentialism 74, 160, 162, 164,
 167, 171, 281, 374,
 416
 contraception 8, 26-28, 50, 52, 116,
 117, 120, 133, 166,
 175, 232, 254, 311,
 326, 328, 329, 369,
 374, 398, 403, 412,
 415, 421, 556
 Casti Connubii 322
 conscience 134
 Veritatis Splendor 73, 171
 conversion 16, 93, 127, 128, 136,
 137, 141, 143, 193,
 194, 245, 261, 294,
 333, 356, 361, 420,
 431, 436, 477, 479,
 482, 484, 487, 507,
 509, 538
 Cook, John W. 112
 Cooly, Paula M. 233
 Cooney, G.L. 52

- Cooper, Bruce A.B. 438
 Cooper, Eugene J. 482
 Cooper, Howard 482
 Cooper, John C. 215, 244
 Cooper, Thomas W. 301, 391
 Cooper-White, Pamela 233
 cooperation with evil 20, 74, 157,
 159, 161, 416
 Copeland, Warren R. 87, 227, 452,
 523
 Cornell, Drucilla 232
 Corrado, Dennis M. 29
 Corriveau, R 474
 Cortese, Anthony 112
 Cosgrave, William 315, 482
 cosmogony 116
 Costanzo, Joseph F. 32
 Costigan, Richard F. 32
 Cottier, George 59
 Courage
 homosexuality 272
 Courtier, David B. 482
 Cousins, Ewert H. 301
 Couture, Roger A. 398
 covenant 89, 178, 271, 275, 391, 396,
 510
 Covenantal Ethics 89, 206, 257, 258,
 269
 Coward, Harold G. 113
 Cowdell, Scott 259
 Cowdin, Daniel M. 32
 Cox, Harvey 302
 Cozzoli, Mauro 60, 139, 259, 536
 Craghan, John F. 482
 Crawford, S. Cromwell 113, 301
 Crenshaw, James L. 149
 Crites, Stephen 380, 382
 Cromartie, Michael 215, 418
 Cronin, Kieran 272, 483
 Crook, R.H. 259
 Crosby, Barbara C. 82
 Crosby, John F. 163
 Crosby, Michael 85
 cross-cultural ethics 6, 10, 99, 100,
 105, 110, 123, 125,
 126, 334
 cross-cultural studies 6, 79, 99, 100,
 103-107, 109-111,
 113, 115, 118-121,
 123, 125, 126, 291,
 298, 301, 306, 308,
 336, 386, 432, 434,
 484
 Crossin, John W. 141, 536
 Crosson, Frederick J. 32
 Crotty, Marie T. 115
 Crotty, Richard B. 115
 Crowe, Michael Betram 15, 399, 418,
 419
 Crumley, James R., Jr. 209
 Crysdale, Cynthia 272, 400
 CTSA 502
 cults 125
 culture 1, 6, 14, 80, 81, 88, 94, 100,
 103-105, 107-111,
 114, 115, 117-126,
 182, 183, 196, 210,
 221, 223, 234-236,
 289-292, 294,
 296-301, 303, 304,
 306, 308, 333, 334,
 336-338, 340-343,
 346, 347, 349, 351,
 385, 405, 431, 432,
 434, 440, 442, 448,
 451, 457, 458, 460,
 463, 470, 473, 498,
 557
 Cummings, Owen F. 483
 Cunningham, Lawrence S. 60, 473
 Cupitt, Don 259
 Curran, Charles E. 4, 7, 9, 10, 12, 13,
 15, 28, 32, 52, 60, 75,
 80, 128, 130, 138, 141,
 157, 158, 163, 179,
 185, 188, 211, 213,

- 233, 247, 252, 259,
260, 262, 275, 319,
324, 336, 366, 373,
400, 419, 483
bibliography 559
Curran Case 28, 30, 32-34,
37-41, 51-53, 57
Curtin, Deane 227
Cuschieri, Andrew 503
D'Adamo, Amadeo F., Jr. 231
D'Arcy, Eric 463
D'Arcy, Martin 303
D'Isanto, Luca 85
D'Sa, Xavier Francis 149
Da Re, A. 517
Daiber, Karl-Fritz 211
Dailey, Thomas F. 272
Dallen, James 17, 91, 467, 503, 504
Dallmayr, Fred 103, 291
Dalmasso, Gianfranco 483
Daly, Gabriel 60
Daly, Lois K. 12, 223, 233
Daly, Mary 11, 196, 223, 229, 233
Daly, Robert J. 110, 342
Daniel-Rops, Henri 483
Darmaputera, Eka 345
Das, Somen 122, 291, 345
Dasen, Pierre R. 306
Daubercies, P. 517
Daugherty, Robert B. 556
Dautzenberg, G. 179, 359
Davidson, James D. 211
Davis, Henry 12, 311
Davison, Mark L. 433
Dawn, Marva J. 91
de Bary, William Theodore 289
de Gruchy, John W. 243, 349
De Lamet 23
de las Casas, Bartolomé 132, 352
de Loch, Pierre 181, 185, 278, 370
de Margerie, Bertrand 66
De Santa Ana, J. 211
de Victoria, Franciscus 406
De Wachter, Maurits 273
Dean, Thomas 113
death 120
Dechant, Dell 113
Decrane, Susanne M. 234
Dedek, John F. 153
Defensor, Benjamin G. 246
Dei Verbum 48, 197, 251
Deigh, John 436
Delgado, William 60, 129
Delhay, Philippe 29, 33, 129, 141,
179, 184, 187, 189,
315, 419, 504
Delkeskamp-Hayes, Corinna 179
Demmer, Klaus 20, 33, 47, 52, 129,
142, 147, 157, 159,
161, 179, 188, 195,
196, 254, 255, 273,
294, 348, 360, 361,
366, 370, 372, 373,
376, 396, 406, 419,
439, 504
Festschrift 274
democracy 96, 119, 292, 298, 303,
459, 530, 544
Dennehy, Raymond 291
Dennis, Trevor 386
Dent, N.J.J. 436, 536
deontology 38, 86, 156, 164, 165,
169, 284, 370, 376,
377, 522
Veritatis Splendor 59
Deoriti, Alessandra 242
Derckx, Leon 60
Descamps, Albert 505
Desclos, Jean 273
Desseaux, Jacques-Elisée 196
Deutsch, Eliot 108, 119, 124, 126,
289
development, moral
See moral development 9
Devenish, Philip E. 459
DeVitis, Joseph L. 234

- DeVos, George 104, 117, 431, 432, 440
- Dhavamony, Mariasusai 147, 349
- Di Blasi, Fulvio 420
- Di Giacomo, James 273, 436
- Di Pinto, Luigi 549
- Diana, Joan P. 558
- Dianich, S. 129
- Dickinson, Emily 239
- Dieter, Theodor 76, 213
- Dignitatis humanae 157
- Dilanni, Albert R. 163
- Dijk, Cornelius J. 555
- dilemma, moral 26, 74, 91, 127, 158-160, 251, 279, 327, 359, 416, 438, 462, 476
- Dillistone, F.W. 380
- Dillmann, Rainer 189
- Dillon, Michele 196
- Dinan, Stephen A. 85
- DiNoia, J.A. 33, 76
- direct & indirect means 21, 153, 156, 163, 166, 169, 170, 369, 370
- discernment 9, 45, 53, 90, 92, 135, 143, 173-175, 271, 275, 285, 339, 351, 371, 409, 412, 417, 445, 454, 472, 477, 480, 523, 533, 534
- contraception 175
- Scripture 174, 445
- Thomas Aquinas 174, 371
- Veritatis Splendor 61
- discipleship 143, 241, 244, 263, 280, 282, 391, 392, 448, 475, 532, 538
- Veritatis Splendor 58, 67, 72, 73
- Dissanayake, Wimal 110
- dissent 4, 28-30, 32-45, 47-52, 54, 55, 415
- Veritatis Splendor 62
- diversity
- See pluralism 29
- divorce 55, 106, 133, 138, 211, 235, 254, 336
- Dobiosch, Hubert 273
- doctrine
- development 43, 47, 53, 504
- Doherty, Dennis 373
- Dominian, Jack 211, 273
- Donagan, Alan 291, 305
- Donahue, James A. 5, 79, 83, 100, 518
- Donahue, John 281, 357, 386, 557
- Donaldson, Laura E. 234
- Donatism 489
- Doran, Kevin 504
- Dore, C. 149, 457
- Dorff, Elliot 273
- Döring, Heinrich 196, 209
- Dorrien, Gary 81, 83
- double effect 8, 149, 153, 155, 160-163, 165, 167-169, 171, 172, 325, 376, 537
- Thomas Aquinas 169, 170
- Doucet, Hubert 286
- Douglas, Mary 241, 292, 304, 447
- Douglass, R. Bruce 80, 229
- Dowell, Susan 223
- Doyle, Dennis M. 60
- Drane, James F. 153, 163
- Dreier, Wilhelm 286
- Drinan, Robert 273
- Driskill, Joseph 278, 476
- Driver, Tom F. 91, 273, 474
- Droogers, André F. 122, 292
- Drost, Mark P. 443
- Ducke, Karl-Heinz 273
- Dudley, Martin 196, 316, 432, 467, 481, 483, 485, 486, 488, 492, 496, 504
- Duffy, Michael K. 273, 474

- Dulles, Avery 33, 34, 76, 129, 146, 357
- Dumas, André 197
- Duncan, A.S. 554
- Duncan, Stephen M. 536
- Dunn, Edmond J. 261
- Dunstan, Gordon R. 91, 174, 409, 417
- Dupré, Louis 80, 81, 281, 297, 451
Festschrift 81
- Dupuis, Jacques 90
- Duquoc, Christian 60, 173, 484
- duress 159, 278
- Dussel, Enrique 91, 92, 173, 292, 351, 355
- duty 174, 283, 334, 409, 417, 490, 493, 521, 528, 529, 540, 544
- Dworkin, Ronald 538
- Dwyer, John C. 261
- Dwyer, Judith A. 80, 130, 555
- Dy, Manuel 103, 292, 518
- Dyck, Arthur J. 92, 518
- Dye, Wayne 103, 336, 484
- Dykstra, Craig R. 85, 92, 436, 518, 536
- Dyrness, William A. 113, 122
- Eakin, William R. 233
- Ebeling, Gerhard 46, 56, 144
- ecclesiology 25, 32, 33, 36, 38-45, 48, 49, 54, 57
Veritatis Splendor 72
- ecofeminism 223, 240
- ecology
See environmental issues 211
- economy 79, 81-83, 89, 90, 92, 113, 141, 192, 202, 211, 216, 226, 286, 289, 292, 302-304, 308, 352, 375, 457, 469, 476, 543, 554, 559
bibliography 559
India 296
- Economy, Bishops Letter 217
- ectopic pregnancy 153, 162
- ecumenical issues 10, 11, 13, 15, 30, 36, 51, 53, 193-205, 207-214, 216-218
bibliography 210, 212, 557
Evangelium Vitae 76
Veritatis Splendor 59, 63, 66, 68, 69, 76, 77
- Ede, Alfred J. 197
- Edgar, William 418
- Edwards, Jonathan 344, 434, 445, 531
- egoism 459
- Eichrodt, Walter 149
- Eid, Volker 197, 467
- Eisele, Thomas D. 518
- Eisenstadt, Shuel N. 103, 293
- Elders, Leo J. 60, 366
- Eldridge, Richard 387
- Eliade, Mircea 510
- Elias, John L. 337, 436, 458
- Elizondo, Virgilio 149
- Ellacuria, Ignacio 14, 352, 357, 414
- Eller, Cynthia 140, 457
- Ellingsen, Mark 211, 387
- Ellingson, Stephen 113
- Elliott, Dyan 324
- Elmen, Paul 415
- Elmer, Duane 113
- Elsässer, Antonellus 209
- Elsbernd, Mary 60, 302
- Elshtain, Jean Bethke 234
- emotions 7, 9, 10, 104, 106, 107, 117, 119, 140, 259, 271, 292, 306, 312, 382, 383, 431, 432, 434, 436-438, 442-447, 453, 460, 528, 530, 537
- Empereur, James E. 474
- enculturation 6, 296, 340
- Endres, Josef 380, 518
- Engelhardt, H. Tristram 179, 180, 182, 384

- environmental issues 99, 119, 188, 194, 208, 210, 211, 216, 299, 304, 308, 349, 390, 468, 496
- epikeia 398, 402, 403, 427
- epistemology
 - infallibility 50
 - nonfoundational 50
- Erikson, Erik 141, 435, 436, 502, 535
- Ernst, Wilhelm 130, 315
 - Festschrift 273
- eschatology 95, 186, 270, 286, 392
- Espagnet, Carla Rossi 247
- Espeja, Jesús 61
- ethics of care 224, 226, 231, 236-238, 278, 476
- ethnocentrism 6, 123
- ethos 6, 28, 56, 72, 100, 108, 122, 189, 198, 252, 290, 299, 302, 316, 334, 340, 341, 345, 351, 467
- Etienne, Jacques 337
- Etzioni, Amitai 92
- eudaimonism 459
- euthanasia 22, 26, 48, 91, 95, 113, 120, 149, 163, 188, 214, 235, 397, 421, 462, 537, 556
 - bibliography 556
 - Catechism 51, 269
 - Christian ethics 188, 397, 462
 - double effect 149
 - Hinduism 113
 - natural law 397, 421
- Evangelium Vitae 26, 48, 213
- Evans, Alice Frazer 113, 266, 301, 308
- Evans, Donald 305, 366, 451, 463
- Evans, Illtud 403, 413, 420
- Evans, Robert A. 113, 266, 301, 308
- Evans, William A. 113
- evil 8, 149, 151, 152, 154, 160, 162, 164, 165, 168-171, 175, 181, 198, 213, 358, 368, 375, 398, 460, 507, 540, 541, 560
 - Augustine 489
 - Buddhism 152
 - cooperation 8, 157, 161, 416
 - Hindu ethics 149
 - intrinsic, see intrinsic evil 153
 - Jewish thought 150
 - lesser 8, 153, 157-159, 163, 405
 - Old Testament 149
 - ontic, see ontic evil 152
 - social 151, 432, 498, 502, 511
 - Thomas Aquinas 154
- evolution 130, 283, 400, 444
- existentialism 231, 459
- experience 37, 54, 94, 115, 137, 149, 151, 175, 188, 222, 229, 230, 238, 247, 252, 254-256, 270, 292, 308, 316, 344, 347, 359, 381, 383, 390, 421, 440, 441, 447, 448, 451, 460, 463, 470, 477, 509
- Fabbretti, Nazareno 139
- Fabbro, Ronald 157
- FABC 339
- Fabella, Virginia 234
- Fagan, Gerald M. 53
- Fagan, Seán 274, 325, 504
- Fagothey, Austin 128
- Fahey, Michael A. 212, 557
- Faith Ethics School 10, 186, 190, 191, 326, 362, 363, 461
- Fallon, Timothy P. 431, 458
- Falwell, Jerry 215

- family 27, 106, 110, 115, 204, 215,
226, 235, 239, 281,
340, 342
Veritatis Splendor 58
- family planning 114, 558
- Fagnoli, A. Nicholas 263
- Faricy, Robert 448
- Farley, Benjamin W. 536
- Farley, Margaret A. 11, 12, 196, 223,
233, 235, 293, 305
- Farrell, Dermot 468
- Fasching, Darrell J. 113, 197, 387
- Favazza, J.A. 504
- Fay, Thomas A. 401, 428
- Featherstone, Mike 289, 297, 301
- Feliciano, Floretino 406
- Fell, Margaret 230
- Fellowship of Catholic Scholars 37,
40
- feminism 11, 12, 56, 73, 115, 119,
122, 145, 196, 204,
215, 221, 223-225,
227-244, 293, 297,
331, 376, 392, 429,
476, 523, 536, 543
- feminist ethics 12, 122, 221, 223,
225, 227-230, 232,
233, 236, 238, 239,
242, 297, 429
bibliography 231, 556
liberation theology 243
See also feminism 221
Veritatis Splendor 73
- Fenn, Richard K. 504
- Ferlay, Philippe 537
- Fernández, Domiciano 505
- Ferre, N.F.S. 303
- Fessio, Joseph 37
- Fiedler, Maureen 53
- Field, David F. 551
- Finnis, John 26, 61, 74, 158, 160,
164-166, 203, 204,
369, 371, 373, 398,
401, 404, 406, 409,
410, 416, 418-421, 423
- Finucane, Daniel J. 53
- Firth, Francis 315
- Fisas Armengol, Vincenç 549
- Fischer, James A. 380
- Fishburn, Janet 473
- Fisher, Anthony 157
- Fisher, Carlton 456, 479, 519
- Fitch, David 34
- Fitzgerald, Timothy 103
- Fitzmeyer, Joseph A. 206, 216
- Fitzsimmons, Richard 558
- Five Relationships 101, 335, 516
- Flanagan, Owen 436, 437, 440,
530-532, 537
- Flannery, Austin P. 25
- Flannery, Kevin L. 420
- Fleishacker, Samuel 123
- Fleming, A. 518
- Fleming, Terrance L. 505
- Fletcher, Joseph 144, 367, 374, 401,
415, 519
- Floristán, Casiano 173, 484
- Floyd, Mary K. 558
- Fluehr-Lobban, Carolyn 123
- Foley, E. 476
- Foley, John 146
- Foot, Philippa 163, 417, 516, 519,
530, 532, 537, 540
- Foran, John E. 153
- Ford, David 387
- Ford, John C. 311, 329, 398
- Ford, S.D. 505
- Forell, George Wolfgang 324
- Forest, Jim 505
- forgiveness 16, 17, 276
- Forte, Bruno 198, 212
- Forte, David F. 420
- Fortman, Bas De Gaay 123
- Fortosis, Steve 104
- Fosdick, H.E. 303
- Foster, Donald 390

- Foster, Lawrence 123
 Foundationalism 297
 Fowl, Stephen E. 92, 380, 451
 Fowler, James W. 345, 437
 Fowler, Richard A. 235
 Fraling, Bernhard 188, 337, 372, 373
 Frame, J.M. 261
 Francis de Sales 446
 Francis, Mark R. 476
 Frank, Richard 451
 Frank, Robert H. 437, 446
 Frankena, William K. 155, 163, 164,
 168, 305, 375, 451,
 452, 463, 516, 519,
 528, 529, 537, 540
 Fratellone, Raimondo 34, 130, 367
 Frazer, Elizabeth 223
 freedom 63, 193, 337
 Gandhi 346
 Freese, Peter 380
 Frei, Hans 380, 381, 384, 387, 390,
 392
 French, Peter A. 93, 537
 Freppert, Lucan 324
 Freud, Sigmund 431
 Frey, Christofer 198
 friendship 84, 85, 92, 94, 97, 116,
 277, 308, 421, 442,
 446, 462, 507, 535,
 546
 Frigato, Sabino 274
 Frohlich, Mary 61
 Fromageau, Germain 22, 23
 Fucek, Ivan 142, 159, 505
 Fuchs, Eric 193, 198, 207, 315
 Fuchs, Josef 7, 13, 16, 21, 35, 36, 57,
 61, 130, 148-150, 154,
 156, 164, 165, 178,
 182, 183, 185, 186,
 188-190, 238, 266,
 321, 325, 326, 337,
 352, 361, 362, 367,
 369, 375, 376, 402,
- 414, 419, 420, 424,
 425, 443, 458, 461,
 522, 540
 Fulkerson, Mary McClintock 224,
 484
 Fuller, Jon D. 158
 Fundamental Option 135, 471, 482,
 487, 489
 Veritatis Splendor 61, 71
 Fürer-Haimendorf, Christoph von
 Festschrift 124, 292, 304, 346
 Furger, Franz 188, 274, 337, 372,
 373, 519
 Furman, Frida Kerner 224
 Furnish, Victor Paul 224, 468
 Gaffney, James 61, 86, 130, 164, 180,
 186, 274, 505
 Gaffney, Leo 484
 Gaillardetz, Richard B. 53, 164
 Gaita, R. 519
 Gallagher, John 12, 54, 247, 284, 315,
 324
 Gallagher, Raphael 129, 132, 142,
 151, 249, 252, 264,
 316, 356, 493, 499
 Galston William A. 537
 Galvin, John P. 36, 316
 Gamwell, Franklin I. 452, 458
 Gandhi 346, 349
 García de Haro, Ramón 142, 247,
 261, 274, 538
 García, A.M. 519
 Garcia, Ismael 357
 Garcia, J. 519
 García, Vicente 337
 Gardner, E. Clinton 274
 Gardner, John 387
 Garvey-O'Brien, M. 146
 Gascogne, Robert 381
 Gaskell, John 485
 Gatens-Robinson, Eugenie 224
 Gates, Margaret 96
 Gathje, Peter R. 208

- Gatti, Guido 34, 130, 247, 261, 275,
366, 367, 538
- Gaudium et Spes 154, 197, 252, 314,
487
- Veritatis Splendor 60
- Gauthier, Lorraine 237
- Gaziaux, Eric 189
- Geach, Peter T. 538
- Gebara, Ivone 237, 244, 337
- Geertz, Clifford 114, 123, 272, 301
- Gehman, H.S. 403
- Geisler, Norman L. 275
- Gelin, Albert 505
- Gelpi, Donald L. 93, 458
- gender 33, 51, 204, 210, 221, 222,
226, 232-235, 239,
295, 437, 554
- genetics 211
- Genette, Gérard 387
- George, Francis E. 61
- George, Henry 304
- George, Robert P. 68, 146, 164, 165,
411, 418, 421
- George, Timothy 418
- Gerardi, Renzo 62
- Gert, Bernard 374, 519
- Gesch, Patrick 337, 340
- Gese, Harmut 149
- Gestrich, Christoph 505
- Getty, Mary Ann 485
- Gewirth, Alan 92, 93, 293, 305, 519
- Gherardini, Bruneo 198
- Gibbard, Allan 365, 374, 447
- Giblin, Marie J. 224
- Giertych, Wojciech 143
- Gill, James 146
- Gill, Robin 88, 93, 94, 261
- Gillemann, Gérard 261, 312
- Gillen, E. 362
- Gillespie, Thomas W. 210
- Gilliatt, Sarah 305
- Gilligan, Carol 11, 196, 224, 225,
235-237, 432, 433,
437, 439, 441, 448
- Gilliland, Dean S. 108, 299
- Ginters, Rudolf 374
- Giordano, Pasquale T. 246
- Gioseffi, Daniel 301
- Girault, René 199, 212
- Gisel, Pierre 193, 198, 207
- Gittins, A. 476
- Gladstone, Iago 138
- Glaser, John W. 131, 432, 485
- Glaubensethik
See Faith Ethics School 362
- Gleason, Robert W. 312, 438
- Gleeson, Gerald 485, 541
- Glendon, Mary Ann 224, 538
- globalization 13, 14, 53, 76, 103, 107,
108, 119, 125
- ethics 6, 14, 79, 83, 95,
100-103, 113, 116,
117, 119, 120, 124,
145, 203, 216, 240,
254, 255, 282,
289-308, 333, 334,
347, 357, 360, 386,
453, 496
- migrant workers 293
- Taiwan 293
- Glower, Joseph F. 445, 469
- Godoy, José 62
- Goffi, Tullo 87, 160, 161, 195, 208,
247, 275, 338, 340,
417, 471, 472, 475,
517, 531, 553
- Goizueta, Roberto S. 205
- Goldberg, David 150
- Goldberg, Michael 387
- Golden Rule 131, 293
- Golser, Karl 142
- Gómez-Lobo, Alfonso 421
- González Faus, José Ignacio 54
- González, Ignacio 158

- Gonzalez, Michelle 224
 Gonzalez-Ruiz, José-Maria 139
 Goode, Polly T. 558
 Gordis, Robert 418
 Gorman, Rosemarie E. 238, 239
 Görres, Albert 485
 Gort, Jerald D. 122, 123, 292, 451, 452, 455
 Gospel 93, 108, 122, 160, 170, 182, 201, 208, 217, 264, 283, 295, 336, 346, 386, 391, 392, 418
 inculturation in Africa 335
 Mark 392
 Matthew 116
 Social 200, 295
 Gottlieb, Roger S. 225
 Gould, Graham 316
 Grabowski, John S. 252
 grace 76, 144, 147, 180, 181, 217, 244, 270, 273, 395, 413, 418, 454, 480, 485, 497, 512, 526
 social 480
 Grace, S.A. 142
 gradualism 161
 Graham, Gordon 458
 Graneris, Giuseppe 485
 gratitude 527
 Greany, Andrew 486
 Grecco, Richard 158
 Green, Garrett 380-382, 385, 387, 388
 Green, M. Christian 113
 Green, Robin 506
 Green, Ronald M. 102, 114, 302, 458, 459
 Greenawalt, Kent 459
 Greenleaf, Robert K. 54
 Greenspahn, Frederick E. 212
 Greer, Rowan A. 140, 145
 Gregory, John 314
 Gregson, Vernon 128, 447
 Greinacher, Norbert 281
 Grelle, Bruce 104, 109, 120, 307
 Gremmels, Christian 199
 Gres-Gayer, Jacques M. 36
 Grey, Mary 93, 486
 Griffioen, Sander 122
 Grisez, Germain 13, 21, 26, 36-38, 40, 52, 62, 74, 146, 158, 160, 164-166, 170, 247, 248, 265, 327, 328, 369, 398, 401, 403, 404, 409, 410, 416, 418-421, 423
 Gritsch, Eric W. 486
 Grondelski, John M. 486
 Groome, Thomas H. 437
 Grosz, Edward M. 466, 475
 Grotius, Hugo 323, 399, 418
 Gruber, Hans-Günter 359
 Gründel, Johannes 199, 209, 486
 Guariglia, O.N. 519
 Gudorf, Christine 23, 37, 121, 131, 228, 230, 260, 266, 308, 352
 Guevin, Benedict M. 381, 519
 guilt 151, 397, 433, 481, 486, 491, 492, 496, 502, 505, 512
 Thomas Aquinas 512
 Guindon, André 437
 Gula, Richard 9, 13, 37, 62, 131, 143, 146, 158, 174, 248, 275, 328, 374, 403, 419, 422, 475, 503, 506
 Günthor, Anselm 199
 Guroian, Vigen 16, 468, 469, 475
 Gustafson, James M. 10, 22, 59, 73, 86, 95, 96, 109, 144, 173, 179, 180, 186, 189, 195, 199, 200, 203, 212, 232, 271, 275, 299, 301, 305, 321, 326, 366, 397,

- 431, 434, 445, 452,
463, 530
- Gutiérrez, Gustavo 14, 83, 85, 355,
357, 414
- Gutman, Amy 126
- Gutto, Shadrack B. O. 114
- Guvence, Bozkurt 123
- Guzzetti, G.B. 248
- Haag, Erich 422
- Haan, Norma 438
- Haas, John M. 143, 146
- Haas, Peter J. 150
- Haber, Joram Graf 164, 165, 374, 506
- Habermas, Jürgen 39, 126, 254, 275,
292, 294, 360
- habit 89, 90
- Habito, Ruben L.F. 305
- Hagen, Kenneth 213
- Hagmaier, George 312, 438
- Haight, Roger 200
- Haire, James 348
- Halfas, H. 384
- Hall, Bruce C. 293
- Hall, Christine 486
- Hall, David L. 99
- Hall, Pamela M. 11, 381, 422
- Hallett, Garth L. 150, 165, 459
- Halliburton, John 316, 486
- Halter, Hans 189
- Hamel, Edouard 403, 422
- Hamel, Ronald P. 13, 248, 262, 367,
413, 414
- Hamelin, Leonce 506
- Hamilton, Bernice 403
- Handspicker, Meredith B. 343, 456
- Haney, Eleanor Humes 225
- Hanigan, James P. 62, 131, 262, 422,
535
- Festschrift 251, 262
- Hannon, Patrick 131, 132, 276
- Hanson, Paul D. 93
- Hanson, Richard A. 276
- Happel, Stephen 143, 538
- happiness 125, 139, 231, 264, 283,
426, 515, 533, 546
- Harak, G. Simon 447, 538
- Harding, Carol 158, 438
- Harding, Sandra 225
- Hardt, Ulrich H. 243
- Hare, R.M. 305, 453, 463
- Häring, Bernard 16, 37, 54, 62, 77,
80, 132, 144, 146, 177,
179, 181, 189, 200,
203, 206, 213, 246,
248, 254, 257, 312,
316, 324, 338, 345,
369, 403, 404, 475,
487, 503, 506, 538
- Festschrift 356, 380, 467
- Häring, Hermann 388
- Harned, David Baily 539
- Harrelson, Walter 93
- Harrington, Daniel J. 213, 539
- Harrington, Donal 253
- Harriott, John 487
- Harrison, Beverly Wildung 11, 196,
235
- Harrison, R.K. 554
- Harrt, Julian 380-382, 460
- Hart, Daniel 439
- Hartel, Joseph Francis 236
- Harvey, John F. 272
- Harvey, Nicholas Peter 63
- Haselbarth, Hans 345
- Hasker, William 149
- Hasler, August 201
- Hastings, James 552
- Hastings, Thomas John 147, 349
- Hatch, Elvin 114, 123
- Hatch, Roger D. 87, 227, 452, 523
- Hauerwas, Stanley M. 9, 16, 19, 60,
63, 68, 85, 89, 93, 150,
179, 181, 182, 193,
201, 205, 276, 277,
372, 380-383, 385,
388, 389, 404, 419,

- 442, 454, 457, 460,
475, 519, 520, 526,
527, 529, 530, 539,
540, 552
- Haughey, John C. 63, 92
- Haughton, Rosemary 93, 143
- Hawkesworth, M.E. 520
- Hawley, John Stratton 114, 539
- Hays, Richard B. 86
- Headley, Donald 487
- health care ethics 26, 48
 Catechism 51, 269
- Healy, Edwin F. 312
- Healy, Gerald W. 158
- Heaney, Robert P. 404
- heart 9, 73, 89, 128, 174, 238, 272,
 292, 347, 379, 392,
 418, 431, 441, 443,
 445-449, 451, 457,
 463, 469, 481, 489,
 492, 499
- Hebblethwaite, Brian 150, 460
- Hebblethwaite, Peter 77
- hedonism 459
- Heelas, Paul 104
- Hegel 535
- Heggen, F.J. 506
- Heil, J. 520
- Heimbach-Steins, Mariane 317, 405,
 406, 410, 422
- Hekman, Susan J. 236
- Held, Virginia 236
- Hellwig, Monika 507
- Helm, Paul 460
- Henderson, J. Frank 476
- Hendrix, Scott 201
- Hennelly, Alfred 14, 80, 87, 207, 293,
 352, 357
- Henrici, Peter 488
- Henriot, Peter 488
- Henry, Carl F. H. 405
- Hepburn, R.W. 520
- Herd, Gilbert 107, 120, 298, 434, 441
- Herd, Jennifer A. 404
- hermeneutics 85, 89, 90, 100, 111,
 122, 155, 168, 177,
 203, 208, 229, 244,
 250, 254, 263, 284,
 290, 294, 300, 333,
 344, 360, 361, 372,
 385, 387, 392
- Hermes, E. 520
- Herr, Theodor 423
- Herruzo, Antonio Quirós 181
- Hersch, Richard H. 441
- Hervada, Javier 423
- Herzog, Patricia 123
- Hesla, David 385
- Hewitt, Marsha Aileen 236, 239
- Heyd, David 158
- Heyward, Carter 236
- Hick, John 149, 293
- Hidber, Bruno 488
- Higgins, Gregory C. 21
- Higginson, R. 159
- Highfield, Ronald 151, 213, 488, 507
- Hill, John 63
- Hillman, Eugene 345
- Hilpert, Konrad 63, 362
- Himes, Kenneth R. 13, 96, 248, 262,
 367, 413, 414
- Hinchey, James F. 29
- Hindu ethics 113-115, 120, 149, 223,
 231, 333, 336, 343,
 431, 540
- Hines, Mary 231
- Hinze, Christine 235
- historicity 97, 253, 297, 365, 369,
 397, 428
- Hitchcock, James F. 37, 317
- Hittinger, Russell 63, 68, 76, 183,
 395, 405, 418, 421,
 423, 428
- HIV 20, 106, 158, 160
 see also AIDS 20
- Ho, Huang Po 293

- Hobbes, Thomas 92, 428
 Hodge, Robert 143
 Hodgkinson, Virginia A. 96
 Höffe, Ottfried 552
 Hoffman, Johannes 302
 Hoffman, John C. 438, 441, 448
 Hoffmann, Johannes 114
 Hogan, Linda 143, 144, 225, 542
 Holbert, John C. 388
 Holifield, E. Brooks 140, 145
 Holland, Peter B. 82
 Hollenbach, David 5, 80, 83, 229,
 253, 293, 302, 357,
 456
 Holmes, Arthur 551
 Holmes, Helen Bequaert 236
 Holmes, Oliver Wendall 139
 Holocaust 150, 197, 476
 Holy See 2-4, 25
 Holy Spirit
 consensus 35
 homosexuality 120, 214, 218, 235,
 312, 413, 438, 528,
 543
 Catechism 51, 269
 Courage 272
 natural law 411
 Honecker, Martin 201, 209
 Honings, Bonifacio 63, 253
 Honnefelder, Ludger 317, 405, 422
 Hoose, Bernard 9, 38, 47, 54, 63, 131,
 154, 164, 165, 227,
 257, 262, 276, 317,
 325, 366, 374, 405,
 488, 522
 Hopewell, J.F. 389
 Hopkins, Dwight N. 123
 Horne, Brian 488
 Horne, James R. 520
 Horsley, Richard A. 85
 Horton, John 223, 524
 Houck, John W. 79-82, 84
 House, H. Wayne 235
 Howell, Leon 276
 Hoy, Terry 276
 Hsiung, James Chieh 104, 114
 Hsu, Francis L.K. 104, 117, 431, 432,
 440
 Huang-Lao Boshu 411
 Hudson, S.D. 520
 Huels, John 476
 Hug, James 488
 Hughes, Gerard J. 38, 262, 293, 405,
 419, 429
 Hughes, Joseph A. 489
 Hughes, Kathleen 476
 human rights 6, 80, 81, 87, 92, 101,
 103, 104, 109,
 111-114, 116, 118,
 122, 123, 143, 194,
 201, 206, 207, 281,
 290-293, 295, 296,
 298-301, 305, 306,
 339, 340, 342, 352,
 399, 402, 451, 452,
 455
 Confucian 100, 101
 Humanae vitae 8, 27, 29, 34, 37, 47,
 50, 52, 140, 153, 161,
 207, 321, 328, 329,
 398, 408, 412, 416
 John Ford 311
 Humani Generis 34
 Hume 99, 163, 323, 418, 443, 516,
 535, 537
 Hünemann, Peter 346
 Hunsberger, George R. 210
 Hunt, Arnold Dudley 115
 Hunt, John F. 32, 52
 Hunt, L.H. 521
 Hunt, Mary E. 115, 225
 Hunt, Robert E. 52
 Hurley, S.L. 438
 Hürth, Francis 159, 360
 Hutcheson, Francis 308
 Hutchins, Robert M. 418

- Hütter, Reinhard 38, 76, 213
 Hwang, Kyung-Sig 521
 Hyde, James 382
 identity 10, 118, 126, 181, 226, 232,
 234, 240, 278, 333,
 345, 370, 384, 388,
 436, 442, 468, 477,
 522, 530-532, 537
 Ignatius of Loyola 53, 446, 447, 538
 Ikeda, Daisaku 302
 imagination 81, 87, 173, 174, 224,
 277, 282, 381-383,
 386, 388, 389, 392,
 393, 444, 448, 454,
 469, 519, 521, 523,
 534, 540, 543
 Imoda, Franco 64
 in-vitro fertilization
 See reproductive technology
 95
 Inada, Kenneth K. 99
 incommensurability 38, 103, 165,
 170, 291
 inculturation 6, 13, 14, 90, 100-102,
 125, 126, 227, 290,
 296, 333-335, 337,
 338, 340-344, 346,
 359, 476, 498
 India 118, 119, 122, 222, 296, 298,
 299, 301, 333, 336,
 339, 345, 347, 434
 individualism 84, 87-90, 93, 105, 264,
 285, 303, 368, 440,
 449, 457, 458, 491
 Indonesia 110, 121, 339, 345
 infallibility 28, 30, 32, 37, 38, 44,
 48-50, 53, 55, 57, 424
 information technology 118
 Inglis, John 521
 Ingoldsby, Bron B. 106, 115
 intention 154, 171, 178, 183, 339,
 389, 443, 542
 Veritatis Splendor 63
 Inter Insigniores 50
 intrinsic evil 8, 137, 152-154, 156,
 163, 168, 169, 171,
 323, 370, 375, 421
 Thomas Aquinas 153
 Veritatis Splendor 63, 70, 71
 intuition 7, 140, 238, 435
 Iozzio, Mary Jo 51, 269
 Irarrazaval, Diego 338
 Irenaeus 446
 Irrgang, Bernard 406, 422
 Irwin, T.H. 521
 Isaacs, D. 540
 Isidore of Seville 399
 Islam 112, 114, 115, 118, 120, 149,
 231, 298, 336, 343,
 344, 451, 540
 Ivern, Francisco 357
 Iyori, Naoko 225
 Jacklin, Carol Nagy 235
 Jackson, Timothy P. 455
 Jacobelli, J. 276
 Jacobs, Jonathan A. 438, 521
 Jacobs, Louis 305, 463
 Jacobs, Manfred 209
 Jaggar, Alison M. 237
 Jainism 333
 James, William 344
 Jane de Chantal 446
 Jankélévitch, Vladimir 540
 Jans, Jan 60, 63, 64, 68, 72, 77, 132,
 154, 166
 Jansen, Henry 122, 123, 292, 451,
 452, 455
 Janssens, Louis 38, 64, 154, 165, 253,
 259, 369
 Festschrift 255, 266, 360, 377,
 395, 487
 Japanese ethics 106, 112
 Jean-Nesmy, Dom Claude 507
 Jefferson, Thomas 344
 Jegen, Carol Frances 507
 Jennings, William H. 104, 558

- Jensen, Steven J. 277
- Jenson, Robert W. 486
- Jespers, Frans P.M. 294
- Jesudasan, Ignatius 346
- Jesuit moral theology 21, 314, 320,
321, 357, 518, 544
- Jewish ethics 112, 114, 115, 141, 150,
193, 197, 199, 200,
212, 214, 231, 273,
343, 344, 440, 455,
496, 540, 554
bibliography 556
- Jiwei, Ci 294
- Joblin, Joseph 338
- Jodie and Mary (conjoined twins) 19,
159
- John of the Cross 446
- John Paul II, Pope 5, 25, 26, 44, 45,
48-50, 53, 54, 57, 68,
72, 74-77, 81, 133,
135, 136, 146, 166,
213, 228, 272, 324,
369, 415, 416, 453,
507
Protestant views 213
- John XXIII, Pope 326
- Johnson, James Turner 367
- Johnson, C. Lincoln 211
- Johnson, Elisabeth 228
- Johnson, Frank 104, 432
- Johnson, James Turner 140, 201, 317,
406
- Johnson, Mark 166
- Johnston, George F. 558
- Johnstone, Brian V. 64, 132, 151,
166, 253, 254, 317,
352, 453, 509
- Jone, Heribert 3, 312
- Jones, David Albert 318
- Jones, Donald G. 558
- Jones, L. Gregory 9, 17, 68, 92, 277,
285, 382, 388, 507,
539
- Jonsen, Albert R. 3, 22, 325
- Jonsson, John N. 132
- Jordan, Bill 83
- Jordan, Mark D. 38
- Journet, Charles 36, 316
- Juergensmeyer, Mark 112, 557
- Jung, Patricia Beattie 115, 242, 429
- Jüngel, E. 384
- Junker-Kenny, Maureen 388
- Juros, Helmut 133
- just war 160, 169, 201, 406
bibliography 555
Catechism of the Catholic
Church 317
history 317
Iraq 317
See also war, peace 83
- justice 208, 274, 307
biblical 357, 358, 395, 557
common good 81, 83
comparative 102, 106, 112,
119
Confucian 526
faith 357
feminist 235, 236
gender 51, 226, 227, 236, 238,
239
liberation theology 14,
356-358
liturgy 466, 467, 472-478
moral development 439
natural law 395, 407, 429
process thought 523
property 81, 407
social 82, 87, 209, 212, 227,
354, 358, 466, 469,
470, 518
spirituality 470, 471
virtue 523, 524
- justification 159, 203, 205, 208, 209,
216, 244, 510
- Kaczor, Christopher 19, 159, 166, 167
- Kaczynski, Edward 64, 133, 521

- Kagan, Jerome 439
 Kahn, T.J. 559
 Kaiser, Robert Blair 27, 325
 Kaiser, Walter C. 217
 Kallenberg, Brad J. 543
 Kalluvachel, Varghese 540
 Kaminski, Phyllis H. 344
 Kammer, Charles L. 353
 Kane, Brian M. 83
 Kane, Francis 90, 271, 534
 Kannengiesser, Charles 323
 Kant, Immanuel 87, 127, 133, 206,
 231, 257, 284, 291,
 321, 372, 387, 414,
 436, 443, 458, 459,
 524, 530, 531, 537,
 542
 Käsemann, Ernst 471
 Katz, Stephen 469
 Kaufman, Peter Ivan 489
 Kaufman, Philip S. 55, 133, 254, 326
 Keane, Philip 173, 174, 277, 389,
 406, 540
 Kearns, Patrick 508
 Keating, Bernard 438
 Keating, James 133, 140, 251, 262,
 438, 469, 474, 477
 Keefe, Donald 37
 Keeling, Michael 353, 375
 Keenan, James F. 3, 20, 22, 30, 38,
 134, 155, 158, 167,
 189, 277, 318, 426,
 489, 521, 522, 539,
 540
 Kegan, Robert 439
 Keifer, R. 476
 Keith-Spiegel, Patricia C. 439
 Kekes, John 115, 151, 406, 540
 Kellenberger, J. 94
 Kellermann, Bill Wylie 143, 476
 Kelly, David F. 326, 423
 Kelly, Gary 237
 Kelly, George Anthony 37, 508
 Kelly, Gerald 311, 508
 Kelly, James 167
 Kelly, Justin J. 443
 Kelly, Kevin 39, 262, 278, 318, 462,
 489
 Kelsay, John 112, 305, 557
 Kelsey, David H. 382
 Kelsey, Morton 175
 Kennedy, Robert J. 508
 Kennedy, Terence 20, 22, 325, 370,
 406, 419, 533
 Kenny, Anthony 460
 Kent, Bonnie 326, 541
 Kerber, Walter 64, 154, 375
 Kermode, Frank 390
 Kerr, Fergus 65
 Kertelge, Karl 490
 Khoury, Adel 302
 Khushf, George 181
 Kieckhefer, Richard 115
 Kiely, Bartholomew M. 30, 167, 439
 Kiesling, Christopher 474
 Kilcullen, John 522
 Killay, Eva Feder 224, 225, 432, 439
 Killen, Melanie 439
 Kilmartin, Edward 469
 Kilpatrick, William K. 144, 541
 Kim, Young-il 115
 King, Martin Luther, Jr. 85
 King, Sallie B. 294
 King, Ursula 237, 244
 Kirk, Kenneth E. 22, 415
 Kirtland, Robert 39
 Kitagawa, Joseph M. 118
 Kittay, Eva Feder 237, 439
 Kleutgen, Joseph 314
 Kliever, Lonnie D. 115
 Klubertanz, George P. 541
 Knauer, Peter 65, 155, 165, 167, 325
 Knight, George Thomson 22
 Knitter, Paul F. 116, 294, 302, 453
 Koch, Antony 313
 Koch, Klaus 149

- Koch, T. 134
 Koderer T. James 124, 134
 Koernke, Theresa F. 469
 Kohlberg, Lawrence 11, 92, 104, 107,
 109, 112, 136, 141,
 148, 298, 433, 434,
 436, 438, 439, 441,
 443, 448, 527, 536
 Kolvenbach, Peter Hans 46
 Komonchak, Joseph 60, 86, 338
 Konstantine, Steven 348
 Koocher, Gerald P. 439
 Köpcke-Duttler, Arnold 445, 486,
 490, 508
 Kopfensteiner, Thomas R. 20, 159,
 248, 254, 263, 277,
 294, 360, 370, 375,
 406
 Korff, Wilhelm 195, 255, 294, 396
 Kort, Wesley 389
 Korzenny, Felipe 106, 120
 Kosman, L.A. 443, 522
 Kosnik, Anthony R. 134
 Koterski, Joseph W. 272
 Kottackal, Joseph 490
 Kotva, Joseph 10, 277, 512, 522, 539,
 541, 544
 Koyama, Kosuke 338
 Kraft, Charles H. 115
 Kraft, Marguerite G. 115
 Kress, Robert 201
 Krieger, David J. 294
 Kroh, Werner 406, 422
 Kroker, Arthur 237
 Kroker, Marilouise 237
 Kruschwitz, Robert B. 541
 Kucuradi, Ioanna 294
 Kuhn, Thomas 255, 370, 406
 Kuitert, Harry M. 65
 Küng, Hans 13, 39, 116, 201, 281,
 295, 302, 303, 454
 Kupperman, Joel J. 542
 Kurtscheid, Bertrand 508
 Kuschel, Karl-Josef 303
 Kutz, Stanley 134
 Kymlicka, Will 94
 L'Arche 446
 La Barge, Joseph 469
 La Fleur, William R. 104, 338
 Lacey, Nicola 223
 Laframcomi, Dante 65
 Laghi, Pio 65, 76
 Lakeland, Paul 39
 Lamb, Matthew 346, 431, 470
 Lamb, Sharon 439
 Lambert, Jean 236
 Lambertini 23
 Lambino, Antonio 339
 Lamet, Adrien Augustin de Bussy de
 22
 Lammers, Stephen E. 65
 Lamoureux, Patricia A. 226, 382,
 383, 444, 523
 Land, Philip 337, 352
 Lang, Berel 490
 Langan, John 80, 81, 87, 181, 200,
 207, 270, 278, 293,
 319, 352, 456, 523
 Langston, Douglas C. 144, 542
 Lanza, Antonio 313
 Lanza, Sergio 86, 490
 Larere, Fr. 435
 Larrabee, Mary Jeanne 237
 Larson, Gerard James 99, 119
 Larson, Stephen 476
 Lash, Nicholas 65, 389
 Lauer, P. 146
 Lauer, Werner 508
 Laun, Andreas 278
 Luras, A. 435
 Lauritzen, Paul 225, 382, 432, 444,
 447, 453, 460, 490
 law 32, 44, 51, 61, 83, 84, 89, 96,
 128, 132, 139, 190,
 205, 217, 276, 311,
 323, 371, 375, 439,

- 459, 462, 463, 503,
516, 528
- Lawler, Ronald 37, 40
- Lawrence, Bruce 295
- Lawrence, Fred 278
- Layman, C. Stephen 263
- Lazareth, William H. 215
- Le Masters, Philip 263
- Leaman, Oliver 116
- Lebacqz, Karen 196, 278, 357, 476
- LeBar, J. 146
- Lecaldano, Eugenio 258, 373, 453
- LeClerq, Jean 470
- Ledbetter, Mark 389, 542
- Lee, Chung Ok 295
- Lee, Jung Young 295
- Lee, Peter K.H. 105
- Lee, Valerie E. 82
- Leers, Bernardino 14, 95, 346, 354,
525
- Lehmann, Paul 134, 144
- Leies, John A. 319
- Leites, Edmund 22, 326
- Leo XIII, Pope 47, 82
- Leonard, Bill J. 382
- Lepenies, Wolf 255
- Lesnick, Howard 175
- Levada, William 55, 424
- Levinas, Emmanuel 225
- Levine, Michael P. 105
- LeVine, Robert A. 107, 306
- Lewis, H.D. 134
- Lewis, Thomas A. 105
- lex orandi, lex credendi 503
- Liang Qichao 111
- Liberalism 80, 94, 215, 226, 227, 229,
455, 459, 538
- Liberation Theology 13-15, 351-354,
356-358
 bibliography 354, 559
- Licheri, Gianni 324
- Lickona, Thomas 542
- Lienhardt, Godfrey 305, 463
- Liermann, Hans 407
- Liguori, Alphonsus 329, 330, 365
- Lincoln, Bruce 116
- Lindbeck, George 201, 215, 381
- Lindermayer, Vivian 276
- Lipner, Julius J. 113
- Lipp, Wolfgang 490
- Liska, Anthony J. 424
- Little, David 6, 108, 116, 213, 295,
305, 407, 453, 460,
463
- Littlejohn, Ronnie 105
- liturgy 87, 122, 143, 144, 195, 197,
241, 316, 433, 466,
468, 469, 472-474,
476-478, 481, 483,
485, 486, 488, 492,
494, 496, 504, 508,
559
- Liu Shipai 111
- Livezey, Lois Gehr 523
- Loades, Ann 238
- Lobkowitz, N. 523
- Lobo, George V. 339
- Locke, John 275, 407, 418, 425, 428
- Loder, James E. 175, 440
- Løgstrup, Knud E. 190
- Lohfink, G. 384
- Lombardi, L.G. 523
- Lonergan, Bernard 86, 128, 141, 191,
400, 431, 433, 445,
447, 458
- Long, Edward LeRoy 23, 159, 326,
353, 389
- Long, Grace D. Cumming 238
- Long, Kevin G. 407
- Long, Steven A. 407
- Loob 346
- Loos, Amandus William 303
- López Azpitarte, E. 249
- Lopresti, James 508
- Lorenz, Eckehart 194
- Lorenzetti, Luigi 249

- Louden, R.B. 523
 Louisell, David 203
 love 89, 94, 95, 141, 144, 190, 208,
 231, 258, 263, 264,
 269, 283, 307, 348,
 366, 367, 369, 375,
 389, 391, 401, 407,
 416, 428, 444, 447,
 454-456, 462-464,
 469, 471, 491, 507,
 519, 526, 542
 See also agape 94
 sexual ethics 211, 235
 Lovin, Robin W. 102, 116, 465
 Lowery, Mark 168
 Lucas, M.B. 303
 Lucas, Ramón 66
 Luini, Edoardo 509
 Lum, Linda L. 116
 Lumen Gentium 48
 lust 234
 Lustig, B. Andrew 51, 66, 269, 407
 Luther, Martin 147, 195, 198,
 201-204, 209, 409,
 446, 492
 Lutz, Charles P. 83
 MacCormick, Neil 421
 MacDonald, Sebastian K. 151
 Macedo, Stephen 94, 421, 542
 MacHeild, Alec 23
 Machiocha, Waclaw 278
 MacIntyre, Alasdair 10, 20, 66, 76,
 105, 121, 144, 223,
 277, 308, 370, 372,
 374, 379, 382, 389,
 451, 454, 458, 462,
 465, 524, 527, 535,
 542, 543
 Mackey, James P. 278, 417, 454
 Mackie, J.L. 149
 Mackinnon, Donald
 Festschrift 150, 281, 286
 Maclagen, W.G. 461
 MacNamara, Vincent 10, 190, 263,
 326, 360, 362, 407,
 461
 Macquarrie, John 81, 135, 181, 191,
 407, 415, 419, 520,
 552
 Madhusudana Sarasvati 119
 Madigan, Patrick 477, 509
 Madsen, Richard 89
 Maestri, William F. 76
 Magesa, Laurenti 346
 Magill, Gerard 51, 173, 269, 454, 523
 Magisterium 4, 25, 55, 161, 174, 183,
 184, 198, 315, 328,
 359, 368, 424, 470
 conscience 30, 33, 34, 38, 42,
 54, 74, 130, 135, 138,
 139, 165, 367, 368
 dissent 339
 moral norms 367, 368
 natural law 31, 45, 47, 55, 56,
 396, 401, 410, 414,
 415, 423-425
 ordinary 314
 Orthodox tradition 204
 sexual ethics 315, 319, 321
 sinfulness 489
 Maguire, Daniel C. 55, 116-118, 226,
 263, 279, 373
 Mahapatra, Manamohan 107, 298,
 434
 Mahoney, John 12, 20, 40, 135, 255,
 260, 281, 327, 408,
 419
 Mahoney, Roger 28
 Major, John 20, 318
 Majorano, Sabatino 161, 279
 Malaysia 127, 333
 Malloy, Edward A. 408
 Mananzan, Mary John 339
 Mandate of Heaven 79, 100, 101,
 114, 375, 516
 Manning, Rita C. 238

- Mantovani, Ennio 339
 manualist tradition 2, 3, 6, 7, 12, 19,
 34, 67, 157, 159, 216,
 245, 254, 257,
 311-313, 324, 403,
 410, 425, 487, 495,
 501, 510, 558
 Maori ethics 106, 341, 527
 Marinelli, Anthony 144
 Maritain, Jacques 83, 401, 408, 419,
 424
 Markham, Ian S. 117, 190, 279, 461,
 462
 Marko, Robert 66, 202
 Marks, Joel 106, 117, 444
 Marra, Bruno 255
 marriage 43, 47, 51, 53, 55, 76, 95,
 133, 153, 163, 208,
 211, 233, 235, 254,
 269, 319-321, 323,
 324, 327, 328, 336,
 339, 404, 492, 558
 African 345
 Catechism 51, 269
 development of doctrine 47
 Orthodox tradition 204
 Thomas Aquinas 397
 Marsella, Anthony J. 104, 117, 431,
 432, 440
 Marshall, Patricia A. 24
 Martin, Francis 66
 Martin, J. Paul 111
 Martínez de Pisón, Ramón 491
 Martínez, Andrés 307
 Martínez-Morales, Victor 470
 Marxism 111, 208, 487
 Masi, Daniela 549
 Mason, John R. 202
 Massingale, Brian N. 509
 Matilal, Bimal K. 124
 Mattai, Giuseppe 95, 347, 354
 Mattam, Joseph 491
 Matté, Marcello 66
 Matthews, W.R. 303
 Mattison, William C. 279
 Mauri Alvarez, Margarita 523, 550
 Maurice, Frederick Denison 23
 Maxwell, Mary 432
 May, Larry 117, 124, 303
 May, William E. 19, 37, 40, 55, 66,
 76, 77, 159, 249, 260,
 263, 264, 371, 375,
 398, 401, 408, 419,
 423
 Mayer, Adrian C. 124, 292, 304, 346
 Mayer-Maly, D. 424
 McAreevey, John 491
 McAuliffe, Patricia 353
 McBrien, Richard P. 40
 McCabe, Herbert 67
 McCance, Dawne C. 117
 McCann, Dennis P. 81, 83, 295, 307
 McCarrick, Theodore 491
 McCarthy, David Matzko 67, 135,
 442
 McCarthy, Gerald 454, 461
 McCarthy, Jeremiah 175
 McCarthy, Thomas 298
 McClain, George D. 477
 McClain, James L. 295
 McClendon, James William 383, 390,
 440, 523
 McClure, John S. 390
 McCollough, Thomas E. 543
 McConnell, Frank 381, 390
 McConvery, Brendan 129, 132, 142,
 151, 356, 493, 499
 McCoog, Thomas 22, 326
 McCormick, Patrick T. 17, 91, 141,
 247, 491, 509
 McCormick, Richard A. 4, 9, 10, 12,
 13, 15, 40, 41, 52, 67,
 124, 155, 162, 164,
 168, 170, 171, 179,
 182, 188, 233, 256,
 259, 279-281, 319,

- 324, 325, 327, 328,
339, 373, 375, 409,
419, 550
Festschrift 130, 185, 200, 253,
260
McCoy, Alban 280
McDade, John 491
McDaniel, Jay B. 233
McDermott, John Michael 439
McDonagh, Enda 94, 280, 409, 470,
500, 558
McDonald, Henry 117, 124
McDonald, J. Ian H. 281
McDonnell, John J. 213
McDonough, William 397, 409
McDougal, Myres 406
McDowell, John 417, 524, 532
McFague, Sallie 196, 228, 379, 383,
390
McFarland, H. Neill 454
McFayden, Alistair I. 440
McGhee, Michael 454, 461
McGovern, Arthur 92, 351
McGrath, Alister E. 182
McGreal, Wilfrid 491
McGuire, Anne 226
McHugh, J.A. 24
McInerny, Ralph 67, 135, 143, 401,
409, 419, 420, 456
McKeever, Paul E. 169
McKenna, Joseph H. 492
McKenna, Megan 477
McKenny, Gerald P. 182
McKenry, Patrick C. 106
McKinney, Richard W.A. 470
McKinney, Ronald H. 169
McLaren, Ronald 106
McLaughlin, Robert E. 492
McLean, Edward B. 424
McLean, Julianne 432, 492
McMahon, Kevin A. 182, 425
McMahon, Michael 492
McMillan, Elizabeth 226
McNamara, Patrick H. 144
McNeill, J.T. 409
McSorley, Harry 202, 492
McVeigh, Brian 444
Meara, James F. 312
Médevielle, Geneviève 319
media 146, 272
medicine
 see bioethics 195
Meehan, Anthony 67
Meeks, M. Douglas 307
Meeks, Wayne A. 327
Megaesa, Laurenti 337, 339
Mehl, Roger 177, 213, 214, 218
Meilaender, Gilbert C. 94, 182, 461,
500, 524, 543
Mejía, Jorge 410
Melancthon 409
Melanesia 337, 339
Melchin, Kenneth R. 86, 156, 169,
370
Melham, Karen 558
Melina, Livio 42, 47, 67, 76, 135,
183, 470
Melton, J. Gordon 214
Meltzer, Tova 226, 295
Menamparampil, T. 296
Menchu, Rigoberta 237, 244
Mencius 10, 99, 516, 547
Mendus, Susan 223, 524
Menninger, Karl 509
Menninger, William A. 509
Mennonite tradition 88, 126, 287,
473, 541, 555
Menzel, Paul T. 454
Meredith, Anthony 492
Merks, Karl-Wilhelm 410, 422
Merrill, Thomas F. 23
Mestizaje 300
Metz, Johannes Baptist 43, 151,
382-384
Meyers, Diana T. 224, 225, 237, 302,
432, 439

- Michael, James 118
 Michael, Scott G. 555
 Michaud-Quantin, Pierre 23
 Middleton, DeWight R. 118
 Middleton, J. Richard 286
 Midgeley, Mary 292, 447
 Mieth, Dietmar 150, 202, 256, 281,
 341, 353, 363, 368,
 383, 388, 390, 484,
 492, 524, 543
 migrant workers
 globalization 293
 Taiwan 293
 Milbank, John 67, 183, 462
 Miles, Margaret R. 324
 Milhaven, John Giles 67, 281, 370,
 373, 447
 Mill, John Stuart 358
 Miller, David 524
 Miller, Edward Jeremy 433
 Miller, Joan G. 106, 107, 298, 434
 Miller, Mark C. 190, 264, 281
 Miller, Monica Migliorino 56
 Miller, Patrick 83, 509
 Miller, Richard B. 23
 Minnis, A.J. 501
 minus malum
 See evil, lesser 157
 Miranda, Dionisio M. 346
 Miranda, José Porfirio 357, 358
 Miranda, Vicente 550, 551
 Misfud, Tony 340, 354
 Mitchell, Basil 191, 371, 462
 Mitchell, Lynn E., Jr. 95
 Mitchell, W.J.T. 384, 391
 Mobbs, Frank 47, 56, 136, 410, 415,
 425
 Mock, Alan K. 211
 Modgil, Celia 434
 Modgil, Sohan 434
 Mofokeng, Takatso 308
 Mohan, Terry 493
 Mol, Hans 118
 Molina, Enrique 68
 Molineaux, Natalie 501
 Moltmann, Jürgen 39, 83, 116, 194,
 201, 295
 Mongillo, Dalmazio 340
 Monglio, D. 417
 Montague, Phillip 524
 Montaldi, Daniel F. 169
 Montan, Agostino 68
 Montefiore, Hugh 211, 346
 Montini, Pierino 550
 Moo, Douglas J. 218
 Mooney, Christopher 84, 87, 340,
 410, 463
 Moore, Eduardo 320
 Moore, Gerard 493
 Moore, Mary Elizabeth 448
 Moore, Michael 421
 Moore, Thomas H. 296
 Mora Bartrés, G. 249
 moral absolutes
 See moral norms 55
 moral development 9, 11, 107, 109,
 120, 127, 128, 139,
 224, 298, 385,
 431-435, 439, 441,
 442, 527, 535, 544
 moral norms 4, 9, 15, 26, 34, 37, 74,
 128, 129, 146, 154,
 155, 161, 162, 166,
 168-170, 178, 205,
 216, 246, 255, 260,
 278, 320, 328, 329,
 361, 365-370,
 372-376, 397, 406,
 416, 419, 426, 518
 absolute 74, 138, 154, 156,
 160, 164, 172, 203,
 256, 366, 367,
 369-371, 373, 375,
 400, 416, 454
 conscience 365
 infallibility 55, 424

- See moral norms 55
Veritatis Splendor 66, 74
- Moran, John W. 215
- Moravcsik, J.M. 524
- Morenas, Francois 23
- Moreno Rejón, Francisco 354, 358
- Moreno, M. 183, 360
- Morey, Ann-Janine 389, 542
- Morgan, Elizabeth 95
- Morkovsky, Mary-Christine 354, 559
- Morlino, Robert C. 159
- Morris, Charles R. 330
- Mortimer, R.C. 136, 415
- Moschetti, Stefano 493
- Mosely, P.E. 303
- Moser, Antônio 14, 95, 346, 354, 525
- Moser, Theresa 5, 79, 83, 100
- Mounce, H.O. 525
- Mount, Eric 144, 391
- Mouw, Richard J. 202, 454
- Mowrey, Merlyn E. 226
- Moxnes, Halvor 85
- Moya, José 159
- Moynihan, Robert 68
- Mucci 35
- Muck, Terry C. 305
- Müller, Alois 43, 281
- Mulligan, J. 146
- multiculturalism 6, 79, 100-102, 115, 117, 119, 121, 123, 124, 126, 134, 295, 300
- Murdoch, Iris 454, 463, 525, 540, 543
- Murphy, Cornelius F., Jr. 238
- Murphy, Francis 320
- Murphy, Mark C. 410
- Murphy, Nancy 16, 151, 460, 543
- Murphy, Roland E. 43
- Murphy, Séamus 169, 281
- Murphy-O'Connor, Cormac 19, 159
- Murray, Donal 202
- Murray, John Courtney 139, 221, 347, 410, 418, 419, 448, 451, 463
- Murtagh, James 156
- Murthy, B. Srinivasa 119
- Musil, Robert 534
- Musschenga, Bert 463
- Musto, Ronald G. 555, 559
- Mützenbergh, Gabriel 203
- Myers, Ched 85
- Myers, J.M. 403
- Mynatty, Hormis 493
- Naim, Thomas A. 106
- Narramore, S. Bruce 433
- narrative ethics 9, 304, 347, 379-388, 390, 391, 393
- Narrative Theology 9, 379-388, 390, 391, 393
- Nash, James A. 525
- Nasr, Seyyed Hossein 118
- Nation, Mark Theissen 16, 460, 543
- National Conference of [USA] Catholic Bishops 28
- natural family planning 28
- See also family planning 28
- natural law 10, 13, 15, 16, 181, 187, 193, 195, 216, 231, 233, 242, 246, 255, 291, 300, 314, 317, 323, 328, 370, 381, 395-414, 416-429, 528, 532, 543
- bibliography 427
- ecumenical ethics 193, 395
- Magisterium 31, 45, 47, 55, 56, 174, 396, 423, 424
- Scripture 426
- sexual ethics 426
- Thomas Aquinas 381, 416, 426
- Veritatis Splendor 72, 160, 412, 415, 416
- Naughton, Michael J. 252

- Navajo morality 116
 Navone, John 136, 391, 465
 Nazism 139, 150, 198, 507
 Neal, B.S. 543
 Neal, Patrick 421
 Nedeljkovic, Dragoljub D. 296
 Needham, Rodney 292
 Nelson, C. Ellis 33, 128, 129, 131,
 134-138, 144, 145,
 432, 440
 Nelson, Daniel Mark 425, 543
 Nelson, Mark 456, 479, 519
 Nelson, Paul 391
 Nepi, Paolo 139
 Neuhaus, Richard John 68, 117, 140,
 145, 190, 203, 210,
 215, 244, 279, 461,
 524, 528, 530, 544
 Neusner, Jacob 68
 Neville, Robert C. 99
 Newman, John Henry 136, 142, 173,
 433, 454, 523
 Newman, Louis E. 273, 493
 Nichols, Aidan 477
 Niebuhr, H. Richard 12, 86, 95, 144,
 173, 180, 189, 197,
 199, 213, 238, 323,
 347, 376, 379, 391,
 453
 Niebuhr, R. Richard 96
 Niebuhr, Reinhold 209, 358, 465
 bibliography 559
 Nielsen, Charles E. 559
 Nielsen, Kai 411, 454, 463, 525
 Nietzsche 163, 535, 537
 Niles, D. Preman 203
 Nipkow, Karl Ernst 437
 Noboru, Yoshiyama 68
 Nobuhara, Tokiyuki 203
 Noddings, Nel 393
 Nolan, John Gavin 313
 Nolan, Kieren 373
 Nolan, Martin 256, 373
 nominalism 20, 318, 370, 399
 non-violence 140, 276, 555
 Buddhism 305
 nonfoundationalism 103
 Noonan, John T., Jr. 12, 43, 200, 203,
 281, 320, 327
 Norton, David L. 544
 Nothwehr, Dawn M. 238, 376
 Nouwen, Henri 446
 Novak, David 425
 Novak, Michael 43, 68, 84, 493, 526
 Nozick, Robert 358
 nuclear deterrence 159, 211, 302, 353,
 390
 Nugent, Robert 51, 269
 Nussbaum, Martha C. 238, 431
 O'Brien, Herbert 134
 O'Brien, Thomas W. 559
 O'Brien, William J. 127, 135, 256,
 281, 340, 451, 544
 O'Connell, James 256, 281
 O'Connell, Timothy E. 13, 238, 249,
 282, 376, 391, 410,
 425, 448
 O'Connor, June 296, 355, 544
 O'Donahue, J.A. 526
 O'Donovan, Joan 418
 O'Donovan, Leo J. 253, 281, 340, 443
 O'Donovan, Oliver 68, 203, 371, 455,
 551
 O'Flaherty, Vincent M. 440
 O'Hanlon, Daniel J. 44
 O'Hara, Frank 534
 O'Keefe, John J. 59-63, 65-67, 69, 70,
 72, 73, 156, 164, 415
 O'Keefe, John J. 69
 O'Keefe, Mark 16, 140, 358, 471,
 474, 477, 478, 509
 O'Kelly, Kevin 69
 O'Malley, John W. 140, 145
 O'Meara, Thomas F. 526
 O'Neill, William 81, 183, 296, 340
 O'Riordan, Seán 44, 282

- Festschrift 129, 132, 142, 151,
 356, 493, 499
 O'Shea, Kevin 493
 Oakes, Edward T. 183, 383, 510
 obedience 38, 43
 Obenchain, Diane B. 307
 obligation 94, 130, 131, 139, 264,
 276, 308, 368, 375,
 396, 451, 452, 517,
 518, 520, 526, 546
 Ockham, William of 324, 331, 515
 Odi Assamoi, Georgette 340
 Odozor, Paulinus Ikechukwu 170,
 328
 Oduyoye, Mercy Amba 234, 237, 244
 Ogden, Schubert 454
 Oglesby, Enoch H. 304, 347
 Ogletree, Thomas 85, 526
 Okin, Susan Moller 226, 239
 Olaso, Luis 69
 Oliveira, Carlos J. Pinto de 363
 Oliver, Daniel 204
 Olson, Dennis T. 473
 Ombres, Robert 504
 ontic evil 9, 152, 154, 156, 161, 165
 Oommen, T.K. 297
 Oppenheim, Frank M. 174, 347, 445,
 448, 451, 463
 Oppenheimer, Helen 69
 oppression 132, 231, 234, 353, 525
 Optatam totius 251
 Opus Dei 26, 30, 40, 48, 71, 73, 135,
 142, 156, 163, 166,
 167, 171, 199, 247,
 261, 269, 274, 369,
 408, 413, 416, 480,
 481, 497, 538
 Oraa, José Maria Aguirre 355
 ordinary and extraordinary means 26
 Ordinatio Sacerdotalis 44, 49, 51
 ordo amoris 444
 Orsuto, Donna L. 474
 Orsy, Ladislaus 44, 49, 282, 493, 509
 Ortega, Resty Moreno 383
 Osborne, Grant 213
 Osborne, Kenan B. 494, 503, 510
 Oser, Fritz 437
 Osiek, Carolyn 239
 Ossowska, Maria 304
 Ostdiek, G. 476
 Ott, Heinrich 106, 125
 Ouellet, Marc 183, 187, 405
 Outka, Gene 11, 14-16, 110, 170,
 173, 216, 223, 282,
 289, 291, 293, 295,
 297-300, 305, 366,
 367, 371, 376, 383,
 403, 407, 426,
 451-453, 463, 526
 Overberg, Kenneth R. 145
 pacifism 543
 Padberg, John W. 44
 Padipurackal, John 347
 Padmasambhava 107, 109
 Paglia, Camille 239
 Paige, Glenn D. 305
 Palazzani, L. 526
 Palazzini, Giuseppe 494
 Palazzini, Pietro 160, 216, 313, 338,
 340, 481, 483, 485,
 494, 495, 497, 498,
 510, 544, 552, 558
 Festschrift 558
 Palmer, Frank 125
 Panagopoulos, Johannes 204
 Pancasila 345
 Pannenberg, Wolfhart 270, 392
 paranesis 122, 180, 181, 186
 Parent, Rémi 355
 Paris, Peter J. 87, 307
 Park, Andrew Sung 282
 Park, Sun-Ai 234
 Parkin, David 151
 Parliament of the World's Religions
 13, 296, 297, 303
 Parrinder, Geoffrey 118

- Parsons, Susan 227, 239, 297, 426
 Pasco, Rowanne 69
 Patey, E. 282
 Paton, Alan 303
 patriarchy 145, 233, 234, 239
 Patrick, Anne E. 60, 145, 227, 239,
 382, 383, 444, 526
 Patterson, John 106, 341, 527
 Pattison, Stephen 440
 Patton, John 510
 Paul VI, Pope 8, 27, 47, 50, 52, 311,
 321, 324, 326, 329
 Paul, St. 38, 224, 380, 468, 471
 Pauline ethics 96, 189, 224, 226, 230,
 413, 468, 495
 Pavan, Pietra 139
 Pavlischek, Keith J. 411
 Pawlikowski, John T. 51, 69, 269,
 476
 Payer, Pierre J. 328
 peace 90, 307, 308
 bibliography 549, 555
 Buddhist 299, 305
 Catholic 65, 270
 Christian 93, 201, 203, 206,
 210, 404, 539
 comparative ethics 112, 303
 feminist 240
 Protestant ethics 147
 Peake, A.S. 149
 Peck, Edward J. 261
 Peerenboom, R.P. 411, 526
 Pelagianism 489
 Peleáz, Michelangelo 544
 Pelikan, Jaroslav 118
 Pell, George Cardinal 136
 Pellauer, David 383
 Pellauer, Mary 227, 228, 230
 Pellegrino, Edmund D. 384, 544
 Pellegrino, Michele 139
 Penance 2, 17, 91, 196, 202, 315, 316,
 433, 467, 477,
 481-483, 485, 486, 488, 490-496, 499,
 500, 502-509, 511,
 513, 559
 bibliography 511
 see also Reconciliation,
 Sacrament 91
 Pence, E. Gregory 526
 Penelhum, Terence 149
 Penitentials 328, 503
 Percival, Thomas 314
 Percy, Walker 389, 542
 Peri, Calogero 340
 Perkins, William 23
 Perotto, L. 527
 Perrett, Roy W. 106, 341, 527
 Perrin, David B. 510
 Perry, Michael J. 463
 Persaud, Winston D. 81
 Persistent Vegetative State 26, 36
 personalist paradigm 64, 72, 135, 153,
 161, 252-255,
 257-259, 266, 312,
 317, 322, 360, 377,
 395, 403, 415, 487,
 498, 536
 Veritatis Splendor 72
 personhood 7, 10, 61, 83, 84, 88, 89,
 94, 95, 97, 99, 104,
 105, 107, 108, 110,
 117-119, 135, 140,
 141, 151, 153, 163,
 169, 178, 206, 235,
 239, 245, 253,
 255-259, 265, 271,
 278, 281, 285, 291,
 303, 306, 315, 317,
 319, 333, 359, 370,
 376, 386-388, 398,
 410, 417, 427, 431,
 432, 435-437,
 439-442, 446, 447,
 471, 486, 490, 500,
 530, 537

- Pesce, P.G. 44
 Pesch, Otto Hermann 204, 209, 527
 Peschke, Karl Heinz 216, 249, 411, 426, 494, 545
 Peter, A. 355
 Peter, Carl 495
 Peters, Rebecca T. 305
 Peters, Ted 204
 Peterson, David 471
 Peterson, John 527
 Petrá, B. 282
 Petrà, Basilo 204
 Petrosino, Silvano 495
 Phan, Peter C. 151, 358
 Philibert, Paul J. 136, 146, 277, 433, 440, 458, 527, 535
 Philippines 28, 71, 158, 225, 292
 physical evil
 See ontic evil 9
 physicalism 64, 253, 277, 317, 408, 423
 Piaget, Jean 141, 431, 437, 440, 441
 Piana, Giannino 87, 195, 247, 398, 471, 472, 475, 517, 552
 Piegsa, Joachim
 Festschrift 273
 Pieper, Josef 510, 524
 Pieris, Aloysius 341, 348
 Pike, Nelson 149
 Pilarczyk, Daniel 28
 Pinches, Charles 457, 519, 527, 539, 546
 Pinckaers, Servais 69, 76, 136, 143, 170, 184, 204, 264, 282, 329, 371, 376, 527
 Pincoffs, Edmund 527, 545
 Pinn, Anthony B. 151
 Pinnock, Jill 196, 467, 483
 Pinto de Oliveira, Carlos-Josaphat 283, 336, 376
 Piolanti, Antonio 495
 Pittman, Don A. 305
 Pius XI, Pope 47, 322
 Pius XII, Pope 34, 47
 Piva, Pompeo 376
 Piyaratana, Kongaswela 152
 Pla, Antonio Reig 70
 Place, Michael D. 283
 Placher, W.C. 384
 Plante, B. 146
 Plantinga, Alvin 149, 464
 Plantinga, Cornelius 510
 Plato 399, 421
 Plé, Albert 283
 pluralism 16, 42, 49, 79, 86, 100-102, 106, 113, 115, 117, 119, 121, 123-125, 135, 145, 190, 279, 289, 292, 297, 306, 320, 322, 327, 333, 334, 338, 341, 344, 377, 396, 428, 461, 536
 Poerwowidagdo, Judo 308
 Pohier, Jacques 341, 353, 365, 524
 polygamy 211, 335, 345
 Pontas 23
 Pontifical Commission on Population, Family and Birth 27, 325, 329
 Pontifical Council for the Family 495
 Poorman, Mark L. 175
 Poortinga, Ype H. 306
 Pope John XXIII Center 1 34, 56, 283
 Pope, Stephen J. 283, 355, 444, 446, 535
 Poppi, Antonino 137, 258, 373
 population 27
 pornography 214, 232
 Porter, Dorothy 314
 Porter, Jean 10, 11, 21, 45, 70, 156, 170, 173, 227, 371, 411, 426, 440, 528, 545

- Porter, Ray 314
 Poschmann, Bernhard 511
 Post, Stephen G. 283, 464
 Poulin, Calvin H. 511
 Poundstone, Tom 204
 poverty 95, 151, 292, 304, 358
 children 82
 women's 232
 power 30, 36, 45, 54, 82, 97
 Powers, John 227
 Praetorius, Ina 239
 pragmatism 20, 22, 97, 325, 344, 370
 praxis 40, 173, 202, 249, 270, 276,
 351, 355, 380, 445
 prayer 16, 140, 451, 466, 469, 470,
 473, 474, 476, 477
 pre-moral evil
 See ontic evil 9
 Pr  at, Marie-Paule, R.S.C.J. 495
 Prechtl, Peter 433
 Preston, Ronald H. 70, 201, 205, 216,
 284
 Preuss, Arthur 313
 Price, Sharon J. 106
 Primacy, Papal 28, 36
 Pritchard Paolitto, Diana 441
 Pritchard, Michael S. 440
 privacy 118
 Privitera, Salvatore 186, 216, 265,
 360, 377, 398, 427,
 464, 529, 545, 552
 probabilism 55, 133, 254, 326
 process theology 152, 271, 355
 procreation 27, 47, 321
 see also contraception 47
 Thomas Aquinas 397
 progress 126, 255, 337, 352, 370,
 406
 property 81, 208, 323, 353, 407, 418
 proportionalism 9, 26, 38, 156,
 161-172, 204, 254,
 325, 369, 371
 intrinsic evil 137, 156
 Thomas Aquinas 162, 166,
 173, 371
 Veritatis Splendor 58, 61, 64,
 69, 71, 73, 164, 170,
 171
 proprium 10, 177-186, 188-191, 328,
 359, 407
 Proudfoot, Wayne L. 111
 Providence 150
 Provost, James 45
 prudence 103, 155, 167, 291, 515,
 519, 521, 522, 527
 conscience 135
 Su  rez 531
 Thomas Aquinas 425, 515,
 543
 Pr  ummer, Dominic M. 313
 Psalm 51 483
 psychology 7, 9, 11, 107, 109,
 118-120, 127, 131,
 135, 140, 141, 144,
 146, 151, 235, 276,
 282, 298, 303, 306,
 312, 385, 392,
 431-442, 445, 446,
 448, 479, 480, 521,
 530-532, 534-537, 541
 public policy 84, 122, 159, 182, 202,
 209, 215, 282, 420,
 464, 537, 538
 Purdy, Laura M. 236
 Puritanism 23, 275, 344
 purity
 Hinduism 113
 Purvis, Sally B. 227, 240
 Putrill, R.L. 528
 Quarello, Eraldo 348
 Quay, Paul 156
 Que, Nemesio 70
 Quelquejeu, Bernard 45, 297
 Quinn, Francis 160
 Quinn, Jerome D. 216
 Quinn, John R. 28, 70

- Quinn, Kathleen 476
 Quinn, Philip L. 464
 Quirk, Michael J. 170
 racism 82, 123, 159, 211, 232, 282
 Rader, Dick Allen 348
 Rae, Scott B. 265
 Raffel, Charles M. 152
 Rahner, Karl 45, 127, 151, 193, 205,
 213, 355, 376, 396,
 414, 444-446, 448,
 488, 495, 502, 507,
 519
 Raines, John S. 118
 Raiser, Konrad 205
 Ralston, Holmes 99
 Ramsay, Hayden 412
 Ramsey, Ian T. 134, 412, 464, 520,
 525, 545
 Ramsey, Paul 4, 9, 12, 15, 76, 155,
 162, 164, 168-171,
 173, 179, 181, 199,
 203, 211, 216, 265,
 366, 367, 371, 375,
 376, 401, 403, 406,
 426, 526
 Ranly, Ernest W. 106
 Raponi, S. 284
 Raskin, Marcus G. 84
 Rasmussen, Larry 85, 90, 96
 Ratanakul, Pinit 113
 Ratzinger, Joseph 29, 32, 56, 70, 143,
 146, 184, 187, 190,
 195, 201, 202, 215,
 326, 362, 424, 461
 See also Benedict XVI 29, 32,
 55
 Rausch, Thomas P. 46, 206
 Rauschenbusch, Walter 83, 197, 209
 Ravasi, Gianfranco 495
 Ravizza, Bridget Burke 121
 Rawls, John 358, 455, 456, 526, 532,
 538
 Ray, A. Chadwick 528
 Raz, Joseph 421
 Razzino, Giuseppe 533
 RCIA 143, 174, 275, 475, 501
 Reames, Kent 541
 Reardon, Betty 240
 reason 3, 7, 10, 13, 19, 22, 23, 50, 54,
 59, 70, 81, 88, 89, 94,
 99, 100, 104, 109, 114,
 128, 140, 143, 162,
 173, 174, 191, 226,
 238, 247, 248, 254,
 256, 272, 273, 276,
 290, 294, 300, 302,
 317, 325, 334, 344,
 360, 381, 404,
 411-414, 422, 426,
 432, 435, 438, 443,
 444, 452, 453, 456,
 459, 460, 462, 464,
 524, 529, 544, 546
 analogical 186
 emotions 174, 347, 437, 445,
 446, 448, 453, 463
 proportionate 163, 166, 167
 reciprocity 106, 132
 reconciliation 16, 17
 Reconciliation, Sacrament 2, 16, 91,
 196, 202, 467,
 479-485, 487-490,
 492-496, 498-504,
 507-513, 554
 bibliography 559
 see also Penance 196
 Reding, Jean Paul 107
 Reeder, John P. 11, 14, 16, 110, 223,
 282, 289, 291, 293,
 295, 297-300, 305,
 451-453, 463, 496
 Regan, George M. 265
 Regatillo, E.F. 313
 Reich, Warren T. 555
 Reid, B. 476
 Reid, Scott M.P. 511

- Reiman, Jeffrey 421
 Reimer, Joseph 441
 Reinders, Johannes S. 455
 relationality 101, 252, 253, 257, 471
 Confucian 101
 sin 496, 512
 relativism 103, 105, 112, 114, 115,
 119, 121-124, 160,
 197, 290-293, 299,
 305, 306, 309, 416,
 427
 Veritatis Splendor 59, 74
 religious freedom 53, 139, 157, 320,
 327, 344
 religious liberty 32, 43, 51, 53
 Rémy, Pierre 193, 207
 Renard, L.J. 537
 Renick, Timothy M. 160
 reproductive technology 22, 82, 231,
 232, 462
 Rerum Novarum 82, 193
 responsibility 49, 89, 95, 97, 102,
 106, 116, 140, 143,
 150, 178, 181, 193,
 224, 232, 252, 265,
 285, 293, 302, 362,
 402, 436, 452, 457,
 510, 512, 515, 531,
 537
 capitalism 292
 conscience 141, 144
 corporate 93
 environmental 304
 John Paul II, Pope 81
 Magisterium 37
 theologian 28, 41, 49, 52
 Rest, James R. 441
 Reumann, John 206, 216
 Reuter, Hans-Richard 209
 revelation 47, 56, 62, 121, 197, 254,
 266, 359, 380, 381,
 391, 392, 398, 405,
 410, 415, 425, 443,
 452, 491
 Revisionist School 13, 60, 86, 146,
 156, 157, 169, 257,
 265, 327, 328, 370,
 373, 400
 Rey-Mermet, Théodule 329
 Reynolds, Charles 256
 Reynolds, Frank E. 116
 Rhoads, David 389
 Rhonheimer, Martin 71, 76, 156, 171,
 412, 427
 Rice, C. 427
 Richard, Edward J. 371
 Richard, Lucien 96, 191
 Richards, P. Scott 433
 Ricoeur, Paul 380, 383, 384, 392
 Ridley-Thomas, M. 355
 Rief, Josef 71
 Riesman, David 303
 Rigali, Norbert J. 46, 152, 160, 184,
 185, 206, 256, 284,
 297, 320, 341, 496
 Rigaux, Beda 340
 righteousness 205, 216, 275, 554
 rights 87, 92, 94, 101, 103, 117, 119,
 145, 201, 272, 281,
 289, 291, 293, 296,
 306, 340, 401, 420,
 425, 428, 429, 451,
 466, 475, 519, 523
 abortion 224, 231, 243, 459
 animal 299, 459
 civil 230
 conscience 131, 134, 157
 gay 46
 See also human rights 93
 theologian 43, 45
 Rigobello, Armando 71
 Riley, Lawrence T. 185, 427
 Riley, Maria 240
 Riley, Philip Boo 431, 458
 Rincón Orduña, Raimundo 249

- Ringeling, H. 372
 Riordan, Patrick 82, 257, 276, 284
 Rist, John 71
 ritual 91
 Roach, John 82
 Robb, Carol S. 11, 228, 235, 240
 Robbins, J. Wesley 384, 528
 Roberti, Francesco 313, 485, 552
 Roberts, Robert C. 445, 528, 541
 Roberts, Samuel K. 545
 Roberts, Thomas D. 134
 Robertson, D.B. 559
 Robertson, Roland 297
 Robinson, J.A.T. 376
 Robinson, James 390
 Robinson, N.H.G. 137, 145
 Roche, Joseph L. 71
 Rochhetta, Carlo 384
 Rockefeller, Steven C. 126
 Rodd, Cyril S. 23, 284
 Rodes, R.E. 528
 Rodriguez, Carlos 71
 Roest Crollius, Ary A. 333, 341, 343
 Rogers, Carl 136, 433
 Rogers, Eugene F. 413, 528
 Rohls, Jan 329
 Roland, Alan 118
 Roll, Susan K. 496
 Roma locuta causa finita 3
 Römelt, Josef 46, 413
 Ronco, Silvio 376
 Rooke, Margaret 228
 Rooney, Paul 413
 Roos, John R. 511
 Rorty, Amélie Oksenberg 436, 443, 537
 Rorty, Richard 103, 119, 291, 298, 305
 Rosato, Philip 87, 468, 470, 472
 Rosemont, Henry 103, 291
 Rosenbaum, Alan S. 298
 Rosenblatt, Marie-Eloise 226, 240
 Ross, Susan A. 228
 Ross, T. 476
 Rossano, Pietro 348
 Rossi, Leonardo 38, 553
 Rossi, Philip J. 87, 284
 Roth, John K. 550
 Rotter, Hans 188, 360, 372, 373
 Rouser, Leroy S. 83, 88, 96
 Rousseau, Mary F. 228
 Rowe, William L. 149
 Rowell, Geoffrey 196, 316, 432, 467, 481, 483, 485, 486, 488, 492, 496, 504
 Rowland, C. 81
 Rubenstein, Diane 237
 Ruddick, Sara 240
 Rudin, Josef 137
 Ruether, Rosemary Radford 240
 Ruff, Christopher 127, 128, 246, 258, 396
 Ruffini, Eliseo 472
 Ruggieri, Giuseppe 46
 Ruiz Millán, Francisco 284
 Ruiz, Lester Edwin J. 210
 Ruland, Vernon 119, 145, 306
 Rule, Philip C. 387
 Runzo, Joseph 81, 87, 88, 151, 226, 293, 296, 298, 454, 464
 Rupp, George 96
 Rush, Vincent E. 265
 Russell, Letty 196, 217, 241
 Russian Revolution 303
 Russo, Giovanni 472
 Russo, Giuseppe 46
 Ryan, Columba 413
 Ryan, John A. 209
 Ryan, Kevin 433
 Ryan, Maura 72, 82, 228, 306
 Ryan, William R. 301
 Rymer, Joseph 496
 Ryn, Claes G. 96
 ryôshin 146, 349
 Sacchi, Alessandro 413, 417

- Sachs, John R. 496, 545
 Sacks, Jonathan 88, 464
 sacramental theology 16
 Häring 246
 Sage, Athanase 497
 Sagi, Avi 455
 sainthood 114, 115, 540
 Sala, Giovanni 46, 257, 413
 Salmonsén, Peter J. 206
 salvation 99, 353, 485
 Salzman, Todd A. 13, 51, 149, 257,
 265, 269, 284, 376
 Sampley, J. Paul 96
 Sanchez, Urbano 265
 Sanday, Peggy Reeves 241, 292
 Sanders, Cheryl J. 229, 241
 Sanks, T. Howland 56, 253, 443
 Santurri, Edmund N. 285
 Sarmiento, Augusto 497
 Sarte, Jean-Paul 535
 Sartori, Luigi 206, 217, 417
 Sarvodaya 333
 Scarlett, Brian 412
 Schaedel, Joseph F. 497
 Schall, James V. 72
 Schaller, W.E. 528
 Schär, Hans 137
 Scharlemann, Robert P. 460
 Scheler, Max 88, 292
 Schenck, David 529
 Schervish, Paul 96
 Schillebeeckx, Edward 43, 125, 139,
 202, 479, 492, 495,
 511
 Schindler, David L. 137
 Schindler, Thomas F. 285
 Schlaef, Anne Wilson 241
 Schlögel, Herbert 21, 46, 56, 206,
 285, 321, 384, 529
 Schlossberg, Terry 217
 Schmitz, Philip 21, 321, 529
 Schneewind, J.B. 372, 414, 529
 Schneidau, Herbert 390
 Schneider, Laurel C. 229
 Schnier, George P. 81
 Schockenhoff, Eberhard 72, 145, 321,
 371, 372, 427
 Scholasticism 34, 128, 324, 328, 365,
 399, 495, 502, 541
 Schoonenberg, Piet 512
 Schoot, H.J.M. 512
 Schöpf, Alfred 433, 445
 Schottlaender, R. 529
 Schottroff, Luise 241, 244
 Schreiner, Susan E. 418
 Schreiter, Robert J. 14, 119, 125, 298,
 306, 497
 Schrey, Hienz-Horst 414
 Schroeder, Patricia 240
 Schubeck, Thomas L. 15, 355, 414
 Schüller, Bruno 33, 155, 168, 171,
 180, 183, 185, 186,
 188, 190, 191, 260,
 284, 326, 360, 362,
 372, 375, 377, 414,
 419, 427, 461, 464,
 529, 545
 Schultz, David P. 265
 Schulweis, Harold M. 152
 Schürmann, Heinz 190, 191, 326,
 362, 461
 Schüssler-Fiorenza, Elisabeth 222,
 229, 241, 244
 Schuster, Josef 56
 Schwab, C. 207
 Schwartz, Benjamin I. 88
 Schwarzwälder, Klaus 285
 Schweiker, William 285, 306, 552
 Schweitzer, Friedrich 437
 Scola, Angelo 72, 183
 Scola, S. 428
 Scott, G.E. 441
 Scott, Jamie S. 513
 Scotus, Duns 331, 399, 515
 Scripture 92, 112, 136, 141, 170, 182,
 201, 206, 212, 213,

- 222, 246, 247,
250-252, 262, 330,
359, 381, 389, 390,
412, 422, 465, 466,
468, 471, 475, 476,
482, 502, 509, 536,
549
bibliography 554
ethics 54, 80, 85, 86, 92, 96,
131, 164, 174, 179,
189, 191, 196, 198,
205, 207, 209, 212,
218, 222, 228-230,
233, 241, 243-245,
251, 270, 275, 286,
328, 330, 333, 336,
357-359, 380, 384,
389, 403, 412, 413,
425, 435, 445, 482,
487, 490, 491, 497,
498, 509, 528, 535,
536, 554, 557
natural law 426
See also Bible 92
Veritatis Splendor 66, 68, 69,
73
scruples 141, 435, 440
Seager, Joni 231
Searle, Mark 469, 472, 477, 559
Seasoltz, R. Kevin 472
Secker, Susan L. 229
Secretan, Philippe 552
Sedgwick, Timothy F. 477
Segall, Marshall H. 306
Segalla, Giuseppe 191
Segers, Mary C. 229
Segundo, Juan 14, 83, 357
Seiden, Melvin 24
self
See personhood 104
Selling, Joseph A. 47, 56, 60, 63, 64,
68, 72, 77, 132, 154,
166, 171, 255, 257,
266, 321, 360, 377,
395, 414, 415, 425,
487
Selznick, Philip 415, 418
Seneca 527
Senn, Frank 497
sensus fidei 31, 42
See also sensus fidelium 31
sensus fidelium 42, 43, 53, 339, 493,
503
Sequela Christi
See discipleship 58
Seriaux, A. 428
Sermon on the Mount 90
Sewrey, Charles L. 559
sex-abuse 39
sexism 224, 227, 232, 240, 484
sexual ethics 22, 102, 113, 115, 118,
145, 153, 160, 169,
188, 193, 204, 212,
215, 221-223, 225,
227-229, 231-233,
235, 237, 238, 241,
242, 252, 258, 270,
272, 273, 279, 281,
292, 315, 317, 319,
323, 324, 326-328,
343, 353, 375, 396,
397, 401, 404, 410,
412, 421, 425, 544,
558, 560
ecumenical 211
Magisterium 53, 55, 56, 76
natural law 426
parvity of matter 153, 323
Veritatis Splendor 62
Shaffer, Thomas L. 391
Shakespeare, Frank 146
Shakespeare, William 151, 535, 541
shamanism 243
Shannon, Thomas A. 3, 22, 228
Shannon, William H. 137
Sharma, Sukhdeo Singh 119

- Sharratt, Shari Collins 117, 124, 303
 Shaw, Russell 248
 Shelley, Percy 534
 Shelp, Earl E. 515, 520, 524, 525, 546
 Shelton, Charles 433, 441, 442, 448
 Sherman, Nancy 546
 Sherover, Charles M. 84
 Sherwin, Michael S. 84
 Sherwin, Susan 229
 Shofer, Jonathan Wyn 105, 107
 Shriver, Donald W. 512
 Shupack, Martin 206
 Shweder, Richard A. 107, 119, 120, 298, 306, 434, 441
 Sicari, Antonio 341
 Sichel, Betty A. 434, 530
 Sichel, Marcia 229
 Siddiqi, Muzammil H. 298
 Sider, Ronald J. 215
 Siegel, Harvey 434
 Sievernich, Michael 497, 512
 Silva, Alvaro de 72
 Silver, A.H. 303
 Sim, May 377
 Simon, René 174, 193, 207, 254, 285, 372
 Simon, Yves R. 407, 428
 Simons, P. 424
 Simul Justus et Peccator 201, 205
 sin 16, 17, 39, 103, 144, 149, 151, 213, 246, 311, 320, 343, 456, 479-489, 491, 493-505, 507, 510, 512
 Augustine 489, 492, 497
 Barth 507
 canon law 481
 cross-cultural 336, 484, 485
 fundamental option 482
 Gustavo Gutiérrez 509
 James Cone 509
 original 479, 482, 488, 493, 495, 498, 500, 501, 512
 psychology 502, 509
 Rahner 488
 Reconciliatio et Paenitentia 487
 Scripture 482, 485, 490, 492, 498, 502, 505, 509
 sexism 224, 484
 sexual ethics 512
 social 14, 356, 358, 479, 480, 482, 488, 492, 493, 497, 498, 502, 509
 Thomas Aquinas 489
 sinfulness
 of the Church 39
 Singer, Peter 306
 Singh, S.B.B.B. 107, 125, 298
 Sinton, Vera 229
 situation ethics 205, 206, 257, 374, 376
 Sklba, Richard J. 29
 slavery 43, 320, 327, 426
 conscience 136
 Slote, Michael 530, 546
 Sloyan, Gerard S. 266, 285
 Smart, Ninian 119, 348
 Smiley, Marion 97
 Smith, Adam 304
 Smith, Barbara Darling 546
 Smith, David H. 97, 160, 367
 Smith, Harmon L. 415, 477
 Smith, J. 530
 Smith, J.E. 299
 Smith, Janet E. 60, 72, 171, 404, 415
 Smith, Joannmarie 530
 Smith, Robert J. 145
 Smith, Russell 146
 Smith, Ruth L. 230
 Smith, Suzanna 106, 115
 Smith, William B. 37, 47, 73
 Smurl, James F. 107, 109

- Sobrin, Jon 14, 357, 497
 social ethics 5, 11, 87, 93, 145, 208,
 209, 214, 216,
 235-238, 307, 376,
 386, 388, 401, 410,
 472, 520, 525, 539,
 555, 557, 559
 social justice
 See justice, social 205
 socialism 198, 208
 Soédé, N.Y. 77
 Sollicitudo rei socialis 479
 Solomon, Robert C. 117
 Sommers, Christina Hoff 546
 Sophocles 151, 541
 Soskice, Janet Martin 86, 88
 South Africa 243, 349
 Spämann, Robert 143
 Sparks, Richard C. 285
 specificity of Christian ethics
 See proprium 177
 Spiazzi, Raimondo 498
 Spilly, Alphonse 498
 spirituality 16, 39
 Jesuit 53
 Spohn, William C. 48, 73, 174, 175,
 186, 200, 213, 321,
 417, 434, 445, 472,
 530
 Springer, Robert H. 138, 373
 Spurrier, William Atwell 428
 Stabile, Carol A. 242
 Stackhouse, Max L. 207, 307
 Staes, Paul E. 285
 Stafford, J. Francis 138
 Staggenborg, Suzanne 242
 Stallworth, Paul T. 140, 145, 215
 Stalnaker, Aaron 105, 108
 Stamps, Mary E. 478
 Stanke, Gerhard 146
 Stasiak, Kurt 498, 512
 Stassen, Glen Harold 382
 Statman, Daniel 455, 546
 Steckel, Clyde J. 438
 Steichen, Donna 242
 Steidl-Meier, Paul 358
 Steinfels, Margaret O'Brien 230
 Steinfels, Peter 327
 Stepanians, Marietta 119
 Sterba, James P. 119
 sterilization 114
 Stevens, Clifford 73
 Stewart, Edward C. 120, 125
 Stigler, James W. 107, 120, 298, 434,
 441
 Stivers, Richard 125
 Stivers, Robert L. 266
 Stock, Michael E. 138, 434
 Stoeckle, Bernhard 108, 186, 191,
 299, 341, 363, 531,
 553
 Stortz, Martha Ellen 286, 472
 Stout, Jeffrey 105, 108, 116, 299,
 305, 421, 425, 451,
 465, 543
 Strain, Charles R. 217
 Strasser, M. 531
 Straus, Virginia 299
 Stregge, Merle D. 140, 145
 Streng, Frederick J. 108
 Strickland, Wayne G. 217, 218
 Stroup, George 379, 384, 388, 392
 structural sin
 See sin, social 499
 Stuhlmueeller, Carroll 498
 Sturm, Douglas 415
 Styczen, Tadeusz 73
 Subilia, Vittorio 218
 Suchocki, Marjorie Hewitt 512
 suffering 149-151, 292, 358, 507
 Sukyo Mahikari 444
 Sullivan, Francis A. 4, 44, 48, 49, 55,
 56, 398, 415, 424
 Sullivan, Thomas F. 473
 Sullivan, William M. 89
 Sunshine, Edward R. 51, 73, 269

- superego 131, 432
 Surin, Kenneth 150, 281, 286
 Svanera, O. 146, 329
 Swaner, Ann 51, 269
 Swanton, Christine 531
 Swartley, Williard M. 555
 Swezey, Charles M. 269
 Swidler, Ann 89
 Swidler, Arlene 120
 Swidler, Leonard 54, 134, 281, 294, 325
 Swiecicki, Andrzej 341
 Swinburne, Richard 512
 Switzerland 198
 symbol 105, 174, 191, 333, 390, 443, 445, 462, 510
 syndersis 399
 Synod on Asia 101, 251, 334
 Syse, Henrik 428
 Takeuchi, Osamu 146, 349
 Tallon, Andrew 73, 445
 Talvacchia, Kathleen 73
 Tambasco, Anthony J. 498
 Tambling, Jeremy 512
 Tamez, Elsa 244, 342
 Tan, Che-Bin 108, 299
 Tanaka, Shozo 349
 Tanner, Kathryn 126
 Tanner, Norman 27, 498
 Tao 101, 112, 344, 516
 tautology 35
 Taylor, Charles 10, 126, 442
 Taylor, Jill McLean 235, 437
 Taylor, Richard 546
 technology 84, 118, 212, 216, 242, 286, 292, 303
 Teichtweier, Georg 286
 Teilhard de Chardin, Pierre 446
 teleology 126, 162, 163, 166, 167, 267, 284, 307, 376, 458, 523
 Veritatis Splendor 64
 Tennyson, Alfred 7, 8
 Tentler, Leslie Woodcock 329
 TePas, Katherine M. 73
 Teresa of Avila 446
 terrorism 90, 271, 534
 TeSelle, Sallie McFague
 See McFague, Sallie 385
 Tesson, Fr. 435
 Tetlow, Elisabeth M. 242
 Tettamanzi, Dionigi 57, 77, 186, 266
 Thampu, Valson 108
 theodicy
 see evil 149
 theologian
 role 28, 41, 43, 53, 61, 66
 theonomy 217, 249
 Theosis 471
 Theron, Stephen 171, 416
 Thévenot, Xavier 207, 286, 473
 Thickett, Margaret Olofson 230
 Thiel, John E. 49
 Thielicke, Helmut 144
 Thiemann, Ronald E. 381, 385, 392
 Thomas Aquinas 5, 10, 11, 15, 32, 84, 97, 173, 198, 370, 371, 381, 535, 536
 Aristotle 420
 common good 84, 234, 300
 conscience 127, 139
 double effect 162, 166, 167, 170
 emotions 443, 447, 538
 feminism 227, 234, 236
 friendship 97
 happiness 516
 intrinsic evil 153
 just war 201
 love 444, 446
 marriage 397
 natural law 395, 399, 401, 408, 410, 413, 417, 418, 420, 424, 425, 427-429, 528, 543
 property 407

- proportionalism 171
 prudence 425, 515, 543
 sin 489, 502, 512
 Veritatis Splendor 60, 67, 69,
 70, 156, 412
 virtue 10, 139, 145, 275, 412,
 515, 521, 522, 526,
 527, 540, 545-547
 Thomas, Laurence 437, 442
 Thomasma, David C. 24, 428, 544
 Thornhill, John 74
 Thurmann, Howard 85
 Tierney, Brian 429
 Tierney, Clement 513
 Tilley, Terrence 152, 256, 392
 Tillich, Paul 83, 138, 144, 207, 229,
 392
 Tinder, Glenn 455, 465
 Tineo, Luis 50, 74, 138
 Ting-Toomey, Stella 106, 120
 Tipton, Stephen M. 89
 Tirkey, Amrit 147, 349
 Tjeltveit, Alan C. 434
 tolerance 8, 157, 158, 161, 398
 Tomasi, John 94, 542
 Tong, Rosemarie 242
 Toniolo, Ermanno M. 74
 Torah 201, 295, 425
 Torchia, N. Joseph 531
 Torjesen, Karen J. 88
 Torre, Joseph M. 187
 torture
 conscience 136
 totality principle 171, 253, 256, 263
 Toulmin, Stephen 3, 22, 325
 Tracy, David 392
 Tradition 2, 4, 7, 9, 12, 15, 20, 25, 32,
 38, 44, 49, 54, 64, 72,
 79, 85, 87, 96, 97, 100,
 102, 111, 115, 118,
 120, 122, 127, 128,
 132, 135, 143, 144,
 154-157, 160, 162,
 164, 166, 168, 174,
 175, 180, 182, 193,
 194, 197, 210, 212,
 213, 218, 222, 233,
 242, 245, 247, 256,
 260, 265, 270, 274,
 276, 280, 281,
 283-285, 292, 302,
 305, 311, 316, 317,
 323, 324, 327, 328,
 336, 339, 340, 345,
 351, 353, 359,
 369-371, 373, 375,
 381, 386, 390, 401,
 404, 405, 407, 408,
 419, 423, 425, 426,
 428, 429, 433, 446,
 451, 453, 455, 462,
 465, 467, 468, 471,
 472, 479, 481, 483,
 485, 486, 488, 492,
 493, 496, 504, 523,
 541, 543, 545, 547
 Traina, Cristina L.H. 11, 74, 160, 242,
 299, 416, 426, 429
 Treloar, John L. 531
 Trembath, Kern Robert 266, 465
 Tremblay, Réal 47, 74, 187, 320, 321,
 330, 360, 416, 473
 Trent, Council of 75, 202, 322, 492,
 495, 502
 Trenti, Giuseppe 139, 258, 373
 Trevisi, Enrico 147, 161
 Trianosky, G.W. 531, 535
 Tribble, Phyllis 242, 392
 Trigeaud, Jean-Marc 429
 Tripole, Martin R. 152
 Troeltsch, Ernst 405
 Tropman, John E. 218
 Tsao, Jiun Han 108
 Tu, Wei-ming 103, 114, 291, 540
 Tuck, Mary 75
 Tuohey, John F. 171

- Turiel, E. 107, 298, 434
 Turrini, Miriam 147, 513
 Twiss, Sumner 6
 Twiss, Sumner B. 109, 116, 120, 213,
 305, 307, 453, 460,
 463
 Two Kingdoms 194
 Tymieniecka, Anna-Teresa 97
 Ucko, Hans 342
 Uehling, Theodore E. 537
 Ugorji, L.I. 172
 Ulpian 400
 Uniacke, Suzanne M. 172
 universality 11, 94, 109, 118, 122,
 126, 184, 201, 205,
 223, 227, 238, 254,
 291, 292, 294-297,
 299, 307, 308, 338,
 340, 342, 360, 370,
 410, 428, 451, 462,
 530
 Untener, Kenneth 29
 Upton, Julia 513
 Urmson, J.O. 355
 Urs von Balthasar, Hans 183, 184,
 187, 405, 469
 Usska, Anthony J. 429
 usury 43, 53, 320, 327, 328
 conscience 136
 utilitarianism 5, 162, 163, 231, 358,
 459, 519, 522, 524,
 531, 542
 Uzukwu, Eugene Elochukwu 498
 Vacek, Edward 88, 167, 172, 230,
 283, 416, 421, 461
 Vagedes, Guido 422
 Valadier, Paul 50, 207, 286
 Valdman, Traian 207, 218
 Valori, Paolo 398, 551, 552
 Valsecchi, Ambrogio 38, 553
 van den Beld, Antonie 286
 Van Den Toren, Benno 126, 307
 van der Bent, Ans 193, 556
 Van Der Poel, Cornelius 172, 373
 van der Ven, Johannes 286, 442, 532
 Van der Vloet, Johan 499
 van Merrienboer, Edward 51, 269
 Van Nieuwenhove, Jacques 349
 van Ouwerkerk, Conrad 160, 170
 Van Valck, Philip W. 559
 VanGemenen, Willem A. 217
 Vanhoozer, Kevin J. 392
 Vanier, Jean 446
 Vanni Rovighi, S. 417
 Vatican
 See Holy See 25
 Vatican II 25, 27, 31, 34, 39, 48, 53,
 54, 75, 127, 130, 135,
 147, 194, 197, 201,
 204, 218, 246, 248,
 249, 251, 256, 273,
 279, 281, 311, 312,
 314-316, 322, 325,
 327-329, 335, 338,
 340, 349, 354, 398,
 401, 411, 451, 487,
 494, 502, 545
 Africa 335
 Vaux, Kenneth L. 120, 520
 Veatch, Robert 120
 Velasco, Fernando 161
 Velasco, Miente 77
 Vélez, Juan 322
 Vendemiati, Aldo 429
 Venetz, Hermann-Josef 50
 Ventura, Thomas 499
 Vereecke, Louis 330
 Festschrift 47, 320, 321, 330
 Vergote, Antoine 499
 Verhey, Allen D. 465
 Veritatis Splendor 25, 26, 42, 50,
 57-77, 129, 203, 322,
 328
 ARCIC 196
 authority 70
 bioethics 66

- Catechism 64
 conscience 64, 67, 74, 132,
 133
 contraception 73
 deontology 59
 discernment 61
 discipleship 72, 73
 ecclesiology 72
 ecumenical issues 76, 196,
 202, 213
 family 58
 feminist ethics 73
 fundamental option 61, 71
 Gaudium et Spes 60
 intrinsic evil 63, 66, 70, 71,
 154, 156
 love 67
 moral norms 61, 74
 natural law 74, 160, 415, 416
 papal authority 59, 138
 personalist paradigm 64
 physicalist paradigm 64
 proportionalism 58, 61, 64,
 69, 71, 73, 164, 166,
 170, 171
 relativism 59, 74
 Scripture 66, 68, 69, 73
 sexual ethics 62
 teleology 64
 Thomas Aquinas 60, 67, 70,
 412
 virtue 76
 war 65
 Verkamp, Bernard J. 499
 Verma, Roop Rekha 126
 Vermazen, B. 163, 537
 Vermeersch, Arthur 159, 322
 Vertin, Michael 50
 Via, Dan O. 85, 392, 393
 Vicchio, Stephen J. 152
 vice 163, 226, 516, 519, 521, 523,
 528, 531, 537, 541,
 546
 Vidal, Marciano 175, 249, 257, 266,
 342, 355, 499, 551,
 553
 Vigna, Carmelo 258, 372, 373
 Villa-Vicencio, C. 349
 violence 208, 226, 231, 233, 305,
 507, 512
 bibliography 555
 virtue 9, 10, 21, 76, 79, 93, 94, 99,
 106, 109, 110, 114,
 121, 139, 141, 144,
 163, 178, 226, 229,
 259, 264, 271, 275,
 277, 281, 284-286,
 293, 300, 308, 311,
 326, 333, 341, 379,
 383-386, 388-390,
 410, 413, 417, 418,
 425, 434-436, 443,
 445-447, 462, 463,
 493, 502, 506, 515-547
 Bible 515
 bioethics 526
 cardinal 517
 Confucian 100, 101
 conscience 133, 521
 gratitude 527
 Thomas Aquinas 139, 145,
 412, 425, 515
 tolerance 158
 Veritatis Splendor 76
 vision 9, 40, 80, 84, 92, 93, 95, 101,
 117, 183, 189, 190,
 202, 257, 258, 263,
 270, 271, 279, 280,
 286, 304, 321, 383,
 388, 436, 447, 461,
 476, 496, 515, 516,
 520, 525, 526, 528,
 533, 536, 539, 544,
 545
 Vitz, Paul C. 385
 vocation 94, 280

- Vokey, Daniel 121
 voluntarism 535
 von Allmen, Jean-Jacques 479
 von Rad, Gerhard 149
 Vosman, F. 57
 Vroom, Hendrik M. 122, 123, 292,
 385, 451, 452, 455
 Wachege, P.N. 342
 Wachinger, L. 384
 Waddams, Herbert 415
 Wadell, Paul J. 97, 476, 546
 Waetjen, Herman C. 85
 Waide, J. 532
 Wainwright, Geoffrey 466, 473
 Wainwright, William J. 456
 Waldeu, Paul 299
 Waldron, Jeremy 421
 Walf, Knut 45
 Walgrave, Jan H. 257
 Wallace, James D. 516, 546
 Waller, B.N. 532
 Wallis, Jim 143, 215, 476
 Wallwork, Ernest 442
 Walsh, Brian J. 286
 Walsh, J.J. 532
 Walsh, Mary Elizabeth 73
 Walsh, Michael J. 448
 Walter, James J. 143, 185, 187, 373,
 455, 538
 Walters, L. 559
 Walzer, Michael 84, 126, 299
 Wang, Sally A. 107, 109
 war 22, 26, 48, 91, 140, 201, 234,
 240, 304, 406, 555
 bibliography 549
 See also just war 91
 Veritatis Splendor 65
 War, Janie Victoria 235, 437
 Ward, Keith 121, 191, 466
 Warnock, Baroness 23, 284
 Warren, Robert Penn 389, 542
 Watson, Gary 532
 Weakland, Rembert G. 218
 wealth 82
 Weaver, Darlene Fozard 175, 500
 Weber, Helmut 75, 147, 150, 160,
 161, 208, 250, 340,
 363, 368, 484
 Weber, Max 218, 405
 Webster, Douglas D. 449
 Webster, John 286
 Weingartner, Paul 130, 147, 442
 Weinreb, Ernest 421
 Weinreb, Lloyd 421, 429
 Weinrich, H. 384
 Weinstein, Michael A. 547
 Weithman, Paul J. 81, 417, 421, 455,
 532
 Weitz, Sue D. 433
 Weitzel, Eugene J. 21
 Welch, D. Don 286
 Welch, Sharon D. 230, 243
 Wells, Samuel 475, 552
 Werpehowski, William 532
 West, Charles C. 208
 Festschrift 210
 West, Cornel 126
 Westberg, Daniel 418
 Wettstein, Howard K. 537
 Wetzal, James 500
 Wheeler, Harvey 418
 White, R.E.O. 330
 Whitehill, James 109, 533
 Whiten, C.B. 109
 Whitmore, Todd David 306
 Whitney, Barry L. 152, 560
 Wicks, Jared 195, 202, 215
 Wiedenhofer, Siegfried 500
 Wiemeyer-Faulde, Cornelia 191
 Wigger, Bradley 145
 Wiggins, James B. 379, 385
 Wiles, Maurice 385
 Wilfred, Felix 109, 299, 342
 Wilkins, John 77
 Will, James E. 307
 Willebrands, Johannes Cardinal

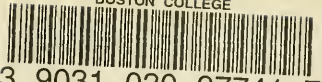
- Festschrift 209
 Willems, Elizabeth 250
 Williams, Bruce 218
 Williams, Cornelius 500
 Williams, Delores S. 237, 244
 Williams, George Hunston 203
 Williams, Michael E. 500
 Williams, Oliver F. 79-82, 84, 308
 Williams, Preston N. 110, 342
 Williams, Ronald J. 149
 Williams, Watkin Wynn 513
 Williamson, David 500
 Wilson, Bryan 302
 Wilson, George B. 50
 Wilson, H.S. 308
 Wilson, James Q. 308
 Winter, Gibson 97, 466
 Witek, J. 547
 Witham, Larry 57
 Witherell, Carol 393
 Witschen, Dieter 267
 Wittgenstein, Ludwig 124
 Wogaman, J. Philip 12, 51, 82, 191,
 330, 389, 533
 Wojtyla, Karol
 see John Paul II, Pope 133
 Wolbert, Werner 377
 Wolf, Ann 560
 Wolf, Jean-Claude 533
 Wolf, Susan 126, 533
 Wolfe, Christopher 421
 Wolfe, Regina Wentzel 121, 308
 Wollstonecraft, Mary 237, 243
 Wolterstorff, Nicholas 464, 466, 473
 Womanist ethics 221, 229
 Women's ordination 44, 50, 51, 215,
 223, 231, 233, 336
 Womer, Jan L. 330
 Wong, David B. 121, 309
 Woodall, G.J. 535
 Woodhead, Linda 75
 Woodill, Joseph 533, 547
 Woods, George F. 417
 Woods, Walter J. 330
 work 98, 118, 208, 218, 421, 466
 World Council of Churches 196, 203,
 209, 213, 216, 225,
 231, 343, 349, 556
 world religion 112-118, 120, 121,
 143, 201, 226, 233,
 243, 259, 272,
 293-295, 298, 299,
 301, 308, 453, 552
 worship 16, 144, 246, 253, 451, 460,
 466, 469, 471, 473,
 474, 476, 477, 552
 Woywod, Stanislaus 24
 Wren, Thomas E. 442
 Wu, Ching-hsiung, John 429
 Wuerl, Donald 146
 Wykstra, Stephen J. 149
 Yannaras, Christos 177, 218
 Yannone, Henry J. 313
 Yearley, Lee H. 10, 110, 121, 300,
 305, 533, 547
 Yeats, Charles 77
 Yeats, William Butler 534
 Yin-Yang 105
 Yoder, John Howard 85, 88, 126, 202,
 286, 287, 457, 466,
 473
 Yoon, Ho-Jin 456
 Yoshiyama, Noboru 343
 You, Alain 161
 Young, Katherine K. 113
 Young, Serinity 243
 Zachman, Randall C. 147
 Zahrnt, H. 384
 Zalba, Marcelino 159, 247, 311, 313,
 322, 360
 Zecchinato, Paolo 373
 Zecha, Gerhard 130, 147, 148, 442,
 443
 Zeis, John 521
 Zieba, Maciej 75
 Ziegler, L. Harmon 121

Ziegler, Philip G. 139
Zuccaro, Cataldo 75
Zuckert, Catherine H. 393
Zukowski, Edward 139
Zwingli 409

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